

ABC's, see:

Tapes (ABC, ABC/Introductory)
Question & Answer
Definitions, Various definitions
'I', Creation of

Soul Body ('Do' of Intellect)
Observation
Impartiality
Simultaneity

Work, Description of

ABC/Introductory Tapes, see:

Tapes, ABC
Tapes, ABC/Introductory

Tapes, Introductory
Tapes, Question & Answer (Introductory/ABC)

Abrustdonis and Helkdonis, see also:

All & Everything--Terms (Helkdonis, Abrustdonis)
Energy (Use of, Use/Misuse of)

Physiology of Work, Abrustdonis

Abrustdonis and Helkdonis_x

and 6th & 7th sense organs, Sex energy, Kesdjan, Soul, Physical approach to Work, Magnetic Center.

M1509. Sun. 12/29/1968 Portland, Some detail, pp 11-15/23.

Relation of sex energy to payment by the physical body and the development of Kesdjan (Helkdonis) and Soul (Abrustdonis). Helkdonis and Abrustdonis discussed in relation to the heart, brain, the sixth and seventh sense organs, wish to Work, and the physical approach to Work. Discussion of agreement of feeling and mind, gradually Conscience and Consciousness, in equipping the physical body with something useful. Relation to Sensing and prayer. Helkdonis and Abrustdonis described as the highest forms of sex energy, with magnetic qualities connected to Magnetic Center.

Abrustdonis and Helkdonis_x

and Kesdjan, Soul, Food, Sex energy.

M1008. Tues. 7/5/1966 Berkeley, Evening. Concise, pp 29-30/40.

[Part of a very detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] Abrustdonis and Helkdonis described as special kinds of food manufactured by the body. In ordinary life, Abrustdonis and Helkdonis belong to sex, where it is used for procreation. Sex energy can be used, however -- through Abrustdonis and Helkdonis -- for a purpose away from Earth, the creation of Kesdjan and Soul.

Abrustdonis and Helkdonis_x

and Magnetic Center, Sacrifice, Freedom from bondage, the three centers.

M2349. Sat,Sun (1/6). 1/5/1974 Westtown/Barn, Group IV/Lunch. Brief, pp 11-12,15-17/24.

[Part of a detailed explanation of the role of emotions, Conscience, and Magnetic Center, and the need for perspectives when in Work for some time.] Mention that as one goes to one's essential Being, the Magnetic Center uses Helkdonis and Abrustdonis as food for emotions and Soul. Abrustdonis reaches the Soul through the head (the Soul begins on top of the physical body), while Helkdonis reaches Kesdjan through the body. The search to go from essence to Magnetic Center is described as a pure emotional quality that is connected with the three centers becoming free from bondage. The body wishes to serve a higher quality as a servant, sacrificing its language and unconscious behaviors (a playground for feelings) and giving sex energy for emotions and Soul.

Absolute Truth, see:

'I', Absolute Truth
Truth

Definitions, Various definitions

Acceptance, see also:

Death (Memento Mori)

Dying to Oneself

Impartial Criticism

Impartiality

Losing Oneself

Acceptance_x

and Level of Being, Existence of unconsciousness, Self Observation, Elimination of feeling.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Detailed, pp 6-10/32.

As part of a task (pp 2-5) to raise one's level of Being, discussion of realization of one's personality and acceptance of existence of form as it is, without criticism, without rationalization. Acceptance is explained in detail and is placed in connection with the attempt for self Observation; a total acceptance over a period of time in which that what is unconscious remains in existence. Elimination of feeling.

Acceptance_x

and Level of Being, Memento Mori, One's 'Amness', Three centers (not ordinary acceptance).

M2262. Sun. 5/27/1973 Land, Evening. Some detail, pp 23-28/28.

[Part of a question/answer meeting.] In response to statements of experiences of being weak or rationalizing about oneself, Mr. Nyland emphasizes acceptance. Replacing 'should' Work more by 'I wish I could'. Task to look at the 'M's in one's palms, Memento Mori, to remember one's 'Amness', that one will die. In 'I am', having the 'Amness' so complete that the acceptance is with all three centers, not just the mind; part of one's Being. Need to understand that even if a helpful reminder, ordinary acceptance of oneself is not the acceptance of Work.

Acceptance_x

and Work, 'I', God, Emotional & intellectual approaches to Work.

M1569. Tues. 4/15/1969 Boston, Group II. Some detail, pp 11-18/18.

Simplicity of Work described. Accepting oneself, not changing oneself, described in terms of 'I', God. Part of a detailed comparison of emotional approach vs. intellectual approach (entire tape).

Acceptance_x

and Work, 'I', Impartiality, Benevolence, Motivation, Mechanicality.

M2492 (Seminar #2). Wed. 11/13/1974 Barn, Seminar series. Some detail, pp 15,20-25,33/35.

As result of Work. First requirement of 'I' is to accept me as I am. Discussed in relation to Impartiality. Benevolence as an attribute of 'I': being interested in me, wishing me to grow up; wishing to help me, first by understanding what I am. Discussed in relation to one's concept of what one should be, motivation for Work, mechanicality.

Acceptance_x

and Work, Energy of wish, Openness.

M1686. Sun. 10/5/1969 Land, Some detail, pp 6-12/13.

Discussion of acceptance as a key to Work on oneself. Acceptance in relation to releasing energy of wish, openness as prerequisite to Waking Up.

Acceptance_x

and Work, use of Energy.

M1011. Mon. 7/11/1966 Seattle, Some detail, pp 9-15/29.

Why acceptance of me as I am is necessary for Work. How then from an Objective standpoint I have a measure to judge my behavior and the ways in which I spend my energy.

Acceptance_x

of Conditions, Oneself; & life on Earth, Meetings, Facts, Impartiality, Aim.

M1549. Tues. 3/11/1969 New York, Group I. Detailed, pp 3-7,12-19/24.

Discussed in relation to listening at a meeting, facing the truth. Accepting our life on Earth. Collecting too many facts -- as opposed to evaluating facts via pondering -- discussed as avoidance of acceptance. Discussion of importance of acceptance as an aim. Relation of acceptance to Impartiality. Learning to accept oneself.

Acceptance_x

of Conditions, Oneself; & Life vs. form, Seed growing, Dawn, Benevolence, Separating 'I' and 'It'.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Detailed, pp 17-23/27.

[Part of a detailed discussion of noumena & phenomena, including the Enneagram, life & form, inner & outer life, 'I' & 'It', God & the devil.] Acceptance defined as the recognition of life (life force) by 'I' without form: one knows one exists, but there is no desire to change or describe the form. Using simple behavior forms (movement) so it is easier to separate life from form. Mention that the mind is fearful of something new in the beginning, but that it gradually gets used to the 'I' functioning (a period of tilling the soil, dawn before sunrise). 'I' can give information that we don't like, but only after its existence is maintained. The ordinary mind needs first to experience the Benevolence of 'I' and go toward God. Benevolence is the 'linkage' between 'I' and 'It'; it separates inner and outer so they don't fight, and acceptance is the first step in considering the life in 'I', a consideration of God in one's ordinary, unconscious state.

Acceptance_x

of Oneself, Conditions; & Unconscious state, Being level, Conscience, Conscious love.

M1422. Wed. 6/26/1968 New York, Group III. Detailed, pp 3-25/25.

[Part of an ABC/Introductory tape.] Description of numerous problems in ordinary life. Seeing oneself the way one is, the way one should be. First, description of ordinary life, problems facing Man as he is, then considerations of spiritual life, how one could be. Accepting conditions; having aim to Be despite Mother Nature; to become what one was, to become responsible for one's death. Understanding one's unconscious state and using what it contains. Conscience as the only measure of a Man -- Man as he is in Being rather than in appearance. Unconscious Man as fated, unable to control conditions or reactions. A person's responsibility for his/her unconscious condition; what right does one have to be as one is? Reference to causes of problems: hypocrisy, dishonesty, vanity, selfishness, desire for what is not one's own. Conscious love of another; in terms of the other's growth, sharing rather than possessing. The presence of His Endlessness in Conscious love.

Acceptance_x

of Oneself; & consideration of Past on one's birthday.

M1920. Sun. 9/6/1970 Barn, Lunch/Coffee. Some detail, pp 1-4,19/28.

Consideration of one's past in proper light so as to use in present and future. Accepting oneself as one is.

Acceptance_x

of Oneself; & Psychological sickness, Dislike of oneself; & Wish, Doing, Simplicity.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Some detail, pp 26-33/33.

Acceptance of psychological sickness through acceptance of accompanying physical manifestations or through deliberate physical activity. Using emotional states, particularly dislike of oneself, for motivation to Work; when it can be used, and when not. Need for acceptance of one's behavior and then translating it as a wish to do something. Applying Work in simple conditions.

Acceptance.

of Oneself; & Self Study, Going against Characteristics, Intentional Suffering, Impartiality.

M1615. Tues. 7/1/1969 Firefly House, Firefly (FF I-3). Some detail, pp 3-5,9-10/15.

[Part of a detailed discussion of the need to prepare for Intentional Suffering (exercise, sitting in silence with others), and that one must know one's characteristics, then use them.] Discussion of the need to discover the characteristics of one's personality, accept oneself instead of being critical or feeling sorry, find traits that are 'wrong' and go against them or otherwise test how they can help to use the energy to be present to oneself and sincere; with practice dealing with a trait or Chief Feature and accepting it, Impartiality is introduced into what one actually is. Mention that as acceptance par excellence, one needs to become familiar enough with oneself to be able to reduce thoughts and feelings, consider oneself as just an ordinary person on Earth, submit to something higher where negativity disappears. Using Intentional Suffering to purify Conscience by getting rid of what's unbecoming (what God might criticize you for), accepting and using one's weaknesses and motivations.

Acceptance.

of Oneself; & Wish for freedom, Mind vs Aware, Omnipresence, Draining, Transparent form ('I' like x-rays).

M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Detailed, pp 10-13,28-31/31.

To overcome being critical of not making attempts and thinking one should have Worked more, the need to accept oneself and see conditions that prevent one: I am what I am, but wish to get out of where I am, be free. The mind discussed as useful for what to do (ABCs), but the wish for freedom, based on acceptance of oneself, is not an ordinary mental process; Awareness is mental as an essential intellectual sense not interfered with by the other centers, but it is not thoughts or concepts. Acceptance described as Omnipresence: oneself as one is, anywhere at any time. Concerning the difficulty of accepting facts that one dislikes or has thoughts and feelings about, the need to accept only the existence of the body (not the form one is critical of -- how one walks, being angry, a facial expression), an essential quality that is important to one's inner life; 'I' functions like x-rays to make the form transparent so it recognizes the existence of life, one's existence as essence. Suggestion made, to relax, Drain to reduce too active a mind; what remains is the body just existing as Being, not manifesting but there, life making the body exist.

Acceptance.

of Oneself; Totality; & 'I', Impartial Criticism, Observing the three centers, Kesdjan, Simultaneity.

M2566. Thurs. 5/1/1975 Barn, Group I. Detailed, pp 8-16,19-24/29.

[Part of a detailed perspective.] 'I' first requires that one accepts everything one is, only afterwards will give Impartial Criticism. Necessity of seeing totality of oneself, all three centers, in all conditions, with total acceptance and understanding. First, Observation of body doing; second, Observation of feeling, partly in solar plexus, partly in heart; third, Observation of brain function, thought processes. Difficulty of separating feelings from physical body (roles of Draining, Sensing, and language of emotions) and thoughts from the physical body (role of Draining, 'I' as separate from ordinary thoughts). Learning the language of emotions, expressed through sensitivity, devotion, caring for life, atmosphere, one's eyes; these are easier for Impartiality because not one's own. 'Sol-La-Si' of Kesdjan starts when one knows and accepts totally what one is on Earth, can continue to remain Awake, ask feelings to behave in the presence of everybody without considering one's own preferences.

Accidental Awareness, see:

Accidental Experiences
Awareness, Accidental
'I', and Accidental Experiences

Magnetic Center, and Accidental Experience
Moment, Special (one never forgets, accidental)

Accidental Experiences, see also:

Awareness, Accidental
'I', and Accidental Experiences

Magnetic Center, and Accidental Experience
Moment, Special (one never forgets, accidental)

Accidental Experiences_x

Function of; & Magnetic Center, Subconscious, God, Consciousness, Conscience, Lateral brain.

M446. Tues. 6/11/1963 New York, Group I. Some detail, pp 8-9,19,26/27.

[Part of a detailed discussion of the mechanism of Work, that if it makes sense to us, we will Work more.] The impetus to Work and to seek God explained as coming initially from an accidental (not God-given) recognition of Magnetic Center in one, defined as a reflex of God, a form of life that is given at birth from God that starts a 'second birth' operating in the Subconscious, not known unless one is Aware; one part of Magnetic Center starts Conscience, where the wish is born, a love of God, and the other part starts Consciousness, which, as mind, has a remnant of God. (Mention, that we experience this as 'accident' because we don't understand the laws that govern it.) Thus, although one isn't responsible for it initially, through accident a form of life is recognized that I then take responsibility for. All of us have been accidentally confronted with the possibility of Objectivity.

Acting, see:

Playing Roles

Activities, see also:

Barn, Activities (in general)

Land, Activities (in general)

Conditions, Creating/Using for Work (Outer Conditions)

Money, Activities

Historical Interest, Activities (specific Activities)

Activities_x

Barn, in general; & Cooperation, as Hobby, Group atmosphere/strength, Inner life & discipline with others.

M2500. Sat,Sun (12/1). 11/30/1974 Westtown/Barn, Group IV/Lunch. Some detail, pp 25-28/29.

Cooperation at the Barn and in the Activities discussed as getting out of one's shell to get together with others to make things (e.g., handcrafts), cooperate in stimulating an atmosphere that can be created by anyone honestly doing what he really wishes to do. Crafts explained as quite different from construction; people can volunteer to join as a hobby, without pay and the pressure to get busy, use thoughts and feelings to make something beautiful. The need to sometimes give up one's selfishness as a lone wolf, cooperate by being open to communicate with, and understand, others who are similar, understand that caring for others and giving can be more valuable for one's inner and spiritual life (creating a Kesdjianian and Soul body) than receiving, that cooperation can build strength in a group. Discipline explained as including watching one's words (they come out without any control), attitudes, and postures, being active in one's thoughts and feelings regarding what one honestly wishes for someone else, seeing what could be done, then helping to do it.

Activities_x

Barn, in general; & Cooperation, Simplicity, Financial maintenance, CBA Office, Gurdjieff's attitude.

M2083. Sat,Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Brief, pp 23,26,29/29.

Activities have to function with more simplicity. Success of Activities dependent on growth of our relationships [part of a detailed discussion of relationships; e.g., car rental service needs cooperation from the Group]. Financial maintenance of the Group by Activities, CBA office taking over more of the business end. The Barn and Work on ourselves as a test of the principles, next year as a testing for the Group and Activities. Mr. Nyland not sure what Gurdjieff's attitude was toward setting up Activities. Work for a place where inner life can live.

Activities_x

Barn, in general; & Dexterity, Physical engagement, Doing things right, Develop one's potential.

M1423. Fri. 6/28/1968 New York, Group IV. Brief, pp 14-16/18.

Brief reference to Barn activities as an opportunity to learn learn a dexterity (how to hoe a garden, saw straight, electrical, plumbing, cooking), be engaged physically and do things right with more than superficial interest, not be lazy, going away from one's horoscope and developing one's potential as an all-around person.

Activities_x

Barn, in general; & Mother Nature, Civilization, Work now, Conscience, Enacting Play (Experimentation).

M1613. Fri. 6/27/1969 New York, Group IV. Some detail, pp 1-9/18.

As part of an explanation that Mother Nature is tired of staying at the place where She is and that nothing comes of the wisdom given over the ages, the importance discussed of gaining control over one's own future development by Working now; one must rebel, not think of it in terms of just ordinary life but use the opportunities of the Barn to be in ordinary life but with roots in inner life. Explanation, that when the mind is looser and at rest, one can have clear concepts and new perceptions, write a play where wishes and imagination become a reality; each thought or concept can become a person's characteristics, and these become actors or actresses which, rearranged in a definite way through pondering, create the reality of being Awake enacting a play on the stage of one's life, not caught up. Mention of the need to listen to Conscience and ponder one's attitude, be responsible and not lazy (reference to Guest House, Amity).

Activities_x

Barn, in general; & Relationships, Giving, Caring, food for Growth.

M2069. Wed. 10/27/1971 Barn, Group III (Open). Concise, pp 5-10/25.

Activities established to provide food necessary for the development of relationships based on warmth, willingness to enter into lives of others, love and understanding between people, giving, caring, coming from one's emotional growth. Intellect not enough; need to unite intellectual understanding of Work with emotional impetus to Work. Remembering that success in business is secondary to providing food for one's growth.

Activities_x

Barn, in general; & roots at Barn, pay 10% as Privilege to Maintain things, Development of 3 centers.

M1646. Sat. 8/16/1969 Barn, Some detail, pp 13-17/26.

Discussion of the roots of the activities coming from the Barn, with the same attitude toward mutual help, maintaining things for oneself and others, and being open to follow rules (in this case, payment of 10%), which should be considered a privilege because it is not just going in the direction of unconsciousness, but a chance to develop one's 3 centers and be in equilibrium, be grateful for the chance for freedom.

Activities_x

Barn, in general; & Weekly Reports, Self-sustaining growth.

M2105. Sat,Sun (3/5). 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, pp 22-23/25.

Use of cassettes containing weekly reports of people's Activities as useful for managers to plan ahead, check what is done with energy, time, and money. Activities as an opportunity to develop self-sustaining growth. Mr. Nyland's plans to listen to the tapes to ascertain how he could help.

Activities_x

Barn, in general; & Work in ordinary life, Solidarity in Work, Conscience, one's Place & Life/God.

M1436. Sun. 7/28/1968 Barn, Sun. Some detail, pp 5-8/16.

Besides learning a dexterity, having a chance of Waking Up, or making a whole out of one's engagement, the activities discussed as an opportunity to discover what one is in ordinary life and does about it; the Barn is not separate from ordinary life. Mention of several projects, that the purpose of the activities is for solidarity, with honesty and Conscience, no matter how far from the Barn, remembering one is part of a community to maintain Work, finding one's place in relation to the source of one's life and existence, never forgetting God in whatever one does so Nature cannot destroy Work.

Activities_x

Land, In general; & Common Aim, Responsibility (Bakery), Cooperation, Spiritual life, Volunteership.

M2546. Sun. 2/23/1975 Land, Lunch/Group IV. Some detail, pp 3-9/28.

[Part of a perspective on the purpose of a group in Work: to develop a relationship among Souls that is possible if one strives to give up one's form (die to oneself, allow the form to become transparent.)]
New people put in charge of the Bakery, and the necessity of making the Bakery more alive, which is an aim not only for a person but a common aim for an Activity and the group as a whole. Mention that the Bakery and other activities are not for commercialism, but for those interested in remembering Work, developing a spiritual life and responsibility for a common aim, not others. Volunteership defined as wishing to do something for a common aim.

Advanced Perspectives, see also:

Approaches to Work	Being, Level of	Harmonious Man
Aim (of Oneself)	Centers, Separate/Unity/Fused	'I', development of
Equilibrium/Different levels, Chemical-like (substrate/product)		

Advanced Perspectives_x

'I' temporary/replaced/higher Being; & 3-center effort,Unity/fused centers, Essence/Essential Essence,God.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Detailed, pp 13-27/27.

Discussion, that 3-centered attempts feed one's Being, a person's reality within. Two levels of Being (unity) described: 1) Toward essence; as part of one's Being as a whole, each center is connected and has a task regarding the others, all trying to become a homogeneous entity (not haphazard); the level of Being is selfish, belongs to the total personality and rules 1-3 of Objective Morality; after digestion, the essential foods that are left are death ('Si-Do' of physical), wish as Man Number Four, and guidance in Observation (life in form, the form transparent); and 2) Toward essential essence and understanding life; influenced by 'I' or God, centers fuse as One in one's Being and connect with Magnetic Center; the accent not on centers but on all life existing; the level of Being is higher, away from Earth, more ethereal, where one meets God; centers lose their value (one is nothing); what is left for use is life, 3 aspects of which are still concerned with life requirements for the centers; 'I' can rest when rules 1-3 of Objective Morality are fulfilled, the level of Being going toward rules 4-5 using energy produced by fusion (an exothermic process).

Advanced Perspectives_x

'I' temporary/replaced/higher Being; & Balance/Harmony, Healing, Outward (Sun)/Within (essence), "I Am".
M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Some detail, pp 1-4, 11-14/30.

Concerning being more in equilibrium, balance, or at ease experienced as more valuable than an Awareness, this experience discussed as a byproduct of having an 'I' function that eventually becomes the main product, the 'I' only a means to attain it. The 'I' described as tutoring the centers in a healing process ordained by and aimed at God; it involves all three centers healed (all are in disorder or sick), the 'I' replaced when they function in equilibrium in a harmonious man, fusing as One to become an Individual as an entity in itself, ready to enter Cosmic Consciousness. Discussion of the need to understand that with 'I' the direction of growth is not improving one's emotional states but toward a higher level of Being, vertically away or free from subjectivity or Earth, either outward toward the Sun/Sun Absolute or within toward essence, essential essence or essential Being; harmony, Consciousness, Conscience & Will are developed by not wasting energy and learning how to Be, one's "I Amness": "I" toward Above, "Am" one's existence on Earth.

Advanced Perspectives_x

'I' temporary/replaced/higher Being; & Life vs. form, Inner vs. Outer life, Separate/Unity/Fused centers.
M1748. Wed. 1/7/1970 New York, Group III. Detailed, pp 5-14, 19-23/23.

The need to see one's incompleteness not from an ordinary, Earth standpoint (one adjusts), but as a responsibility for one's life and freeing it from form by taking it out of physical into emotional, out of emotional into higher intellectual Being, then into Cosmic Consciousness. Discussion of becoming complete in the eyes of Heaven, not outer life (impressions on surface and energy goes out as reactions) or deeper feelings (merely less reaction), but inner life as one's Being, the level of which first depends on how much the three centers agree as part of outer life, then a unity with no disagreement (e.g., knowing, with Conscience, one is nothing special, infinitesimal), finally a fusion of the centers into One with 'I' representing the totality of oneself as a higher level (or, the Sun on one, a light from within). One's Being explained as dependent upon 1) how much each center gives a Oneness to the entity; or 2) a fusion of centers into One as a new product or state at a higher level (e.g., $H+O \longleftrightarrow H_2O$, still on Earth but not subject to its laws).

Advanced Perspectives_x

'I' temporary/replaced/higher Being; & Magnetic Center, Unity centers, Participation, 6 Descents, God as 'I'.
M2515. Thurs. 1/9/1975 Barn, Group II. Detailed, pp 00/00.13 min.

[Part of a detailed discussion of a higher Being level that helps one to weigh self knowledge.] A higher Being level that touches Magnetic Center and is between Magnetic Center and 'I' described as the result of Work, a unity of the centers or intuition that is above all of the centers (including one's body, feelings and mind) but can affect them, first settling over Kesdjan, then Soul. The six Descents in All & Everything described as descents from God (unity, a higher Being Level). 'I' Participates under the influence of a higher level, self knowledge now being judged under the grace and guidance of God; God holding one's hand when one returns to Earth with what one really is as unconscious, but not forgetting special experiences that become a source of constant prayer for constant Work. With Participation and descending back to Earth, man does the dirty work, not God (described as a representation of 'I'); one must Work in all conditions possible for oneself, not get lost in special experiences such as unity.

Advanced Perspectives_x

'I' temporary/replaced/higher Being; & Magnetic Ctr, Consciousness/Conscience/Will, Fusion centers, God.
M1209. Tues. 6/27/1967 New York, Group I. Detailed, pp 12, 16, 21-23/36.

Discussion, that under the influence of Magnetic Center going from the inside out, 'I' changes ordinary mind, feelings, and physical desires into Consciousness, Conscience and Will and belongs to all three, and that 'I' becomes the unit created in an Individuality when the three bodies fuse into One as a triunity, becoming God for one; one becomes a servant of God and a manifestation of life on Earth. For fusion of the centers, the 'Do-Re-Mi' of Soul and 'Sol-La-Si' of Kesdjan explained as being already united in their parallel existence, together making decisions (Will), which is where the three meet, the physical body reformed in its 'Si-Do' state.

Advanced Perspectives_x

'I' temporary/replaced/higher Being; & Omnipresence, Fusion/One centers, Man No. 4, Magnetic Ctr., God.
M1716. Fri. 11/14/1969 Westtown, Group IV. Detailed, pp 3-6,8-18/19.

[Part of a discussion of how Omnipotence, Omniscience, and Omnipresence -- common attributes of God -- are represented within one as a common aim.] Magnetic Center discussed as a concentration of life forces within, a level of Being with Omnipresence (includes love, benevolence, always caring and being there when needed and in what one does), acting like yeast to fuse the centers into One to become worthy to meet God. Experience of one's Being, which is made up of the three centers, explained as determined by one's aim; it is at various levels in Man No.'s 1-3, where the accent is on oneself, while in Man No. 4 the aim is for the highest reachable; not the mind, feelings or body, but the totality of oneself in an image of God, the three centers acting as One through physical, emotional, and intellectual applications of honesty (an aspect of Omniscience), losing oneself in the fusion to become a unit and a higher level of Being (above the Earth, includes the Being and voice of God); this is really the state of 'I' for oneself, where 'I' lives and takes command, guiding the centers, loving different forms of life and essential essence rather than the form.

Advanced Perspectives_x

'I' temporary/replaced/higher Being; & Separate/Unity/Fused centers, God, Conscience/Consciousness/Will.
M1721. Fri. 11/21/1969 Westtown, Group IV. Some detail, pp 1-11/21.

[Part of a detailed explanation of why thinking and feeling are not what one wishes for when one Works. Rather, it's life, free from form.] Instead of being attached to each other and cause disturbance, the body, thoughts and feelings need first to be separate parts of ourselves: place emphasis on intuition, relaxation, reducing the effects of one center on another; have the mind function independently from feelings and the body, merely have a relationship with an Awareness and accept the possibility of Objectivity (or God, life). Then, through Work, the centers can become unified (thoughts and feelings are eliminated, fused together with the body), with emphasis on a Being level, God, life without form, an entity with the aim of growth; the necessity to believe in God, that God is the life that is in the form but free from it, that with the three centers united in prayer, one wants the Lord's life, not one's own (but one discovers that these are the same.) After fusion, the centers can again function separate from each other, but now as Conscience, Consciousness, and Will.

Advanced Perspectives_x

'I' temporary/replaced/higher Being; & Separation, 'I' as spiritual substance/dispersion in Oneness, Joy.
M1522. Tues. 1/14/1969 New York, Group I. Some detail, pp 30-32/34.

The experience of 'I' separating out as a sense of its own existence, a substance of a lighter nature that crystallizes as a spiritual value, explained as a result of its maturation; it is not visible but is noticed, after a while 'I' dispersing to become One with the highest one can reach, a source of joy because one's head and heart are lifted to an atmosphere at a higher level; at first this experience is rare, but eventually can be called upon.

Advanced Perspectives_x

'I' temporary/replaced/higher Being; & Unity/Fusion centers, Wholeness, God, Losing oneself, Magnetic Ctr.
M1511. Tues. 12/31/1968 San Francisco, Group I & II. Some detail, pp 6-10,12-13/23.

[Part of a discussion of the purpose of the Land, but ultimately God or a higher level of Being, in developing Conscience and devotion from a Oneness of oneself.] Explanation, that with Work the emphasis is not on oneself but on devotion, the glory of God and life, coming to oneself as one would in a church, wishing to become engaged in something sacred; this requires giving through a wholeness of oneself, realizing emotionally that one is part of a totality (physical work helpful, but not sufficient). In preparation for developing Kesdjan or Soul, the necessity of losing oneself in the totality of a unity by the fusion of the 3 centers; a triangle is formed with the Earth as '1,' planets as '2,' and Sun as '3,' and one becomes a 3-fold Being ready to enter Cosmic Consciousness as One. Mention of the temporary existence of and disappearance of 'I' when the three centers fuse, allowing Magnetic Center to come out and life no longer divided but Omnipresent.

Advanced Perspectives_x

'I' temporary/replaced/higher Being; & Wish is 'I', Death Kesdjan, Sun as mind, Life, Magnetic Ctr, God's Will.
M2410. Thurs. 5/30/1974 Barn, Lunch. Detailed, pp 12-22/23.

Explanation, that Observation or Impartiality are not difficult 'as if' concepts, but Simultaneity is more realized by saying, "My wish is my 'I,'" one's wish not distinguished from the wish for 'I' to Observe. The wish is 'I' described as a '1-3-2' process: '1' is Aspiration, wishing for God; '3' is Inspiration, from God to me; '2,' settling for 'I'. First verifying that life and Magnetic Center exist (these are close to me -- one assumes an 'I'), then, with impressions, that I belong to all things. Explanation, that when one has died to the physical body and Kesdjan, 'I' is no longer necessary, becoming equivalent to my wish to help God in creation; 'emotion' no longer concerned with the Earth or planets, but has become a state of the Sun, represented by the mind.

Advanced Perspectives_x

More value than 'I'; & Separation of Centers (emotions from physical existence), byproduct of 'I'.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Concise, pp 18-19/25.

Explanation, that rather than a separation between oneself and 'I', a separation of emotions from one's physical existence, both with spiritual value and belonging to inner life, can be uncovered through Work (before, one doesn't know); although this is experienced as more valuable than 'I', unlike the intentional separation created through Work, it is a byproduct of creating 'I' and cannot be recreated directly.

Advanced Perspectives_x

Motivation; & Death, Life after death, Karma, Soul, Aim, Magnetic Center, Spiritual life.

M2586. Sat, Sun. 6/21/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-14/24.

Questioning oneself in relation to one's life. Why interested in Gurdjieff? Questioning the existence of life after death: the possibility of continuation of life and the necessity of preparation for death. What is the relation to karma, Soul? Defining aim for one's life; Why are we alive, what is valuable? Why Work? Aim of Gurdjieff's ideas, importance of clarity and mobility of aim. What is life, death, freedom, potentiality? What is eternal? What is reincarnation? Magnetic Center described as what will survive death; where it is, how to reach it. Purpose of Self Consciousness: a freedom from dying. Development of spiritual potentialities, things unseen. Necessity of considering such questions.

Advanced Perspectives_x

Motivation; & God, Magnetic Center, Light, Sensing, Lord have mercy, 1-3-2, real Self, Level of Being.

M1554. Wed. 3/19/1969 Boston, Group I. Detailed, pp 2-25/30.

Necessity of clarity in expecting results (an 'I,' Awareness, what for?). Need to see bondage and wish for freedom, absolute facts, something unchanging connected with life as Magnetic Center or God; life within oneself and others. Seeing that Awareness of the body is unusual: it creates a relation with God, light instead of darkness. Aim of Sensing and "Lord, have mercy" (creating 'I' is based on wishing for help). Knowing what one wants to become like the lights of Karatas: vague but definite; not analyzing what takes place (e.g., ABCs): just "Yes, I am," the principle of Awareness evoking an emotional response, not personal interpretation. Work correctly, otherwise useless. With '1-3-2', '1' is me alert, '3' the Awakened state, '2' settling for Awareness (permanency and endlessness reduced to a moment). Awareness a moment when one is free from space, time, and impressions (use of staring), coming to one's real self, alone but not lonesome. Fusing and submitting to a higher level of Being, allowing oneself to be bound by Awareness. Being alive, using opportunities and the three gates (intellectual; emotional; physical, the body as a friend).

Advanced Perspectives_x

Seeing one's limitations; & Mechanicality, Outer & Inner life, Change, Sensing, God, Persistence.

M2220. Sat, Sun. 2/17/1973 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-16, 22-25/25.

Seeing one's own bondage, limitations, mechanicality, wishing freedom. Belief that Work can help one to reach one's aim. Seeing Objectively, relation to Sensing. Being open to influences affecting one; how they could be helpful. Wish for change. What Work can give you; miracles. Inner and outer life, devotion to God. Necessity of persistence. All & Everything helping.

Advanced Perspectives_x

Struggling/Losing interest; & 3 Approaches to Work, Benevolence of 'I', Magnetic Center, Theory, God.

M2349. Sat, Sun. 1/5/1974 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-20, 23-24/24.

[Part of a detailed explanation of emotions and Conscience.] The need for perspectives and openness to the different approaches to, or interpretations of, Work when in Work for some time and facing the difficulty of losing interest. The threefold function of 'I': besides the ABC's to understand Consciousness (Soul), experiencing the Benevolence of 'I' to make one feel a belonging to all things existing (emotional), and Magnetic Center so the body can control its desires and use all forms of energy for the purposes they serve (including Helkdonis and Abrustdonis). The need to understand some theory -- about life existing, the laws of 3 & 7, the Enneagram -- to develop emotionally. Conscience needed for the balance between above and below, the outside and what is within, the condition of others and the cause of one's own life, the concept of God and reaching Magnetic Center. Finding the treasures in All & Everything, taking it in its totality. Work ultimately involving an unselfish aim for growth, giving up one's unconsciousness and emotional energy to reach God and life without, and -- through Magnetic Center -- God and life within.

Advanced Perspectives_x

Struggling/Losing interest; & Decrystallizing habits, Light of Sun, Persistence, Solidity, "I Am", Prayer.

M1176. Thurs. 4/27/1967 San Francisco, Group I. Detailed, pp 1-18/18 (entire tape).

[Part of a detailed discussion of striving for light and the Sun.] Discussion, that a person in Work will be up against it (inbetween where one comes from and is going toward) and need to protect a positive experience of light (vs. darkness of unconsciousness); this includes seeing (not hiding from) oneself, struggling to decrystallize habits and go against the grain, and developing new facilities because one knows that one is incomplete. Having determination and hope, the aim for a higher level of Being, doing things correctly (mentions Movements), not being lazy (commercialism kills the wish to protect our inner life); this involves striving to go toward Heaven by whittling who we are -- a square -- to fit into the round hole of spirituality, which is away from ordinary life and involves Helkdonis and Abrustdonis, saying "I Am," finding Silence within, having solidity (a point of light as aim, likened to Mt Ararat), life, Magnetic Center as never changing. Acknowledging being on the right road when one is, in fact, Working. Experiencing the Benevolence of 'I' and the wish of 'I' to help 'It.' Praying when going to bed, and the place of Work during sleep; using the morning.

After-Meetings_x

Aim, Purpose of; & Communicating Work, Intentional Suffering, Critique by peers, the Foundation.

M1432. Fri. 7/19/1968 New York, Group IV. Detailed, pp 1-7, 10-11, 14-18/20.

[Part of a detailed discussion of continuing meetings without Mr. Nyland.] Setting up after-meetings to critique answers given by Group II leaders explained as a form of Intentional Suffering with one's peers. Necessity not to let incorrect statements about Work go by because of kindheartedness. Using tapes and All and Everything to constantly correct oneself, not deviate. Necessity to stand on one's experience of Work even if one needs to argue; one must learn that nothing personal is involved in intellectually exposing oneself to criticism (no one wants it), but people explain Work differently and one must discuss with one's peers whether it was presented correctly -- this was prevented and intentionally not discussed at the Foundation.

After-Meetings_x

Function of; & Exact language, Coming to conclusions.

M2001. Sat. 2/13/1971 Westtown, Group IV. Some detail, pp 12-14/19.

The Gurdjieff system requires an exact language. Experience is the best teacher -- little 'I' talks to me. The necessity of talking at meetings about exactly what is 'I', the creation of 'I'; talk at Monday meetings about 'I', not ordinary life. At after-meetings, the need to come to conclusions, to use exact language, research. [The first 11 pages is a detailed description of 'I' and discussion of the development of 'I'.]

Aging, see also:

Growth Stages of life

Aging_x

and Desire for life.

M1426. Fri. 7/5/1968 New York, Group IV. Some detail, pp 11-14/18.

As one grows older, what happens to the desire for life; how one can bring back this desire.

Ahoon, see:

All & Everything--Terms, Ahoon

All & Everything--Terms, Various

Aim, see also:

Amness, *why* I am

Hope

Man (Aim, real man; Place of)

Advanced Perspectives

'I', Aim of

Mind (and Theory, Prayer)

All & Everything--Terms, Belcultassi

Inner Life

Motivation

Barn, Aim of

Inspiration

Clarity (of Aim, Wish, Thoughts, Work)

Karma, Purpose of

Group, Aim of

Land, Aim of

Aim_x

Common Aim, Spiritual; & Selfishness, Physical activity, Forms of energy, Unity of Group, Flexibility.

M2099. Sat,Sun. 2/19/1972 Barn, Lunch/Coffee/Lunch. Some detail, pp 1-7/31.

Unity of Dutch provinces against Spain as an example of unity of purpose. Our physical aim -- for example of overcoming snow -- is obvious, but selfishness prevents one from seeing spiritual aim. Introducing different forms of energy in physical activity, becoming more homogeneous and unified. Developing flexibility. One's responsibility, obligation to realize one's potential for growth.

Aim_x

Common aim; Influence of others, different approaches; & Prayer.

M1433. Sat,Sun (7/21). 7/20/1968 Barn, Sat/Sun. Detailed, pp 1-9/28.

Common aim and different approaches. Difficulties of influence and pressure from the way others Work, necessity of freedom in one's Work -- how to use such influences. Necessity of patience, honesty in knowing what you really cannot do. Aim as potentiality: looking from large to smaller aims, what in yourself can you start to make actual today? Potentiality as the influence of God in you. Mother Nature as actuality. Prayer in relation to aim.

Aim_x

Gurdjieff vs. Zazen; ABC/Introductory.

M1516. Mon. 1/6/1969 San Francisco, Group II & III. Detailed, pp 8-13/33.

Discussion of aim in Gurdjieff system to become a Man, vs. in Zazen that Man is not assumed to be incomplete. Aim in Gurdjieff to consider one's relationship to Earth conscientiously, vs. in Zazen that one negates or forgets about paying for one's existence in order to join God -- or whatever -- as soon as possible. (Part of a detailed ABC/Introductory tape.)

Aim_x

of a Group, a Member; & Emphasis on personal growth, Tree symbol, Evolution, Inner Life, Small groups.

M1952. Tues. 10/27/1970 Barn, Group I. Some detail, pp 1-10/24.

As part of a detailed discussion of the growth of the group accommodating personal growth, members described as belonging to the trunk of a tree with dependence of others and responsibility to maintain the group, but also individual, separate cells inside the tree that belong to a life-giving force not dependent on meetings or Mr. Nyland, only there for personal growth (likened to attending a school where no attendance is taken). Discussion of changing the group so that emphasis is placed on small groups where people can talk more freely about their inner life, emotions and intellect, these functioning in a new way to help personal understanding of higher levels of Being and what keeps one unconscious, similar to one's personal pursuit in reading and tape-listening groups, using the index or library.

Aim_x

of a Group, a Member; & Equilibrium, God, becoming a Man.

M1434. Tues. 7/23/1968 Boston, Detailed, pp 1-31/31 (entire tape).

Need for aim in Ordinary Life. Aim of a group in relation to an individual member, reason for uniting, need for introducing Objectivity in your life. The Group's aim -- outside of each person, toward which each person strives -- is to become Conscious. Dealing with lack of solidarity, of real feeling for each other, Conscience. Aim of equilibrium, growing up. Turn toward effort even if you cannot make one. Becoming a Man instead of a slug by means of Objectivity. Preciousness of life, learning how to live -- simplicity, truthfulness, sincerity, application of Observation process, bringing higher down to Earth, allowing God to enter.

Aim_x

of a Group, a Member; & Relationships, the Activities, Giving, Caring, Transformation of energy.

M2069. Wed. 10/27/1971 Barn, Group III (Open). Detailed, pp 5-23/25.

In relation to Mr. Nyland's 82nd birthday, his aim for the last nine years: establishing the Barn and Activities to build relationships between people so the aim of Work can be sustained. Intellect not enough. Need for giving and caring, warmth, willingness to enter into lives of others, in one's emotional development. True giving: energy returned ten-fold, at a higher level -- octave of transformation of energy in giving. Task: sending prayer to what is highest in oneself. Necessity of thinking seriously about one's life and the direction in which one spends energy. Using oneself to further one's aim. Preparation for later years of one's life. Working for an understanding of the octave of one's life, for freedom from subjective world while still giving importance to the three centers.

Aim_x

of Oneself; & Acceptance, Essence, Sun, Growth, Pondering, Payment.

M1549. Tues. 3/11/1969 New York, Group I. Detailed, pp 15-24/24.

Discussion of the importance of acceptance to one's aim, which is to continually reach one's essence and discover what has value, wish for the Sun, Objectivity. Discussion of responsibility for growth as all-or-nothing commitment. Taking the responsibility for inner life, to reach the essential value of something (pondering, vs. just collecting facts), having an earnest desire to Work, assuming responsibility to pay for being a Man on Earth.

Aim_x

of Oneself; & Being, Mother Nature, Death.

M1422. Wed. 6/26/1968 New York, Group III. Brief, pp 14-16/25.

[Part of an ABC/Introductory tape.] Accepting conditions and having the aim, as a purpose in one's life, to Be despite Mother Nature; to become what one was, to become responsible for one's death.

Aim_x

of Oneself; & Earth, Self knowledge/acceptance, Responsibility for life, Cosmic intelligence/God within.

M2303. Fri. 9/28/1973 Barn, Lunch. Detailed, pp 11-31,48-50/50.

Need to consider the aim, meaning, and purpose of being on Earth. Different aims: in relation to one's children, spouse, being Conscious, one's growth (needs a definite definition). Two directions: ordinary life aims, Work. Being conscientious, finding out about oneself (e.g., having many goals) as a means to use ordinary life for Work. Division of energy between ordinary and extraordinary life, introducing inner life into ordinary life: discovering one's limitations, must learn, need to practice. For the aim of Waking Up, the need to accept the form one is in, described as part of one's aim on Earth, the need to understand laws that affect Earth and see that there is a cosmic intelligence connected to one's purpose and aims. What am I now? To what extent am I responsible for my thoughts and feelings?

Withdrawing is not the answer. Eventually facing the definite responsibility for one's life, for having a body, for having the forms given to us while still alive on Earth. Becoming serious concerning other people, the way one is, the striving toward what is God within us, 'I'.

Aim_x

of Oneself; & Essence, Sun, Wish to Work, Magnetic Center, Three centers, God, Karma.

M2105. Sat,Sun (3/5). 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 16-21/25.

Growth of feeling and thinking: understanding that sincere interest in one's essence, covered up by the 2nd Transalpanian Perturbation, has more value than interest in one's manifestations. Aim as the Sun manifesting within oneself, which is reality. Aim to become permanently interested in one's wish to Work on oneself. Essence, in one's emotional center, becoming the purpose of one's life to examine, ponder about, and develop; spiritual life and intuition. Magnetic Center within as a higher level of Being; aim to have it relate to God, the Universe, Mankind. Responsibility to make the three centers work together. Aim to study oneself, including one's behavior as we make a living, to understand one's karma.

Aim_x

of Oneself; & God, becoming Godlike.

M1646. Sat. 8/16/1969 Barn, Brief, pp 17-18/26.

Mention that the aim for a person is to become Godlike.

Aim_x

of Oneself; & One's potential, Mother Nature, God, Prayer.

M1433. Sat,Sun (7/21). 7/20/1968 Barn, Sat/Sun. Some detail, pp 4-9/28.

Looking from large to smaller aims: what potentiality in yourself can you start to make actual today? One's potential as the influence of God in you. Mother Nature as actuality. Prayer in relation to aim. Ralph Waldo Tryne's book In Tune with the Infinite-explaining how to attack potentialities in the right place.

Aim_x

of Oneself; & unsolved Questions, Spiritual life, Life, Group (see self, help others), Triunity/One, one's Past.
M2552. Sat/Sun (3/16). 3/15/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-30/30 (entire tape).

Discussion of choosing either to stay asleep (no questions to solve) or understand the aim of one's existence, prepare for spiritual existence by trying to understand unsolved questions about living on Earth. Fulfilling one's purpose in life (also in a Group) explained as when real Work starts, effacing oneself in order to help others with a life-giving, beneficial, healing force and sensitivity to spiritual existence: 1) use intellect and Conscience to see, accept, and go against oneself, be honest and simple to develop a foundation and solidity in Work of a spiritual, evolutionary nature that will withstand the destructive forces of Earth and carry one to a higher level of Being; and 2) function as a triunity (Oneness likened to a sphere), being responsible and caring for spiritual life, life as eternal and knowledge about the universe, Consciousness, the subconscious, Conscience, 3 'Omni's,' God and His representation in Magnetic Center. The need to see one's behavior as a result of the past (biological, astrological, parents & ancestry, sociological, one's type), extract what's essential for continuing life and discard the rest.

Aim_x

of Oneself; & Wish, Day of austerity, Prayer, God, Mind, Emotions.

M961. Tues. 4/5/1966 New York, Group I. Some detail, pp 1-3,5-6,11,19/22.

[Part of a detailed task to take a day of austerity, emotions as central to Work.] During a day of austerity, necessity that wish be clear, produce a definite desire and thirst necessary to go against the tendencies of the personality, reduce wishes of the body, limit what one says, thinks and feels that wastes energy. Thoughts and feelings directed toward one's aim, wish, prayer, God. Desire as three-centered, with wish from heart, aim from mind, application by body. Necessity that wish be connected to aim, remembering one's aim for a whole day, aim connected to life, existence. Two aims of emotions: 1) balance between mind and body, 2) forming a link between level of Being in an unconscious state to the possibility of a Conscious state.

Aim_x

of Work, as Catalyst; & Ordinary life, Magnetic Center, one's Nothingness, Conscience.

M1436. Sun. 7/28/1968 Barn, Sun. Brief, pp 12-16/16.

Work explained as a catalyzer, shortening the time needed to satisfy the demands of Nature by understanding one's world as it is now being lived and facing ordinary life in order to wish for freedom of life, have the strength to live within and reach Magnetic Center, which is untouchable except by the voice of God. The need to use the realization of one's existence and the simplicity of being practically nothing to build what is right for oneself in ordinary life conditions as they are, find the right food.

Aim_x

of Work; & Bondage/Dissatisfaction vs. States (well-being, etc.), Life vs. after Death, Acceptance, God.

M1413. Mon. 6/3/1968 New York, Group II. Some detail, pp 12-22/30.

Clarification, that a state of joy or a 'high' because of nature (e.g., spring weather), interactions with people, or physical well-being are of a low level of energy that will give little room for Work, which involves a higher form of energy and converting ordinary energy into a more refined form. Mention that thinking about life after death or one's mortality is not necessary for Work, nor is Work based on hoping that God will save you after you die; instead, Work involves the present (not the future), seeing one's bondage, being dissatisfied with the way one is, and creating something Objective and Impartial. Thinking about death contrasted with the usefulness of considering one's aim in relation to life and God, or considering one's past to help one to work now. Necessity of accepting that one is on Earth and therefore bound; then one will strive to create something else: Work on oneself belongs to being on Earth.

Aim_x

of Work; & Constant wish, Breaking habits to be Awake, Higher level (vs feelings), Life (vs manifestations).

M1522. Tues. 1/14/1969 New York, Group I. Some detail, pp 1-4,12-14/34.

Mention that members of Group I should have the attitude of constantly wishing to Work when they can, including during the week. Discussion of the value for Work of stopping or breaking habits, changing how one walks to know one is doing something unusual, then make Waking Up, Awareness, Consciousness, Conscience, and Objectivity the aim rather than the attempt itself. The importance of basing the wish for something higher on something God-like, Objective, or away from subjectivity rather than one's feelings or anything of ordinary life, and that Observation is based on an interest in the life within one's manifestations and its freedom, not the manifestation as form.

Aim_x

of Work; & Destruction of subjectivity, Creation of Objectivity, Despair, Disturbance.

M1594. Tues. 5/27/1969 San Francisco, Group II. Detailed, pp 6-21/25.

Discussion of two functions of Work: the destruction of subjectivity and the creation of Objectivity. Reaching a point in Work where it seems difficult to continue -- despair and disturbance as caused by a destructive element of Objectivity; perspective given which describes why this is a sign of progress. Discussed in relation to the need for patience, the growth of 'I', Kesdjan, Soul. The place of Intentional Suffering, Silence.

Aim_x

of Work; & Earth conditions, Life purpose.

M1574. Wed. 4/23/1969 New York, Group II. Some detail, pp 5-10/36.

Description of a twofold aim involved in Work, one related to conditions of Earth, the other related to one's purpose in life.

Aim_x

of Work; & Essential values, Being, Truth, Harmonious Man, Soul, Self knowledge.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Some detail, pp 2,5-6,10,19,23,25,30/30.

The whole tape is a discussion of basic concepts. Work having to do with essential values, spiritual Being, freedom; a method that will give insight, truth, reality, to find out reason why born, to become real Man, develop Consciousness, Conscience, Will, build Kesdjan and Soul, a relationship with something higher. Self knowledge as a foundation. Evolution of what now is potentiality into actuality.

Aim_x

of Work; & God, Self knowledge, Freedom from form.

M1563. Fri. 4/4/1969 New York, Group IV. Brief, pp 14-17/19.

Reaching God, meeting life, understanding one's humanness, finding one's bondage, creating 'I', becoming free from form, as reasons why we Work.

Aim_x

of Work; & Harmonious Man, Kesdjan, Soul; ABC/Introductory.

M1561. Tues. 4/1/1969 Boston, Group II & III. Some detail, pp 26-31/31.

[Part of an ABC/Introductory meeting, entire tape.] Discussion of becoming a harmonious Man, creating Kesdjan body for the continuation of one's life, creation of Soul. General perspective on the aims of Work and Gurdjieff's ideas, their depth.

Aim_x

of Work; & Harmonious Man, to become One, Free.

M1588. Fri. 5/16/1969 San Francisco, Group IV. Some detail, pp 10-16/16.

Discussion of the aim of a person: to become One, harmonious, free. Discussion of what the state of unity means for a person. Oneness as the aim of Work. Working with all of oneself at the Land.

Aim_x

of Work; & Life vs. form, Evolution, Laws, Freedom, 'I'; ABC/Introductory.

M1510. Mon. 12/30/1968 San Francisco, Group II & III. Detailed, pp 6-27/30.

Life as separate from form, permanency of life, wish for life, responsibility for life (ordinary and one's own), sameness of all life, as basic considerations for evolution (pp 6-13,15). Discussion of higher intelligence, connecting to Laws and life, as ultimate aims. Also, aim of Work in relation to separation of life from form, freedom, moments of Objectivity, creation of an 'I' (pp 14-27). (Part of a detailed ABC/Introductory tape.)

Aim_x

of Work; & Magnetic Center, God, Three-Body Diagram, Kesdjan, Aspiration, Stepwise growth.

M2308. Fir,Sat (10/14). 10/13/1973 Westtown, Group IV. Detailed, pp 4-24/29.

[Part of a discussion of the horizontal 3-Body Diagram, a higher Being level, Kesdjan, freedom from the ordinary centers.] Magnetic Center resulting from the three ordinary centers experiencing all three centers' life, creating the 'noumena' that exists in 'good' scientists, philosophers and artists. Being clear about aim to Wake Up, interest in God, eternity and time, the use of certain words. Interest in growth stimulated by Magnetic Center, which disturbs one's Being by dreams of what might be; discussed in relation to a higher Being level and its association with a very deep feeling, something conscientious. Man No. 4 wishing and expecting that the body, feelings and mind ('Sol-La-Si' of physical) will become useful; dependent on the embryonic 'Do-Re-Mi' of Kesdjan in the same way as the 'Sol-La-Si' of Kesdjan is dependent on the embryonic Soul. Not always saying that one has to create an 'I' or think about it; the present can be lit up by something called an 'I', but as a representative of God. Aspiration described as a wish to reach God, to understand God or a God-like quality within, a step up (vertical) that counterbalances the Law of Gravity toward Earth.

Aim_x

of Work; & Time, God, Conscience, Consciousness, One's ordinary life.

M1586. Wed. 5/14/1969 San Francisco, Group III. Some detail, pp 21-27/29.

Work defined, and the aim of Work discussed in terms of becoming free from time, wishing to unite with God, developing a Conscience, meeting the responsibilities and difficulties of ordinary life A perspective given on becoming Conscious and Conscientious in one's life.

Air, see:

Breathing

Food, Air

Alcohol_x

and Being less covered up, Seeing oneself, Chief Feature, Layers of personality.

M224. 5/31/1961 New York, Very brief, pp 5-6/31.

[Part of a detailed discussion of Chief Feature.] Being less covered up (more animal-like, true to one's nature) mentioned to occur when shocked, affected by religious feelings, beauty, music, even alcohol.

Alert, see also:

Definitions, Various definitions

Alert_x

of Body; Mistaking for Work.

M1409. Fri. 5/24/1968 New York, Group IV. Some detail, pp 9-11/18.

Mistaking alertness of body as a result of Work; how the body can create conditions for Work; usefulness of physical work, and results -- in body, 'I', Awareness.

Alert_x

Ordinary Mind; vs. Aware.

M1011. Mon. 7/11/1966 Seattle, Some detail, pp 1-8/29.

Difference between alertness and Awareness. Comparison of the functions of the ordinary mind with that of an Awareness process.

Aliveness, see also:

Definitions, Various definitions

Wish

Life

Aliveness_x

and Common aim, Activities, Responsibility, Volunteership.

M2546. Sun. 2/23/1975 Land, Lunch/Group IV. Brief, pp 4-6/28.

[Part of a perspective on the purpose of a group in Work: to develop a relationship among Souls that is possible if one strives to give up one's form (die to oneself, allow the form to become transparent.)]

Necessity of making the Bakery more alive, which is an aim not only for a person but a common aim for an Activity and the group as a whole. This includes taking responsibility, cooperation, and 'volunteership', defined as wishing to do something for the sake of a common aim.

Aliveness_x

and Interests, Ordinary life.

M2495 (Seminar #3). Wed. 11/19/1974 Barn, Seminar series. Detailed, pp 1-23/43.

Discussion of aliveness as a prerequisite, preparation for Work. Finding one's interests, keeping them alive, dividing time and energy in order to have more wish for what interests you. Examining one's past in order to know oneself better, extracting from experiences, using outside influences, interests and seeing one's dependency on them. Deepening one's interests, finding inner quality in them. Necessary to have clear idea of what one wants in ordinary life in order to gain insight into what one really is. Related briefly to motivations to Work.

Aliveness_x

and Life, Form, Changing conditions, ABC's, Wish to create 'I'.

M1516. Mon. 1/6/1969 San Francisco, Group II & III. Some detail, pp 19-23/33.

Two ways described of how to get closer to Life, reality: by changing conditions of body by changing what one feels and thinks about (life is hampered by form); by paying less attention on what prevents one (placing more emphasis on life and less on form). 'I', Observation, Impartiality, Simultaneity as means to separate life from form. Wish to create 'I' related to aliveness.

Aliveness_x

and Meetings, Wish, Alertness, Work.

M2063. Sat,Sun (10/10). 10/9/1971 Westtown/Barn, Group IV/Lunch. Brief, pp 3,7,9-10/23.

[Part of a more detailed discussion of atmosphere of group, wish.] Importance of aliveness in meetings, in answering and asking questions, if Work is alive. Wish in relation to Conscience, aliveness. Aliveness as being alert in ordinary life; necessity of aliveness for preparation for Work.

Aliveness_x

for Work; & Emphasis on 'I', ambition in Ordinary life (not lazy), Physical activity.

M2027 (grammar of Work). Mon. 5/24/1971 New York, Group III, Series of 9. Detailed, pp 3-5,26-36/36.

[ABC/Introductory, question & answer.] Explanation, that when there is not enough emphasis on 'I' (too much attention on the body) or the attempt becomes monotonous or the wish is exhausted, stop the attempt and start again when there is more wish, the 'I' is fresh, and life again flows through one. Being glad of aliveness and having ambition in ordinary life -- not morose or lazy -- explained as necessary for Work; life and the expression of life give material for knowing oneself and Observation by 'I'; importance of physical activity (e.g., walking, splitting wood, hammering, changing the rhythm of doing things, stretching) to establish an equilibrium with feelings and thoughts, which don't go anywhere.

All & Everything, see also:

All & Everything--Terms
Group, Reading Group

Tasks--Specific Tasks, All & Everything

All & Everything_x

Attitude toward, Fundamental passages in.

M1407. Tues. 5/21/1968 New York, Group I. Some detail, pp 18-24/27 (10 min)

Three fundamental passages in All & Everything: five Being-Obligolnian Strivings; Faith, Love and Hope section of Ashiata Shiemash; Impartial Mentation. Reading All & Everything page by page at least once per day, creating an altar for All & Everything. Other books not worth as much.

All & Everything_x

Attitude toward; & East philosophy for West; Germany, America, France, England, reading at Meetings.

M2017. Sat. 5/1/1971 Westtown, Group IV. Brief, pp 4-6/23.

Discussion of Gurdjieff's Adaptation in All & Everything of principles, essential values of Eastern philosophy for Western world. Discussion of Germany, America, France, England. Beelzebub and his trips to Earth. All & Everything's title as indication of what's in the book. Don't know enough about the book. Not letting the book gather dust, starting meetings by reading from All & Everything, raising level.

All & Everything_x

Form of; & gradual building up of ideas.

M2506 (Seminar #7). Wed. 12/18/1974 Barn, Seminar series. Concise, pp 2-4/37.

Form and sequence of All & Everything: gradual building up of ideas. Take totality, not particular chapters. Work makes one more sensitive, perceptive, able to use.

All & Everything_x

Form of; & Intellectual, Emotional, practical applications and approaches.

M1381. Thurs. 3/28/1968 Dallas, Brief, pp 25-28/42.

Descriptions of the balance between intellectual, emotional, and practical application in All & Everything. Part of a more general discussion of emotional and intellectual approaches to Work. Discussion of Hamolinadir, Ashiata Shiemash, Form and Sequence with Impartial Mentation, as expressions of emotional plane contrasted to Heptaparaparshinokh, Bokharian Dervish, Arch Absurd, France, Purgatory, America as more down to Earth.

All & Everything_x

Form of; Meaning and value of unfamiliar words.

M1703. Wed. 10/29/1969 New York, Group III. Detailed, pp 11,20-25,29-30/31.

Detailed outline of the meaning of words in All & Everything. Purpose and value of Gurdjieff's use of unfamiliar words. Problem with words like: Observation, moment, 'I', alertness; inexact language frequently a cause of confusion in Work. Brief descriptions of Karnak, Tibet, Russia, France, Transapalnian Perturbations, and more detailed descriptions of Atlantis, America, and India.

All & Everything_x

Reading (Mr. Nyland); & Beelzebub's horns, Hasnamuss, Lentrohamsanin, Remorse of Conscience.

M1752. Tues. 1/13/1970 Barn, Group I. Detailed, pp 1-4,11-18/20.

Mr. Nyland reading from All & Everything (pp 1-4), Beelzebub's horns: analogy to Gurdjieff. Mr. Nyland reading from All & Everything (pp 12-18), passage about Lentrohamsanin during Babylonian period: about Hasnamuss individuals -- four types, seven aspects which parallel conflicts within oneself -- retribution, remorse of Conscience, repentance, self reproach. Conflict on Earth same as conflict within.

All & Everything_x

Reading of; & Familiarity with terms, First and subsequent readings, finding one's place in the universe.

M1748. Wed. 1/7/1970 New York, Group III. Some detail, pp 14-17/23.

Suggestion given to read All & Everything every day to become familiar with certain terms and go to the source (Gurdjieff) rather than second hand, at first to read it like a newspaper as Gurdjieff suggests, a story about the condition of mankind, descends to Earth in order to help, a relationship between grandfather and grandchild, etc. Mention that one gets more out of it with the second reading, etc. as recommended by Gurdjieff, eventually becoming meek in seeing how small one's place is in the universe, but also realizing what life really is (not form).

All & Everything_x

Reading of; Attitude toward, as Scripture (defined); & Pondering, Reading during the day.

M1413. Mon. 6/3/1968 New York, Group II. Brief, pp 22-23/30.

It's value as scripture because it is not only the form as represented by the words and sentences, but there is essence and light that can penetrate when one ponders. Necessity of reading often, even putting some pages in your pocket to take out during the day.

All & Everything_x

Reading of; the Five Obligolnian Strivings, Faith, Hope & Love, Impartial Mentation.

M1168. Thurs. 4/6/1967 San Francisco, Group I & II. Concise, pp 9-10/18.

[Follows a description of the five Obligolnian strivings and their fulfillment as necessary for people in a Group to really work together.] Mention of three passages that people should read when first reading All & Everything, and that they belong together as a unit: 1) the Five Obligolnian strivings, which have to do with one's life on Earth and how to live, how to Be; 2) the discussion of Faith, Love, and Hope in the Chapter on Ashiata Shiemash, which concerns how, emotionally, to get to a different level, the desire for Consciousness, the desire for Conscience, and the desire for Will; and 3) the section on Impartial Mentation, especially the section on the Hymn, the praise of the Lord or Creator, which concerns an intellectual achievement of contacting higher life, above one, so current flows down toward one and establishes the reality of a different form of life.

All & Everything_x

Reading of; Third and Fourth reading.

M1516. Mon. 1/6/1969 San Francisco, Group II & III. Brief, pp 23-24/33.

Not calling it a fourth reading of All & Everything until one has read it properly for the third time -- seeing oneself in the book.

All & Everything_x

Reading of.

M868. Mon. 10/18/1965 New York, Group II. Brief, p 1/34.

Importance of reading All & Everything regularly, at least twice a week. Necessity of making a special effort.

All & Everything_x

Reading of.

M1410. Mon. 5/27/1968 Boston, Brief, pp 28-30/32.

How to read for second and third time; third should be for self alone.

All & Everything_x

Reading of.

M1424. Sat, Sun (6/30). 6/29/1968 Barn, Sat/Sun. Brief, pp 11-12/17.

The use of All & Everything as a textbook (very brief).

All & Everything_x

Reading of.

M2558. Sat, Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Concise, p 2/25.

Trying to read All & Everything to understand application of what Gurdjieff indicates, as necessity of Work and requirements of exact Observation. Understanding of All & Everything parallel to development of 'I'.

All & Everything_x

Reading; & Digestion, Attention to the material, Fusion of Centers as One, Being, Essential Essence.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Brief, pp 22-23/27.

In discussing fusion of the centers into One, which involves going toward essential essence as influenced by 'I' or God, and unity with all life existing, mention that regarding listening to meetings and reading transcriptions and All & Everything, most of the food is hidden unless one makes the effort to digest it, which entails giving it the necessary time, attention, and effort. Example given, reading All & Everything word by word, page after page, day after day, spending 1/2 hour on one paragraph to see what is written in-between the lines to understand the value, closing it and opening it again, and that something in one's brain can be separated from the form as life, reaching the level of one's Being.

All & Everything_x

Use of; & the Foundation, Mr. Nyland's role, Scripture/symbol/allegory, vs. Ouspensky/Blavatsky.

M1525. Tues. 1/21/1969 New York, Group I. Some detail, pp 26-31/31.

Mr. Nyland explains his role in talking about All & Everything, that it is our Work to find what is there as a sacred book and that we can talk about it but he should not explain except in a very general way and, in contrast to the Foundation, tell people they must read it. Mention of the need to read All & Everything with one's Soul based on doing, which changes the rate of vibration of the mind to be able to understand symbols and allegory. Mr. Nyland mentions that he is not fanatical, that he would tell people they must read Ouspensky and Blavatsky if he believed there was something of value in it.

All & Everything_x, Terms

Abrustdonis.

M1589. Sat,Sun (5/18). 5/17/1969 Land, Sat/Sun. Brief, pp 5-10/26.

Discussion of Abrustdonis in relation to the possibility of using higher energies and energy not needed for ordinary maintenance. Possibility of a change of attitude toward one's energy, becoming responsible for the proper use of one's mind, feelings; also discussed in relation to Helkdonis, 'I', Mother Nature.

All & Everything_x, Terms

Angels; as Supporting cells, Maintainers.

M2067. Sat,Sun (10/24). 10/23/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 17-18/22.

[Part of a detailed discussion of feelings and emotional states.] Angels in oneself as supporting cells functioning as Maintainers, but unconsciously. Support for what a Man is doing. The body changes, and grows horns.

All & Everything_x, Terms

Anulios; & Death as a reminder.

M2546. Sun. 2/23/1975 Land, Lunch/Group IV. Brief, pp 20-21,26/28.

[Part of a perspective on death as a reminder, and the purpose of a group in Work: to develop a relationship among Souls that is possible if one strives to give up one's form (die to oneself, allow the form to become transparent, then translucent, in order to set Magnetic Center free.) Anulios as the growing end of an involutory law which exists in the Universe and has created many different worlds. Usefulness of contemplating the sky, space, stars, in order to remember oneself and the fact that what is taking place in the Universe as a whole is also taking place within oneself (points of Awareness likened to stars). Anulios described as not allowing a person to sleep, telling a person to Wake Up and not postpone making the attempt, reminding a person of the 'M' in his hand -- Memento Mori -- but telling him to stay alive and not allow death to enter.

All & Everything_x, Terms

Anulios; & Sensitivity, Difficulties, Essential Essence, Aim, Martfotai.

M2096. Sat,Sun (2/13). 2/12/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 12-21/32.

Discussion of Anulios in relation to the development of sensitivity. Anulios in relation to difficulties of life, as essential essence. Not being ashamed, allowing Anulios to come forward; need for unquenchable thirst, wish to find. Enlarging depth of one's world as necessary for 'I'. Anulios as reminder of one's aim, as state of Martfotai. Having assurance that it is there.

All & Everything_x, Terms

Asia.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Concise, p 7/15.

[Part of a detailed discussion of Magnetic Center and Ashiata Shiemash.] Magnetic Center, or essential essence, equated with Ashiata Shiemash, which starts in essence (Asia, town of Djoolfapal; not in Babylon) and grows by creating a triunity relationship that can remain in existence and reach a higher level, with the mind pondering (Poundolero), the body Sensing (Sensimiriniko) and Ashiata as the neutralizer. Mention that Magnetic center starts to grow in the center of Asia because there it has the possibility of being recognized for what it is.

All & Everything_x, Terms

Atlantis; & Essence.

M1529. Wed. 1/29/1969 Boston, Some detail, pp 18-28/28.

Essence related to Atlantis. Relation between Atlantis and the life of a person. Using one's feelings to deepen one's feelings. Need of essential quality to establish relations with people, to continue Work on oneself. Atlantis, Anulios, Moon and their relation to the three Transapalnian Perturbations.

All & Everything_x, Terms

Babylon.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Concise, p 7/15.

[Part of a detailed discussion of Magnetic Center and Ashiata Shiemash.] Magnetic Center, or essential essence, equated with Ashiata Shiemash, which starts in essence (in central Asia, town of Djoolfapal; not in Babylon, which is talk, talk, talk) and grows by creating a triunity relationship that can remain in existence and reach a higher level, with the mind pondering (Poundolero) and the body Sensing (Sensimiriniko) -- these two created a brotherhood, Tchaftantouri -- and Ashiata as the neutralizer.

All & Everything_x, Terms

Being-Partkdolg Duty; & Firefly book.

M2549. Thurs. 3/6/1975 Barn, Group II. Very brief, p 20/34.

Partkdolg Duty defined as the creation of 'I': 'Dolg' is Work, 'Duty' is obligation. Mr. Nyland asks for help typing quotations about Partkdolg Duty from All & Everything so he can use them for the Firefly book.

All & Everything_x, Terms

Being-Partkdolg Duty.

M2083. Sat, Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Very brief, pp 18,21/29.

Definition and analysis of word 'Partkdolg'. A task is being completed and it is one's duty to Wake Up; this is the meaning of Being-Partkdolg-duty.

All & Everything_x, Terms

Belcultassi; & Thoughts, Being, Groups, Gurdjieff's search.

M2596. Thurs. 7/17/1975 Barn, Group I. Concise, pp 14-15/27.

[Part of a detailed discussion of Being in relation to spiritual growth.] Mention that, as with Gurdjieff not establishing a group before spending 20 years with others searching for truth, Belcultassi first established the validity of his thoughts, then established a group based on Magnetic Center and Being.

All & Everything_x, Terms

Belcultassi.

M1447. Tues. 8/13/1968 Palo Alto, Group II. Some detail, pp 36-39/39.

Reference to Belcultassi with respect to considering the sense and aim of one's existence; what to consider, desire to be free.

All & Everything_x, Terms

Belcultassi.

M2522. Sat, Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Brief, pp 28-29/32.

Communication in the Group, cooperation, verifying truth of research concerning what we really are; like Belcultassi, who wanted to verify his truth with others, people with different backgrounds, to come to same conclusion about properties of a human Being.

All & Everything_x, Terms

Choot-God-litanical period, Second-order Soul (sins of); & Purgatory, Childhood, Kundabuffer, Reason.

M.29. Sat. 7/20/1957 New York, New York City. Detailed, pp 4-9,13,20-23,27/34.

[Part of a detailed discussion of the Purgatory chapter.] The Choot-God-litanical period likened to the period when Kundabuffer was implanted in us early in childhood. Explanation, that with Work, Kundabuffer is no longer present but the consequences, which still need to be undone, are 'sins of the Soul' that necessitate Purgatory (suffering, friction, purging oneself of everything ideal to our unconscious state); our Souls are of a second order, with sufficiently developed reason to know how to be, but unable to do it because the body and emotions are still filled with extraneous material. The need to purge oneself of habits, laziness, vanities; these can be compared to chemicals implanted into us because of education, our way of living, and the good intentions of others.

All & Everything_x, Terms

Coating of Being Bodies; & Skin, Essence, Manifestations, Porosity, Transparency/translucency.

M1455. Tues. 8/27/1968 Boston, Brief, pp 32-33/40.

Coatings of the bodies described as skin-like, keeping the essential qualities within in their proper place; each body has a different form of matter and density (e.g., for the Soul, an ethereal quality). Mention that as man develops and becomes more cohesive, the coating for his physical body, which is one's manifestations, is replaced by another that is more porous, more ethereal, more transparent from the outside in, more translucent from the inside out.

All & Everything_x, Terms

Descents; & Beelzebub, Impartial Criticism, Participation.

M2001. Sat. 2/13/1971 Westtown, Group IV. Concise, pp 9-10/19.

Beelzebub comes from Mars, where he Observes, to Earth, where he helps by giving Impartial Criticism -- a metaphor for 'I' Participating in our unconscious life. Beelzebub has moored his ship on Earth, so no more reason to talk about methods; goes on foot to Tikliamish, Maralpleicie. Participation is when little 'I' is grown up: Conscious Man Participates in unconscious behavior forms.

All & Everything_x, Terms

Descents; & God, Participation, Self knowledge, Fifth Descent as Ascension.

qM2515. Thurs. 1/9/1975 Barn, Group II. Concise, pp 00/00.5 min.

The six Descents in All & Everything described as descents from God (unity, a higher Being level). 'I' Participates under the influence of a higher level, self-knowledge now being judged under the grace and guidance of God. Not getting lost in special experiences such as unity, remembering that with Participation and descending back to Earth, man does the dirty work, not God. Mention that in an earlier version of All & Everything, Gurdjieff referred to the Fifth Descent as an Ascent; God holding one's hand when one returns to Earth, not forgetting special experiences or moments of freedom that become a source of constant prayer for constant Work, but not getting lost in them. Impartiality as the neutralizing force (Holy Ghost) between positive and negative that prevents them from eating each other.

All & Everything_x, Terms

Descents; & Purgatory chapter, Purging oneself, development of Reason.

M.29. Sat. 7/20/1957 New York, New York City. Brief, pp 25-26/34.

[Part of a detailed discussion of the Purgatory chapter.] Mention of each of the six trips to Earth having to do with being purged of something (what are Atlantis, Tikliamish, Goblandia, Tibet in ourselves?) and that the sequence of descents follows step by step with the development of our reason.

All & Everything_x, Terms

Etherogram; & line betw'n 'I' & 'It', Information from 'I', chemical from 'It', Magnetic Center, Prayer, Draining.
M1613. Fri. 6/27/1969 New York, Group IV. Some detail, pp 15-18/18.

[Part of a detailed discussion of the line connecting 'I' and 'It' as important for results, with experiences of Work and the energy of wish flowing from 'It' to 'I', higher energy flowing from 'I' to 'It'.] Explanation, that the information sent from 'I' is an Etherogram -- made of 'ether' and written ('gram') -- but a chemical in 'It' (me) produced by reverence for God (God can enter one's heart), prayer with all three centers (head, heart, and hands), or an atmosphere from Magnetic Center is needed to decipher it. Mention, to Drain; the emptiness in 'It' can be filled from Above from the head down, a channel for the glory of God.

All & Everything_x, Terms

Etherogram.

M1684. Thurs. 10/2/1969 Seattle, Group II. Brief, pp 7-8/25.

Etherogram as 'I' reporting to me ('It'), giving information or facts to memory, to be used as needed.

All & Everything_x, Terms

Faith, Love and Hope (see also separate listings: Faith, Love, Hope).

M1407. Tues. 5/21/1968 New York, Group I. Some detail, pp 18-24/27 (10 min)

Three fundamental passages in All & Everything: five Being-Obligolnian Strivings; Faith, Love and Hope section of Ashiata Shiemash; Impartial Mentation. Reading All & Everything page by page at least once per day, creating an altar for All & Everything. Other books not worth as much.

All & Everything_x, Terms

Gornahoor Harharkh; & Losing oneself, Purification.

M2142. Thurs. 6/22/1972 Barn, Group II. Brief, p 16/26.

Mention, that losing oneself in the period before becoming Conscious involves giving oneself up for what is not yet known, floundering like Gornahoor Harharkh, which is a description of purification, losing identification; one cannot withdraw.

All & Everything_x, Terms

Hanbledzoin.

M1454. Mon. 8/26/1968 New York, Group I & II. Concise, pp 32-33/35.

Explanation of Hanbledzoin as substance in relation to Kesdjan and Conscience, created by Consciousness. (Part of a more detailed discussion of the relation between the three centers and 'I'.)

All & Everything_x, Terms

Hasnamuss; & Lentrohamsanin, Remorse of Conscience, Babylon, Self reproach, Conflict.

M1752. Tues. 1/13/1970 Barn, Group I. Detailed, pp 11-18/20.

Mr. Nyland reading from (pp 12-18), passage about Lentrohamsanin during Babylonian period: about Hasnamuss individuals -- four types, seven aspects which parallel conflicts within oneself -- retribution, remorse of Conscience, repentance, self reproach. Conflict on Earth same as conflict within.

All & Everything_x, Terms

Hasnamuss.

M1512. Wed. 1/1/1969 Palo Alto, Group I & II. Concise, pp 13-14/26.

Discussed in relation to the three centers; death in the centers.

All & Everything_x, Terms

Helkdonis.

M1589. Sat, Sun (5/18). 5/17/1969 Land, Sat/Sun. Brief, pp 5-10/26.

Discussion of Helkdonis in relation to the possibility of using higher energies and energy not needed for ordinary maintenance. Possibility of a change of attitude toward one's energy, becoming responsible for the proper use of one's mind, feelings; also discussed in relation to Abrustdonis, 'I', Mother Nature.

All & Everything_x, Terms

Horns of Beelzebub.

M1752. Tues. 1/13/1970 Barn, Group I. Some detail, pp 1-4/20.

Reading from (pp 1-4), Beelzebub's horns: analogy to Gurdjieff.

All & Everything_x, Terms

Hymn to our Endlessness.

M1168. Thurs. 4/6/1967 San Francisco, Group I & II. Brief, p 10/18.

[Follows a description of the five Obligolnian strivings and their fulfillment as necessary for people in a Group to really work together.] Mention of three passages that people should read when first reading All & Everything, and that they belong together as a unit: the Five Obligolnian strivings; the discussion of Faith, Love, and Hope; and the section on Impartial Mentation, especially the section on the Hymn to our Endlessness: the praise of the Lord or Creator described as concerning an intellectual achievement of contacting higher life, above one, so current flows down toward one and establishes the reality of a different form of life.

All & Everything_x, Terms

Impartial Mentation.

M1407. Tues. 5/21/1968 New York, Group I. Some detail, pp 18-24/27.(10 min)

Three fundamental passages in All & Everything: five Being-Obligolnian Strivings; Faith, Love and Hope section of Ashiata Shiemash; Impartial Mentation. Reading All & Everything page by page at least once per day, creating an altar for All & Everything. Other books not worth as much.

All & Everything_x, Terms

Karatas, Lights of; & 'Do' of Intellect, Purpose of one's life, Harmonious development.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Brief, pp 8-9/30.

Seeing Lights of Karatas as striking the 'Do' of the Intellectual body, almost accidentally, and one sees the purpose of one's life, where Beelzebub and Hassein are flying. Karatas representing how one should be if Harmonious and a unified entity.

All & Everything_x, Terms

Karatas, Lights of; & Freedom, Magnetic center, Accidental experiences, 'I'.

M1507. Fri. 12/27/1968 Seattle, Concise, pp 14-15, 18/27.

Lights of Karatas in relation to freedom, Magnetic Center and accidental experiences, creating 'I'.

All & Everything_x, Terms

Karatas, Lights of; & point of no return.

M1437. Mon. 7/29/1968 New York, Group I & II. Concise, p 10/45.

Meaning of. [Part of a more detailed discussion of Personality/Essence.] Reaching a point that is "above" or of "no return" as the brain experiences the Lights of Karatas.

All & Everything_x, Terms

Karatas, Lights of; as signals of Hope, beginning of Emotions.

M1428. Tues. 7/9/1968 Pittsburgh, Open(III). Some detail, pp 18-19,26-28,31/49.

All & Everything writing about every man; difficulties in reading it are for a purpose; talks about us (pp 18-19). Definition of Lights of Karatas as signals of hope, beginning of emotional center; feelings not enough to get you to Heaven; example of Moses; what Man ought to become (pp 26-28,31).

All & Everything_x, Terms

Karatas, state of; & Man No. Four, Private and Inner life, Geo- vs. Heliocentric life, Oneness, Vertical line.

M1537. Tues. 2/18/1969 Boston, Open. Some detail, pp 21-27/31.

[Part of a detailed introduction to Gurdjieff.] Discussion, that Man Number Four has hope, has had a flash of Karatas and will attempt to shift the center of inner life away from Earth, a shift from geocentric (self centered; the body is positive and dominant; Earth is the center; aliveness experienced physically and feelingly) to heliocentric (a harmonious being, the mind is positive and dominant, the body is a servant, Sun is the center; emotions concern others, God, the rest of the universe and one's place or responsibility in it; life is universal). Explanation, that to create a point from which growth occurs as a vertical line going away from Earth, inner life needs to develop so that private life becomes a third force so it can fuse with personal and professional lives to become One in accordance with the Law of Three.

All & Everything_x, Terms

Karatas; Beelzebub banished from.

M1594. Tues. 5/27/1969 San Francisco, Group II. Concise, p 5/25.

The reason why Beelzebub was banished from Karatas.

All & Everything_x, Terms

Kundabuffer; & Magnetic Center, Conscience.

M2558. Sat,Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Concise, pp 10,13-14/25.

[Part of a detailed discussion of growth of 'I'.] Magnetic Center bound as a result of consequences of Organ Kundabuffer. Education, culture covers up one's essence. First step in freeing Magnetic Center: becoming conscientious, Becoming as a Man.

All & Everything_x, Terms

Kundabuffer; & Purgatory, Choot-God-litanical period, Second-order Soul (sins of), Childhood, Reason.

M.29. Sat. 7/20/1957 New York, New York City. Detailed, pp 4-9,13,20-23,27/34.

[Part of a detailed discussion of the Purgatory chapter.] The Choot-God-litanical period likened to the period when Kundabuffer was implanted in us early in our childhood. Explanation, that when one Works, Kundabuffer is no longer present, but the consequences, which need to be undone, are 'sins of the Soul' that necessitate Purgatory (suffering, friction, purging oneself of everything ideal to our unconscious state); our Souls are of a second order, with sufficiently developed reason to know how to be, but unable to do it because the body and emotions are still filled with extraneous material. The need to purge oneself of habits, laziness, vanities; these can be compared to chemicals implanted into us because of education, our way of living, and the good intentions of others.

All & Everything_x, Terms

Kundabuffer.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Detailed, pp 6-36/36 (throughout).

Discussion of why the Organ Kundabuffer was created, its location, why it was later removed, in relation to the condition of one as one is. Meaning of Kundabuffer in relation to sleep and the wish to Wake Up. Conditions which enable one to free oneself from results of Organ Kundabuffer. Meaning of Kundabuffer not existing within us, connected with acceptance, paying Mother Nature, Work. In relation to Magnetic Center, the Moon, Anulios.

All & Everything_x, Terms

Legominism; & 'Otherwise,' Tasks, Attention to self, Reminder, Wish, Break habits, Harmony.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Concise, pp 3-4,26-29/29.

Tasks explained as Legominisms, defined as creating an 'otherwise' that is unusual, unnatural and produces friction by breaking habitual ways of thinking, doing, or feeling, drawing attention to oneself so one is reminded to Work; introduce something of a higher and spiritual nature. In response to someone trying to experience what Work is, but not look for results, the need to make thousands of attempts, discussed as introducing Legominisms in oneself instead of being automatic (e.g., put wet towel somewhere, stumble over All & Everything on the floor, change which leg crossed over the knee, make a fist, stretch fingers, walk slowly); one creates a harmony with oneself instead of being completely out of balance.

All & Everything_x, Terms

Legominism; Reminder to Work.

M1506. Thurs. 12/26/1968 San Francisco, Group I. Brief, pp 10-11/32.

Definition of Legominism and description of its use in helping another person to remember Work.

All & Everything_x, Terms

Lentrohamsanin; & Hasnamuss, Remorse of Conscience, Babylon, Self reproach, Conflict.

M1752. Tues. 1/13/1970 Barn, Group I. Detailed, pp 11-18/20.

Mr. Nyland reading from All & Everything (pp 12-18), passage about Lentrohamsanin during Babylonian period: about Hasnamuss individuals -- four types, seven aspects which parallel conflicts within oneself -- retribution, remorse of Conscience, repentance, self reproach. Conflict on Earth same as conflict within.

All & Everything_x, Terms

Martfotai; & State of rest, Anulios, Aim, Sensitivity.

M2096. Sat,Sun (2/13). 2/12/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 18,20,31-32/32.

Martfotai as a state of rest within one. Discussed in relation to Anulios as reminder of one's aim, as state of Martfotai. Pp 20,31-32: State of peace defined. Peace, equilibrium as state of activity and silence, related to one's level of Being.

All & Everything_x, Terms

Martfotai.

M1400. Tues. 5/7/1968 New York, Group I. Some detail, pp 5-8/30.

Being able to bring others to a certain point where they can continue on their own (pg. 6). Discussed in context of Fifth Obligolnian Striving.

All & Everything_x, Terms

Martna, Spirna & Okina; & Fusion of bodies, 'I'.

M1455. Tues. 8/27/1968 Boston, very Brief, pp 31-32/40.

The fusion of the three bodies into One briefly mentioned as producing 'I', an entirely different entity in which the three bodies play no part although at any time one can go back to the components; compared to the change from solid to liquid, going back and forth around the melting point, with two sides, and likened to Martna, Spirna & Okina fusing together as described in the purgatory chapter.

All & Everything_x, Terms

Martna, Spirna & Okina; & Unity centers, Emotions/neutralizing, Cosmic Consciousness, God, Well-being.
M1432. Fri. 7/19/1968 New York, Group IV. Very brief, pp 19-20/20.

Martna, Spirna and Okina mentioned as three centers in unity at the proper time as One, in which the emotions that used to be the neutralizing force become the entry into the next step: Cosmic Consciousness, knowledge of God, the well-being of all things.

All & Everything_x, Terms

Martna, Spirna, and Okina; & Purgatory chapter, Law of Three, versus Ordinary man.

M.29. Sat. 7/20/1957 New York, New York City. Brief, pp 17-18/34.

[Part of a detailed discussion of the Purgatory chapter.] In explaining the Law of Three, mention of Martna, Spirna, Okina as three forms of life that can perfect themselves to their highest and then combine, whereas in our ordinary existence it is necessary to have two forms combine, out of which something else grows.

All & Everything_x, Terms

Mullah Nassr Eddin; & Resting from thoughts, feelings.

M2302. Sat, Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, p 9/25.

The sayings of Mullah Nassr Eddin considered as a rest from (an arrest of) thoughts and feelings, coming down to one's feet, one's senses. [Part of a detailed discussion of stopping the expression of feelings, changing oneself in order to learn the language of emotions, developing something that is separate from thinking and expressions of personality, the body and its manifestations.]

All & Everything_x, Terms

Obligolnian Strivings (see also separate listing: Being Obligolnian Strivings).

M1407. Tues. 5/21/1968 New York, Group I. Some detail, pp 18-24/27 (10 min)

Three fundamental passages in All & Everything: five Being-Obligolnian Strivings; Faith, Love and Hope section of Ashiata Shiemash; Impartial Mentation. Reading All & Everything page by page at least once per day, creating an altar for All & Everything. Other books not worth as much.

All & Everything_x, Terms

Obligolnian Strivings, see also: Being-Obligolnian Strivings, Objective Morality

All & Everything_x, Terms

Poundolero.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Concise, p 7/15.

[Part of a detailed discussion of Magnetic Center and Ashiata Shiemash.] Magnetic Center, or essential essence, equated with Ashiata Shiemash, which starts in one's essence and grows by creating a relationship that can remain in existence and reach a higher level, with the mind pondering (Poundolero), the body Sensing (Sensimiriniko) -- these two a brotherhood, Tchaftantouri -- and Ashiata as the neutralizer.

All & Everything_x, Terms

Sensimiriniko.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Concise, p 7/15.

[Part of a detailed discussion of Magnetic Center and Ashiata Shiemash.] Magnetic Center, or essential essence, equated with Ashiata Shiemash, which starts in essence (in central Asia, town of Djoolfapal; not in Babylon, which is talk, talk, talk) and grows by creating a tri-unity relationship that can remain in existence and reach a higher level, with the mind pondering (Poundolero) and the body Sensing (Sensimiriniko) -- these two created a brotherhood, Tchaftantouri -- and Ashiata as the neutralizer.

All & Everything_x, Terms

Ship 'Occasion' vs. 'Karnak'; & Soul.

M2566. Thurs. 5/1/1975 Barn, Group I. Brief, p 24/29.

Graduating from the ship 'Karnak', used between the Earth and the planets, to the ship 'Occasion' as metaphor for Soul, interplanetary travel. Soul functioning as the result of Simultaneity, the simultaneous Observation of all three centers, in any occasion. The mind made desirous of conquering new worlds, cosmos, non dimensionality, Infinity.

All & Everything_x, Terms

Solioonensius.

M1415. Wed. 6/5/1968 New York, Group III. Detailed, pp 4-13/25.

Definition of -- as poisonous configuration, as destructive involutory law -- and relation to evolution. Solioonensius in relation to cosmos, in relation to the individual, in relation to confronting what one really is.

All & Everything_x, Terms

Spiritualized Part; & relationship between 'I' & 'It', Work in daily life, Intellectual & Emotional approaches.

M2565. Sat,Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Brief, pp 3-4/30.

Combining the intellectual and emotional approaches to Work to develop a relationship between our spiritualized and unconscious parts; an exchange between 'I' and 'It': 'I' is Aware of me, and me is Aware of 'I'. Explanation, that an embryonic, spiritualized part consists of two sense organs, one on an emotional and the other a Soul level, that can remain after death when the ordinary five senses, Mother Nature, and the first three dimensions have disappeared; one's spirit continues to exist with fewer laws.

All & Everything_x, Terms

Spiritualized Parts.

M1437. Mon. 7/29/1968 New York, Group I & II. Detailed, pp 16-23/45.

Meaning of Separate Spiritualized Parts and relation to the three centers.

All & Everything_x, Terms

Stopinders; & Purgatory chapter, 'Fa', 'Sol', 'Si-Do', Auto- and Trogoautoegocrat, Laws of Three & Seven.

M.29. Sat. 7/20/1957 New York, New York City. Concise, pp 13,29-30/34.

[Part of a detailed discussion of the Purgatory chapter.] Discussion of the difficulty of ordinary life, being caught in everything that is manifested outside with just a few drops of inner life, and that the Purgatory chapter explains how this crystallization took place (the changed 5th Stopinder): When one is entirely engaged in outer life, everything is outer, when one is entirely inside and no disturbances, everything is inside, but that ordinarily it is a mixture. Much of the three-body diagram (food scale) explained as being in the Purgatory chapter, that before the Law of Seven was changed from being based on Autoegocrat to Trogoautoegocrat, all divisions (Stopinders) were equal and that with Trogoautoegocrat the quintessential Stopinder is the fifth ('Sol'), because it was moved to cause the 'Sol-La-Si' to shift to the right, causing a tension with the fourth Stopinder ('Fa'-bridge) lengthened (one-and-a-half) and the 'Si-Do' condensed (one-half). Mention that once the Law of Seven is complete, it then can function in accordance with the Law of Three, which starts to function in relation to three points.

All & Everything_x, Terms

Sun; & Absence of light or heat, Intellect.

M2558. Sat,Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Brief, p 11/25.

Meaning of Gurdjieff's statement that the Sun doesn't shine or give off heat: in one's own solar system, intellect as Sun has no originality, no knowledge, only reactions.

All & Everything_x, Terms

Sun; & Man Number Four, Absence of light or heat (Sun within is dark).

M1652. Tues. 8/26/1969 Firefly House, Firefly (FF II-3). Brief, pp 3-4/21.

Man No.'s 1-3 explained as having no wish to grow other than satisfying life on Earth, but Man No. 4 is open, looking for something and as such is black: realizes that the Sun within is dark, with no light and heat (mention, that Gurdjieff talks about this).

All & Everything_x, Terms

Tchaftantouri.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Concise, p 7/15.

[Part of a detailed discussion of Magnetic Center and Ashiata Shiemash.] Magnetic Center, or essential essence, equated with Ashiata Shiemash, which starts in essence (in central Asia, town of Djoolfapal; not in Babylon, which is talk, talk, talk) and grows by creating a tri-unity relationship that can remain in existence and reach a higher level, with the mind pondering (Poundolero), the body Sensing (Sensimiriniko) -- these two created a brotherhood, Tchaftantouri -- and Ashiata as the neutralizer.

All & Everything_x, Terms

Three Brained Being.

M1447. Tues. 8/13/1968 Palo Alto, Group II. Some detail, pp 29-31/39.

Explanation of three-brained Being; brain is in general 'stored up knowledge'.

All & Everything_x, Terms

Tibet; & Symbol of highest aspiration, Orage.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Brief, p 30/32.

Tibet as a symbol of Man's highest aspiration (mentioned in brief story of Orage as such a symbol).

All & Everything_x, Terms

Transapalnian Perturbations; & Life, Atlantis, Moon.

M1529. Wed. 1/29/1969 Boston, Concise, pp 18-20/28.

Description of the three Transapalnian Perturbations and their relation to the life of a person, Atlantis, Moon, and Anulios.

All & Everything_x, Terms

Trogoautoegocrat / Autoegocrat; & Purgatory chapter, Stopinders, Law of Seven, Outside conditions.

M.29. Sat. 7/20/1957 New York, New York City. Concise, pp 29-30/34.

[Part of a detailed discussion of the Purgatory chapter.] Explanation of the Purgatory chapter in terms of the three-body diagram (food scale), that before the Law of Seven was changed from being based on Autoegocrat to Trogoautoegocrat, all divisions (Stopinders) were equal and that with Trogoautoegocrat the quintessential Stopinder is the fifth ('Sol'): when moved, the 'Sol-La-Si' shifted to the right, causing a tension with the fourth Stopinder ('Fa'-bridge) elongated (one-and-a-half) and the 'Si-Do' condensed (one-half). Mention that before the Law was changed and all divisions were equal, one could go up or down the scale as one wished, but when it was changed to *Trogoautoegocrat* -- *that is*, I eat myself -- certain difficulties were introduced and the Law became dependent on outside conditions.

All & Everything_x, Terms

Various: Atlantis, Anulios, Moon, Three Transapalnian Perturbations.

M1529. Wed. 1/29/1969 Boston, Concise, pp 18-20/28.

Definition of Atlantis, Anulios, Moon and their relation to the three Transapalnian Perturbations, the life of a person.

All & Everything_x, Terms

Various: Beelzebub, Hassein, Ahoon, His Endlessness, Ors, Karatas.

M1517. Tues. 1/7/1969 Los Angeles, Group II. Some detail, pp 6-10,24-25/26.

Discussion of why Beelzebub was banned to the solar system Ors. The visits of Beelzebub to Earth. Relation of prayer, 'I', Benevolence of 'I', attitude toward 'I', to Beelzebub and Hassein. Not my Will but Thine: Beelzebub coming with message from His Endlessness. Discussion of returning to Karatas. Relation between Beelzebub, Hassein, and Ahoon in one's effort to be sincere.

All & Everything_x, Terms

Various: Beelzebub, Hassein, Karatas, Earth, Mars, All Quarters Maintainers.

M1501. Thurs. 12/19/1968 San Francisco, Group I. Concise, pp 21-22/24.

Discussion of Beelzebub, Hassein, Karatas, Earth, Mars, and their relation. Also, discussion of All Quarters Maintainers in relation to magnetic configuration (part of brief discussion of Magnetic Center).

All & Everything_x, Terms

Various: Hamolinadir, Ashiata Shiemash, Heptaparaparshinokh, Bokharian Dervish, etc.

M1381. Thurs. 3/28/1968 Dallas, Brief, pp 25-28/42.

Discussion of Hamolinadir, Ashiata Shiemash, Form and Sequence with Impartial Mentation, as expressions of emotional plane contrasted to Heptaparaparshinokh, Bokharian Dervish, Arch Absurd, France, Purgatory, America as more down to Earth. Also, description of the balance between intellectual, emotional, and practical application in All & Everything.

All & Everything_x, Terms

Various: Hanbledzoin, Beelzebub, Hassein, Ahoon, King Appolis, His Endlessness.

M1454. Mon. 8/26/1968 New York, Group I & II. Concise, pp 17,32-34/35.

Explanation of Hanbledzoin as substance in relation to Kesdjan and Conscience, created by Consciousness. Beelzebub, Hassein, Ahoon, King Appolis, His Endlessness defined.

All & Everything_x, Terms

Various: Karnak, Tibet, Russia, France, Transapalnian Perturbation, Atlantis, America, India.

M1703. Wed. 10/29/1969 New York, Group III. Detailed, pp 11,20-25,29-30/31.

Detailed outline of the meaning of words in All & Everything. Purpose and value of Gurdjieff's use of unfamiliar words. Problem with words like: Observation, moment, 'I', alertness; inexact language frequently a cause of confusion in Work. Brief descriptions of Karnak, Tibet, Russia, France, Transapalnian Perturbations, and more detailed descriptions of Atlantis, America, and India.

All & Everything_x, Terms

Zevrocrat, Plutocrat.

M1233. Tues. 8/8/1967 New York, Group II. Brief, pp 12-13/29.

[Part of a detailed discussion of Unrolling the film, playing roles.] Scenery as changing as one grows older -- become plutocrats, politicians, Zevrocrats, adaptable -- but same character on the stage of life.

All & Everything_x, Terms

Determinator-of-Reason, see: Reason (Measurement of)

Subconscious, see: Subconscious

All of Oneself, see:

Being (Higher level, Level of)

Centers, Three-Centered activity

Equilibrium/Balance, among Centers

Individuality

Unity/Oneness (Connected Centers, Fusion of Centers)

Work, Creation (and Triunity, Chemical conversion)

All Quarters Maintainers, see:
All & Everything--Terms, Various
Laws, Law of Four.

Aloneness, see also:
Losing Oneself

Aloneness_x

and Awareness, the Moment; vs. Loneliness; & real Self, Staring to reduce senses.

M1554. Wed. 3/19/1969 Boston, Group I. Brief, pp 17-18/30.

Awareness defined as a moment when one is free from space and time, free from the impressions one takes in, coming to one's real self, being absolutely alone. Aloneness not loneliness because one sees life as it is. Use of staring to reduce the functioning of the sense organs and the reception of impressions.

America, see:
All & Everything--Terms, Various

Amness, see also:
"I Am" Death (Memento Mori)
Life Is Real Only Then When "I Am"

Amness_x

That, What, How, and Why I am; as Task of 'I'; & Observation, Participation, Experimentation, 'Fa' of Soul.

M2410. Thurs. 5/30/1974 Barn, Lunch. Detailed, pp 13-22/23.

Detailed discussion of finding out That, What, How, and Why I am as tasks for 'I' as it grows up, with Magnetic Center assuring that one is on the right road and the 'Si-Do' of Kesdjan influencing the process throughout. That I am discussed as Observation (ABCs), where one becomes familiar with life existing and discovers Magnetic Center (with an Objective viewpoint, the form become transparent, and there is a desire for freedom). What I am discussed as Participation, where 'I' accepts one for what one is and receives information about the way one is as an expression of life within the form. How I am discussed as Experimentation, becoming acquainted with the form through a journey of guidance with 'I' wishing to help and tell how the form ought to be expressed; this is based on a wish to find oneself as a capacity of life within the form and its limitations, becoming free from the form having exhausted all of its expressions. Why I am only discovered after crossing the 'Fa' of Soul, entering the Cosmic world through Conscious Labor and Intentional Suffering (reference to the Firefly tapes); this involves God's will, not mine.

Angels, see also:
All & Everything--Terms, Angels Extrasensory Perception
Spirits

Angels_x

Not Conscious; & intuition, 3-Body diagram, Life after death.

M1008. Tues. 7/5/1966 Berkeley, Evening. Some detail, pp 18-20,23-26,28/40.

[Part of a very detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] Although being mystically inclined or having intuition can be very useful for Work, there is a danger of forgetting to keep one's feet on the ground, believing that one does not need to go through all the steps of living on Earth. An angel described as jumping to a higher level whereas a Conscious person has done everything needed emotionally and on Earth, then enters Heaven. Experiences of spirits, clairvoyance, extrasensory perception, other worlds, belief in Heaven or possibility of God existing, described as belonging to a realm higher than that of the physical body (i.e., emotional,) but still subject to death although they belong to a different time scale -- existence sometimes 30,000 times longer than our physical life time. Although these experiences are not available to most people, one should be open to them.

Anger, see:

States, Resentment

Animals_x

Man's relation to; & development of Centers, Laws of 3 and 7, vs. Plants.

M1703. Wed. 10/29/1969 New York, Group III. Brief, pp 7-10/31.

Animals compared to Man in relation to possible development of centers. Animals in relation to the Laws of Three and Seven. Different forms of life -- plants, animals, Man -- and their potential development.

Animals_x

Man's relation to; & Higher & lower forms of life/levels of Being, 1 vs 2 vs 3 Centers, Empathy/Omniscience.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Detailed, pp 3-6,11-13/30.

Man existing as part of all life explained as involving the existence of a universal, supreme intelligence and life outside of oneself, including plants and animals. Differences in levels of life explained as going from material as stuff (no animation, life only the form itself), to plants (one-centered being, life in a physical form), to animals (two-centered being, life in a physical form and also in feeling/intellect), to man (three-centered being, life in 3 centers). Concerning the possibility of having empathy for lower forms based on previous past existence, mention that even if changing from one center into another proves to be possible (we don't know), it is useless to think of one's past life as a plant or animal; from a higher level of Being, free from bondage to Earth and one's form, there is more Omniscience, greater knowledge of Earth and lower levels, including plants and animals.

Answering Questions, see also:

Communication, of Work

Exact Language

Group (Aim, Purpose of; Groups I, II, III; Leaders of)

Maintenance of Work

Meetings

Teacher/Teaching

Answering Questions_x

Difficulties, How to; & Nucleus, "Pure" Gurdjieff, Exactness, Clarity.

M2262. Sun. 5/27/1973 Land, Evening. Some detail, pp 1-4/28.

Necessity of members of group nucleus to communicate "pure" Gurdjieff, be clear and exact in describing Work in meetings. Mr. Nyland making answer tapes to the nucleus (not the group as a whole) in order to help exactness, clarity of the answers.

Answering Questions_x

Difficulties, How to; & Objectivity, Wish to be Awake, Group Nucleus, Trust.

M2003. Thurs. 2/25/1971 Barn, Group II. Detailed, pp 1-6,19-22/28.

Difficulties answering questions concerning Objectivity and wishing to be Awake, difficulties asking questions; not accepting answers to questions. How to answer questions, need for the group nucleus to be homogeneous. Reference to Lights of Karatas, also to a question asked at a Thursday meeting. Establishing trust between the questioner and answerer.

Answering Questions_x

Difficulties, How to; & Sensitivity to questioner, Essential question.

M2059. Sat,Sun. 9/25/1971 Westtown/Barn, Group IV/Lunch. Some detail, Min 1-10, side 1.

Discussion of the Thursday evening meeting. In answering questions, the need to be sensitive to other people, touch motivation. Need to evaluate posture, tone of voice, etc. Answer should be like an arrow, answering quintessential aspect.

Answering Questions_x

Exact Language, Depth of communication, Truth, Impartiality, Awareness, 'I', Group Nucleus.

M2017. Sat. 5/1/1971 Westtown, Group IV. Detailed, pp 6-11,20-23/23.

Danger of not using an exact language. Principles of Work expressed in certain words. Difficulty choosing words, answering at a person's level. Responsibility of group nucleus in describing Work; Impartiality, Awareness, 'I'. Aliveness in expression, posture. Truthfulness in you, sincerity. Communication of depth of feeling -- quality of speech, measuring words according to value of what you are talking about. Seeking truth through science, art, philosophy. When talking about Work, Impartiality must be there. Awareness: Impartial something on part of little 'I'. Work must be clearer. Encouraging people to sit and think, read All & Everything, listen to tapes, turn inward to find inner life. Moment of Awareness: consider yourself -- "I Am".

Answering Questions_x

Explaining Work, Emotional quality.

M1423. Fri. 6/28/1968 New York, Group IV. Brief, pp 4-7/18.

Reference to leaders and their honesty in explaining Work to others. Brief reference to Boston group and how closed people are. Need for emotional quality. Brief mention of In Tune With The Infinite (Tryne, Ralph Waldo) in context of analogy of tuning fork to emotional cells and their vibrations.

Answering Questions_x

Explaining Work; & Encouragement, Answering vs. Moderating, Referring to All & Everything.

M2400. Tues. 4/30/1974 New York, Group II. Concise, pp 1-4/30.

Necessity of connecting with the question to establish confidence and trust, then linking the question to Work. Providing encouragement by offering something more conscientious or conscious. Need for follow-up, continuity from week to week. Mr. Nyland as providing help, encouragement for people to continue with wish to Work, but not a teacher or guru. Making reference to what one has read in All & Everything.

Answering Questions_x

Explaining Work; & Mr. Nyland's patience vs. Gurdjieff, Correctness, Sincerity, Simplicity.

M1558. Fri. 3/28/1969 New York, Group IV. Detailed, pp 5-21/21.

Discussion of Mr. Nyland's observations on the level of Work from listening to cassettes, Mr. Nyland's patience in developing the level of Work; compared with Gurdjieff's methods of teaching. The necessity of Work being correct. The level of Work as exemplified by an answer of a young man in a Wisconsin group meeting (recording played, eight pages); Mr. Nyland's comment on the benevolent attitude of the man and the sincerity and simplicity of the description. Keeping only those that really wish to Work. Work as sacred.

Answering Questions_x

Explaining Work; & Sincerity, Experience, Openness.

M1529. Wed. 1/29/1969 Boston, Detailed, pp 12-28/28.

Detailed discussion of how to answer questions. Basing answers on the sincerity of the question, speaking from experience, being open to a person as opposed to being closed to his/her form. Communication, relationships with other people, discussed in detail.

Answering Questions_x

Explaining Work; Listener/Teacher relation; Awareness, "Seeing oneself", Impartiality, Moment.

M1807. Tues. 3/24/1970 Barn, Group I. Detailed, pp 1-8,12-15/33.

Full discussion on how to answer questions. Importance of seeing how answer is received by listener. Requirements for listener: being open, allowing answer to penetrate one's Being. (Discussion of how one should listen and Be toward a teacher; teacher has to adhere to his/her way of teaching, must teach in accordance with own Conscience.) Question should be resolved by answer. Being able to say where one failed in answering. Difficulty in language used. Specific reference made to Awareness, alertness, aliveness, "seeing oneself", Impartiality, moment -- how these concepts should be talked about.

Answering Questions_x

Group II, III; & Maintaining level.

M1407. Tues. 5/21/1968 New York, Group I. Detailed, pp 1-8/27.(19 min)

Creation of ten Small groups to replace a large Group II discussed in relation to answering questions about Work, the fact that different types of people need to be answered different ways. Names small group leaders, gives some instruction and suggestions. Concerning Group III, emphasis should be on why people come, who they are (very important to Gurdjieff), with not too detailed a discussion about Work. Maintaining proper level for communicating ideas to new people.

Answering Questions_x

Group II; & Principles of Work same for everyone, Discuss in Group I, Leaders, Theory.

M1414. Tues. 6/4/1968 New York, Group I. Detailed, pp 1-2,5-11,20-21/25.

Mention that in order for everyone to understand and communicate the principles of Work in the same way and not to mix it up with other things (e.g., Ouspensky, Cayce, etc.), in Group I people need to discuss their difficulties in explaining Work or formulating answers. Discussion of the importance of being honest about one's ability to answer, which is largely dependent on the type of questions; leaders of Group II are free to do what they wish -- for example, close the meeting after 10 minutes if there are no questions, not answer if unable or don't wish to. Mention that theory can help for understanding experience, and one should not be afraid of it as long as one is applying Work. Mention of the need in meetings to avoid quoting In Search of the Miraculous, The Fourth Way, or other secondhand sources: Nicoll, Walker, Fritz Peters, Margaret Anderson (The Unknowable Gurdjieff); what matters is one's own experience and Gurdjieff's own writings, even if not fully understood.

Answering Questions_x

Group II; & Well-rounded, Why Gurdjieff, Essential level, Exercises, Vanity, Stand on Conscience, Criticism.

M1431. Tues. 7/16/1968 New York, Group I. Detailed, pp 5-26/30.

Discussion of what is required in Group II answers: being sufficiently well-rounded to answer, including different philosophies; focusing on why interest in Gurdjieff and what has failed regarding other roads; staying one step ahead but not too far removed, remaining close enough to retain trust (getting close, however, means having to deal with the answerer being human, not God); before answering, understanding the essential nature of the question and one's answer, reducing it to its simplest level, no arguing (e.g., Are you satisfied?), using few words and tone of voice if the language is feeling, exactness and strictness if it is intellectual (e.g., this is about Gurdjieff; these are the ABCs, take it or leave it); not giving out exercises prematurely (Draining OK; not Sensing); not allowing exaggerated reports or over-answers (both are expressions of vanity; don't try to keep people in your group), being careful because what is said will be remembered; answering not too much or too little, acknowledging the question and seeing where it comes from, saying "we're not talking about that," if necessary, but not ignoring it. The need, despite criticism, to stand on what one's Conscience dictates.

Answering Questions_x

Group II.

M1421. Tues. 6/25/1968 New York, Group I. Some detail, pp 11, 20-24/25.

Reference to question of tendencies. Use of talk at meetings, when to keep things to self, emotional quality of talk. (Use of symbolism in description.)

Answering Questions_x

Group III (New People).

M1542. Fri. 2/28/1969 New York, Group IV. Detailed, pp 1-18/18 (entire tape).

Detailed discussion of how to discuss simply what Work is to a new person. Necessity of first establishing motivations for Work: being incomplete, having an aim, religious attitude, having love for what one might become, understanding one is bound (pp 1-13). Necessity of not talking too much about Work unless a person is receptive. Concept of 'I' concisely defined (pp 12-13). Responsibility one takes when discussing Work with other people. Working to save one's life, Be with God.

Answering Questions_x

Group III, Talking about tendencies.

M1420. Sun. 6/23/1968 Barn, Some detail, pp 8-14/23.

Discussion of answering questions: purpose of Group III, why it's temporarily discontinued (pp 8-9). Criticism of meeting of June 18th: too theoretical, too much talk on tendencies -- how this question should be handled (pp 11-14).

Answering Tapes (Answering tapes of a meeting)_x

Aim, Purpose of; & Meeting with visitors, Recording answers, Stand on experience.

M1432. Fri. 7/19/1968 New York, Group IV. Some detail, pp 13-18/20.

[Part of a detailed discussion of the need to communicate Work correctly.] Mention of meeting people visiting from other groups, that getting to know those responsible for answering their group will help working together. The importance of answering groups from other cities by tape rather than with letters. Necessity to speak frankly, not to let incorrect statements or utter nonsense about Work go by because of kindheartedness; give one's first reaction (e.g., Is s/he talking about Work?) if it is honest.

Answering Tapes (Answering tapes of a meeting)_x

Maintaining; & Relationships, Maturity, Small Groups, Answering tapes

M2105. Sat, Sun (3/5). 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 5-7, 12/25.

Answering tapes from other groups: a constant responsibility for those who undertake it. Sharing what is done in cooperation with each other, how one comes to one's own Work on oneself; mentioning dependence on others. Clarity from one's Work an opportunity to give to others. People influenced by what is important to you. Answering tapes and answering in person.

Answering Tapes (Answering tapes of a meeting)_x

Preparation for; & Giving, Wanting to help.

M2046. Sat. 7/24/1971 Westtown, Group IV. Brief, pp 2-4, 11/19.

Discussion of how to prepare for answering a tape, evaluate a meeting, using references. Learning how to give, wanting to help. [In context of detailed discussion of giving and taking.]

Anulios, see:

All & Everything--Terms, Anulios

[Although they are indexed separately, Mr. Nyland's explanations of 'I' & 'It', noumena/phenomena, inner life/outer life, life/form, God/devil, Anulios/Moon, freedom (Magnetic center)/bondage, emotion/feeling involve similar constructs.]

Anxiety, see:

Fear

States (Anxiety, Worry)

Approaches to Work, see also:

Advanced Perspectives

Emotions

God

Mind (Ordinary mind vs. Work)

Intuition

'I', Qualities of

Observation

Pondering

Prayer

Sensing/Sensing Exercise

Approaches to Work_x

Emotional vs. Intellectual; & Impartiality, Simultaneity, Kesdjan, Soul.

M1807. Tues. 3/24/1970 Barn, Group I. Some detail, pp 10-18/33.

Description given of the importance of Impartiality in relation to Kesdjan or an emotional approach, then contrasted with intellectual or Soul body and its relationship to Simultaneity. Changes in both when they have begun to grow in an Objective sense.

Approaches to Work_x

Emotional vs. Intellectual.

M1569. Tues. 4/15/1969 Boston, Group II. Detailed, pp 1-18/18 (entire tape).

Detailed comparison of God (emotional approach) and 'I' (intellectual approach). The principle of separation, collecting facts, truth of oneself, related to 'I' (as without) and God (as within). The principle and symbolism of micro- and macrocosmoses related to approaches to Work. Work defined and the process of how to Work described; in relation to changing oneself, acceptance, simplicity, and being serious.

Approaches to Work_x

Emotional vs. Intellectual.

M1583. Fri. 5/9/1969 Sante Fe, Detailed, pp 2-15/34.

A description and comparison of the intellectual and emotional approaches to Work. Discussed in relation to accepting one's unconscious state, wishing or praying for a guide, trying to find God, the way in which the three centers are united in the emotional or intellectual approaches to Work.

Approaches to Work_x

Emotional; & Feelings, Heart.

M1595. Wed. 5/28/1969 Santa Cruz, Group III (Open). Brief, pp 21-26/37.

[Part of a detailed introductory discussion of aims of Man and of Work, terminology and the concepts of Gurdjieff.] Description of the emotional method of Work as part of a brief discussion of placing the accent of one's feelings on something outside of oneself, the aim of feeling to become a whole, move to one's heart.

Approaches to Work_x

Emotional; & Growth of 'I', Constancy of Work, vs. Intellectual Approach, Benevolence, God.

M2549. Thurs. 3/6/1975 Barn, Group II. Detailed, pp 3-19/34.

ABCs mentioned as merely an explanation; what's important is the result: an 'I' wishing (caring) for me and me wishing (caring) for emotional and spiritual life. Creating 'I' and accepting oneself described as part of both the emotional and intellectual approaches to Work. The emotional approach described as having the same task as the intellectual approach (after some time there is very little difference), but instead of using Simultaneity one experiences the moment as feelings registering life, and instead of Impartiality one accepts oneself without feeling -- i.e., without self love, disdain, superiority, vying for respect or admiration, selfishness, etc. One becomes free from bondage, as if nothing, but with 'I' present and benevolent in the name and image of God, interested in the state of one's Being and grateful for something one can love and pray to; likened to Gurdjieff seeing through someone, but benevolent. When, with the emotional approach, God actually comes, now what?: one needs the intellectual approach in order to take responsibility for something higher and submit to its requirements.

Approaches to Work_x

Emotional; & Impartiality, Outer life, Wish, Identification with God, Spiritual well-being.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Detailed, pp 8-19/22.

Discussion, that identification with something higher is needed for non-identification or Impartiality, both by 'I' towards oneself (I remain identified with God) and by inner toward outer life or the outside world (I remain identified with inner life, including when communicating Impartially with others). The emotional (not intellectual) basis described as a state in which I am, the emotional quality described various ways: as the wish for growth, identification with what is Above or Omnipresent, God, or unity. The need for a relation with God to avoid a short-lived effort because of the mind; the aim is the same as with the intellectual approach: to associate with something not one's own, losing the identification with one's own ideal in becoming identified and fusing with existence, the totality of all Being (explained as the same as one's own Being, realized in accepting the 'ism' of myself as I am, one's form no longer of value). Discussion, first acceptance as one is, unbecomingness, bondage and nothingness, becoming open; then an emotional relationship by leaving this world while still in ordinary life (spiritual life is at the same time -- this is Simultaneity).

Approaches to Work_x

Emotional; & Work in ordinary life, 'I' & 'It', Negativity, Planetary level, Task (horizon), Payment, Optimist.

M2565. Sat,Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Detailed, pp 1-7,10-25,29/30.

Working in ordinary life by combining the intellectual and emotional approaches in an exchange between 'I' and 'It', emphasizing one or the other. With the intellectual approach, 'I' is Aware of me ('It') and 'I' tells 'It' about the personality. With the emotional approach, me is Aware of 'I' (emphasis on 'It'), not forgetting Objectivity; one's [un]becomingness is seen in the presence of Great Nature, God, or something higher, with Anulios (Magnetic Center) requiring one to fight for freedom by not wasting energy in negativity (e.g., sulking, hurt self love, arguing). Explanation, that the diversity of unconscious states doesn't exist at a planetary level (Conscience), where emotions are unified in a wish to become a Sun (Consciousness) and love the center of all things, God. Task, to look at the horizon and bring the focus back to oneself, with Kesdjan purifying one's world. At the 'Do' of intellect, Consciousness and Conscience are concentrated around Magnetic Center and are One in relation to the outside, paying Mother Nature with energy, as impressions, 30,000 times higher in quality. Changing from a pessimist, in darkness paying Mammon, into an optimist, in the Sun paying God.

Approaches to Work_x

Emotional/intuitive; & Emotions vs. mind, Intuition, All & Everything.

M1381. Thurs. 3/28/1968 Dallas, Detailed, pp 19-33/42.

The place of intellect and theory in Work to maintain a balance for one's emotional center. Dangers of all feeling and no intellect (discussed in relation to Subud). The road of intuition with its dangers. How Gurdjieff in All & Everything maintains this balance.

Approaches to Work_x

Emotional/intuitive; & Impartiality, Facts, Intuition, God, Magnetic Center, Silence.

M1526. Fri. 1/24/1969 New York, Group IV. Detailed, pp 1-8/18.

In discussing the emotional approach to Work, mention that it is easier to define Impartiality intellectually because it's difficult to understand getting facts emotionally without judgment, but receiving facts is required regardless of the approach; Impartiality is more Godlike than one realizes, with knowledge and facts received intuitively as emotion of the highest quality, the truth about oneself in the presence of God (untruthfulness not tolerated). The emotional approach explained as involving the heart in the Observation process (not solar plexus, or feelings), using intuition to reach essential essence or Magnetic Center as life within one, which should be the center of oneself and is expressed as a level of Being in which one loses oneself in Silence (a requirement of intuition), with no need for physical expression, although the body can conform to it. Developing Conscience, which has a direct relationship to His Endlessness, explained as dependent on creation as if God is Impartial to one, or what one is in the presence of God, just like developing Consciousness is dependent on creation as if 'I' is Impartial to oneself.

Approaches to Work_x

Intellectual & Emotional; & Work in ordinary life, 'I' & 'It', Planetary level, 'Si' of Kesdjan.

M2565. Sat,Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Detailed, pp 1-7/30.

Discussion of developing a spiritualized part of oneself in ordinary life by combining the intellectual and emotional approaches in an exchange between 'I' and 'It', the emphasis at times on one or the other: 1) With the intellectual approach (emphasis on 'I'), 'I' is Aware of me ('It') and because it resides in one's house, 'I' tells 'It' about the body or personality; and 2) With the emotional approach, me is Aware of 'I' (emphasis on 'It'), not forgetting Objectivity; one's [un]becomingness is seen with one's wish in the presence of Great Nature, God, or something higher. The need to fight against one's reactions and see that the diversity of unconscious states doesn't exist at a planetary level (Conscience), where emotions are unified in a wish to become a Sun (Consciousness) and love the center of all things. 'I' and 'It' coming together mentioned as a preparation for the 'Si' of Kesdjan, described as contemplating the wish to die and not be further encumbered by the bondage of Earth.

Approaches to Work_x

Intellectual & Emotional/intuitive; & two sides of 'I', two sides of 'It', 'I' & 'It', Benevolence, God.

M1684. Thurs. 10/2/1969 Seattle, Group II. Detailed, pp 5-16/25.

Detailed explanation, that with Work an intellectual person will have the intellect predominate, an emotional person will have the benevolent side predominate -- both are 'I', doesn't matter if emphasis on Consciousness or Conscience, because one will immediately flow into the other. 'Sol-La-Si' of emotion and 'Do-Re-Mi' of Intellect parallel but united. Both sides of 'I' as facing 'It': one part of 'I' acknowledging wish as emotion, the other part one's mind as ABC's. 'Do' of Intellect and the 'Fa' of Kesdjan as 'I' giving results (sending energy) to 'It' in two directions: 1) intellectual, to give memory of what one is, facts of oneself, one's form; and 2) to give what is needed for emotional state as Benevolence directly to the heart, experienced intuitively. Two sides of 'It' in relation to 'I': as one is intellectually, as one is emotionally; thoughts and feelings become unified in the joining of Consciousness and Conscience. Necessity of experiencing something unusual, of God, with more light.

Approaches to Work_x

Physical, Emotional, Intellectual; & Body as servant, Essence, 6th & 7th Senses, Sex energy, Unity.

M1509. Sun. 12/29/1968 Portland, Detailed, pp 4-21/23.

The three approaches to Work explained in relation to essence, life in one's surrounding (outside of oneself), Impartiality, unity of the three centers, the 3-Body Diagram (three gates into Consciousness), the body becoming a servant for Kesdjan and Soul, and Magnetic Center. Becoming too provincial by solely emphasizing the ABC's. Detailed discussion of the emotional (pp 4-7,9-10,14-20) and physical (pp 10-21) approaches, including the development of the sixth and seventh sense organs in the body; Sensing; paying by giving up sex energy in the forms of Helkdonis (feeds heart) and Abrustdonis (feeds mind); developing an outlet for emotional energy that is free from expression and away from oneself (unselfish); placing the accent on God rather than oneself. Relation to heart, openness, breathing. Becoming unselfish described as taking God as one's aim, through simplicity; this leads to Impartiality.

Approaches to Work_x

Physical, Emotional, Intellectual; & Meetings, Music, Physical activity.

M1402. Fri. 5/10/1968 New York, Group IV. Some detail, pp 14-15/19.

Meetings, music, and physical activity as the three approaches to Work.

Approaches to Work_x

Physical; & Body as servant, 'Si-Do' bondage, Unity of Conscience & Consciousness, Sensing.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Concise, pp 13-16/29.

Physical approach defined as the physical body becoming free from itself, a loosening up of the 'Si-Do' bondage of the physical octave coming after the intellectual and emotional approaches have sufficiently developed. Once Kesdjanian body has an emotional language of its own, Sensing giving the physical body what it needs for its own development; otherwise it would be unbalanced. When Conscience and Consciousness require a servant to execute, as Will, what they agree upon, then the physical body submits, and the physical approach is necessary and will come automatically. The greatest unity existing when the levels of the physical, emotional and intellectual centers are inherent to each center.

Approaches to Work_x

Physical; & Sensing (vs. Draining), 'Si-Do' of Physical, Intellectual & emotional approaches.

M2262. Sun. 5/27/1973 Land, Evening. Concise, pp 13-15/28.

[Part of a question/answer meeting.] Physical approach to Work connected more to Sensing than to Draining (which would apply to any approach). Loosening up the 'Si-Do' of the physical body is what counts for Work. For a long time the emphasis is on intellectual approach (ABCs) or emotional approach (presence of 'I', or God nearby), depending on one's type.

Approaches to Work_x

Physical; & Sensing, Body as Servant, Emotions, 'Si-Do' of Physical.

M1455. Tues. 8/27/1968 Boston, Some detail, pp 27,29-31/40.

[Part of a detailed discussion of Sensing.] Sensing explained as an attribute needed for the development of the physical body to its fullest capacity, which is a growth in quality, not height. Discussion of the importance, through Sensing, of the body having a sense of its own life and existence independent of the other centers: a) it learns that feelings have no place, allowing for the development of emotion free from the body; and b) the body is put in its proper place as a servant in relation to the other two centers, wishing to be used by the wisdom and warmth that Consciousness and Conscience supply, free at the 'Si-Do' of physical, waiting to be told what to do (not trying by itself).

Art, see also:

Color

Art_x

and Four directions of life.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Some detail, pp 17-22,26-28/30.

Description of each of four directions of life -- science, art, philosophy, religion -- and explanation of how each contains a wish to be free from oneself.

Art_x

and Four directions of truth (Science, Art, Philosophy, and Religion).

M224. 5/31/1961 New York, Some detail, pp 16-19/31.

Discussion of four ways to reach truth -- science, art, religion, and philosophy -- and that one can start anywhere because all reach it the same way, with truth at the crossroads: 1) With science, there are jealousies, misunderstandings, and subjectivity, but truth involves objective facts rather than personality and interpretation; 2) With subjective art, one can hope that others will understand, but art can be Objective, which is free from one's subjectivity and follows different laws (e.g., Mont Saint-Michele, the Taj Mahal, Pyramids, where everyone impressed the same way); 3) With philosophy, one ends up with a mixed up, indigestible, encyclopedic knowledge that becomes a life philosophy (this is what usually happens; one doesn't have a 'measuring stick' in the mind); and 4) With religion, one can lose oneself in dogma and adapting to a form that gives security and peace, but religion can be an emotional quality based on a wish allowing something higher. With each way, one ultimately realizes that something else is required to go from two dimensions (horizontal) to three, which is a spiral upward.

Art_x

Artist; & Magnetic Center, Noumenal world, Science, Philosophy, Religion, Man No 4.

M2308. Fir,Sat (10/14). 10/13/1973 Westtown, Group IV. Some detail, pp 7-11/29.

[Part of a more detailed discussion of what makes up a good scientist, philosopher, and artist.] Description of a person becoming religious, but turning to art for creation when religion is perceived as too dogmatic, unable to explain what to do. An ordinary person described as having no real interest in science or philosophy, an alive religion, or art beyond self expression. Art becoming Objective if the artist pours the content of his or her life into creating something free from him- or herself; this includes wishing to discover one's function, the full-grownness of one's emotions and intellect the same way as when a person wishes to create an 'I' and becomes Man No. 4. Magnetic Center discussed as resulting from the three ordinary centers experiencing all three centers' life; discussed in relation to the 'noumena' that exists in a good scientist, philosopher or artist becoming religious and interested in joining a higher level.

'As If', see also:

'I'

'I', 'As If'

'As If'_x

Defined, Use of; & Assumption, Imagination, Wish is 'I', Verification, Simultaneity, Life existing.

M2410. Thurs. 5/30/1974 Barn, Lunch. Detailed, pp 5-15,21-22/23.

The growth of 'I' described as a 3-step process that is applied through 'as if': 1) having an assumption or belief; 2) wishing to verify it; and 3) collecting the proof. Explanation, that 'as if' is commonly used whenever one uses imagination and cannot immediately verify (e.g., research, art; examples given in astronomy and chemistry). With Work, 1) first, the assumption, that an Objective Faculty exists; 2) then, the wish, based on dissatisfaction and wanting truth or freedom, enlivened by Magnetic Center (in prison); and 3) the verification, experiencing Objective impressions of oneself, Magnetic Center, something higher that is enlivening. Explanation, that Observation or Impartiality are not difficult 'as if' concepts, but with Simultaneity the assumption involves instantaneous knowledge of oneself (intuition), and the wish is the same as my 'I'; I first verify what is closest to me as an inner, spiritual, life (an 'I,' for which the form doesn't exist -- one assumes that life and Magnetic Center exist); then, with impressions, I verify my place, that I belong to all things. The ultimate assumption is Infinity, the Sun Absolute; we are free from 'as if' with Cosmic Consciousness.

'As If'_x

Defined, Use of; & Subjective wish & thought, Behavior/existence real, Don't use if too Intellectual about 'I'.

M1455. Tues. 8/27/1968 Boston, Detailed, pp 1-5/40.

Hypothesizing and imagining that 'I' exists as a simple, Objective, recording machine of one's behavior explained as using subjective wishes and thoughts to create it, and it does not mean that 'I' already exists; when still 'as if', the 'I' is not yet Aware or in a state of being Awake. 'As if' leading to real experience explained as no different from not touching a warm stove 'as if' it is hot: 'I' becomes real because it is bombarded by impressions that are in fact real, the same as the stove is actually hot. Mention that the 'as if' process should not be used if one is too intellectual about 'I'; rather, simply do instead of intellectualizing, break one's ordinary mechanicality and rhythm to realize and register something (oneself) existing: I have a body walking.

'As If'_x

Defined; & Objectivity, Imagination, Facts, Impressions, Life, 'I'.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Some detail, pp 19,21/30.

The whole tape is a discussion of basic concepts. 'As If' described as method to create Objectivity from subjectivity. Description of 'As If'; imagination becoming actuality by receiving impressions of oneself, 'I' receives fact. Living 'as if' an 'I' exists Observing me as a form of life; impressions as a form of energy, registered, which gives 'I' life.

'As If'_x

Use of, Defined, Results of; & Enacting a play (Experimentation), highest conceived (e.g., God), 'I' & 'It'.

M1613. Fri. 6/27/1969 New York, Group IV. Detailed, pp 3-6,11-15/18.

Although the 'as if' process and Experimentation are not explicitly mentioned, explanation, that when the mind is looser or at rest, thoughts can play freely, have clear concepts; with new perceptions in the mind, thoughts can rearrange so one can write a play where wishes, dreams, and imagination become a reality instead of being caught up; each thought or concept can become a person's characteristics, and these become actors or actresses which, rearranged in a definite way through pondering, create the reality of being Awake enacting a play on the stage of one's life; each personage or role has a definite function to fulfill under one's direction. The importance of trusting belief or wish, using the highest one can conceive of to imagine 'I' recording facts about oneself ('I' has to be mixed up with how I think God ought to be). The line of communication between 'I' (the ethereal quality of Mars) and 'It' (me, conditions of Earth) defined as a telescope that took a long time to build (six descents) but is important for results; a bridge between Objectivity and subjectivity with 'I' in imagination perceiving 'It' as the actuality of existence.

'As If'_x

Use of; & the Reality of oneself, 'I' existing, Consciousness, Not a principle of life.

M2027 (grammar of Work). Mon. 5/24/1971 New York, Group III, Series of 9. Brief, pp 11-12/36.

[Part of a detailed discussion of how to Work.] Explanation, that one should not make 'as if' a principle of one's life. 'As If' is used to help overbridge the step between unconsciousness and Consciousness, but it must lead as soon as possible to the reality of oneself, 'I' existing and Consciousness, not to living in fantasy and imagination.

'As If'_x

Use of; & Wish, Imagination.

M1447. Tues. 8/13/1968 Palo Alto, Group II. Some detail, pp 31-36/39.

Working 'As If' I had a wish, how to use; imagination as useful for Work. Follows a detailed description of the process of Work (pp 11-29).

Ash Wednesday, see:

Special Occasions, Easter

Ashiata Shiemash, see also:

All & Everything--Terms, Various
Magnetic Center

Essential Essence

Ashiata Shiemash_x

and Aim of Gurdjieff, Unrealized story, called Jesus Christ in first edition.

M1662. Sat. 9/6/1969 Barn, Lunch/Coffee. Brief, p 6/18.

In giving two answers for what Gurdjieff expected -- that All & Everything would be read by everyone and that he would be satisfied if only two or three benefited from what he tried to do -- mention that what Ashiata Shiemash attempted with the brotherhood and converting people was perhaps only an aim, an unrealized story; in the first edition of All & Everything, the name used was Jesus Christ, not Ashiata Shiemash.

Ashiata Shiemash_x

and Magnetic Center, Neutralizer, Poundolero, Sensimiriniko, 100 others, "I Am", Objective Meditation.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Detailed, pp 7-11,13-15/15.

Ashiata Shiemash explained as Magnetic Center or essential essence, not full grown but starting in essence (central Asia: Djoolfapal, not Babylon) and growing by creating a tri-unity relationship that lifts one up and can reach a higher level, with the mind pondering (Poundolero), the body Sensing (Sensimiriniko) -- these two created a brotherhood, Tchaftantouri -- and Ashiata as the neutralizer. Convincing 100 others explained as 100 supporting cells, with the body and mind as the two '0's,' the emotional posture (Magnetic Center) as the '1.' Ashiata described as one's real feeling, an emotional quality, a voice (tonality) within, a Messenger from Above that overbridges the 'Fa' of Kesdjan that separates temporary and permanent. With "I am," the 'Si-Do' of the air octave mentioned as the consummation of Ashiata, a life-giving force that involves the realization of what I am on Earth. Remembering one's real self using an Objective meditation to hear Magnetic Center (also, the voice of Ashiata, God) in complete passivity, an attentiveness involving being acted upon, a sigh that reverberates as a tone in one's chest that can last a long time.

Asia, see:

All & Everything--Terms, Asia

Asking Questions, see:

Questions, Asking questions

Aspiration, see also:

Kesdjan Body

Three-Body Diagram

Aspiration_x

Described; & Inspiration, Experimentation, Silence, Octave (Three-Body Diagram).

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Some detail, pp 26-32/36.

Relationship between Aspiration, Inspiration, Silence and the Experimental state; also in relation to octave -- 'Si-Do' of Kesdjan and 'Mi' of Intellect. Relation between Experimentation and being mentally and emotionally open to oneself and other people.

Aspiration_x

Use of; & Inspiration, Aspirational energy, Selfishness, Aim, Tibet.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Detailed, pp 12-16,30/32.

Process of converting Aspirational energy into Inspiration explained. Uses of energy in connection with selfishness as it relates to one's wish to fulfill one's aspirations, converting these into an inspiration to reach an aim. [Pp 2-10 discuss raising one's level of Being (task given), acceptance.] Tibet as a symbol of Man's highest aspiration (mentioned in brief story of Orage as such a symbol).

Assessing one's Work, see:

Work, Results of (Knowing one is Working)

Astrology, see also:

Knowledge (Esoteric)

Planets

Astrology_x

Heliocentric and geocentric; & Essential Essence.

M1020. Mon. 8/1/1966 New York, Group II. Concise, pp 34-36/39.

Heliocentric and geocentric astrology in relation to finding one's essential essence.

Astrology_x

Libra, Scorpio.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Brief, p 3/32.

Libra, Scorpio explained briefly.

Astrology_x

Natural vs. acquired influences; & Chief Feature.

M224. 5/31/1961 New York, Brief, pp 4-8/31.

[Part of a detailed discussion of Chief Feature.] Explanation, that there are three motivations of one's type, that they come from: 1) heredity and biology, 2) astrological conditions and from Nature when born, and 3) sociological conditions (e.g., from parents, others when growing up); the first two come from Nature, the third is acquired and covers up one's essential nature.

Atlantis, see:

All & Everything--Terms, Atlantis

All & Everything--Terms, Various

Atmosphere, see also:

Barn, Atmosphere at
Conditions, Creating/Using for Work
Group, Creating Atmosphere

Land, Atmosphere at
Meetings, Atmosphere of
Nature, Mother Nature

Attempts to Work, see:

Tasks--General comment
Work (Conditions for, Creation of 'I', Maintaining Attempts)

Attitude, see also:

All & Everything, Attitude toward
Barn, Attitude at
Land, Attitude at

Meetings, Attitude at
Patience
Seriousness

Attitude_x

toward Others, 'I'; & Submission, Taking orders, Higher forces.

M1564. Sat, Sun (4/6). 4/5/1969 Barn, Sat/Sun. Some detail, pp 1-4/13.

Discussion of attitude one should have in submitting to orders from someone else. Comparison made between submitting to orders & other people, and submitting to higher forces, 'I'.

Attitude_x

toward Others; & being Considerate, fight Selfishness.

M1429. Fri. 7/12/1968 New York, Group IV. Brief, pp 1-5/19.

The need to be considerate toward others, including Mr. Nyland, explained as an opportunity to go against selfishness and use the effort to Work, through 'I' becoming cognizant that all people live under the Sun.

Attitude_x

toward Work, Groups; & Seriousness, Perseverance, Honesty.

M1583. Fri. 5/9/1969 Sante Fe, Brief, pp 29-33/34.

Discussion of the proper attitude toward Work and groups. Being serious, willing to stick it out regardless of difficulty. Necessity of honesty.

Attitude_x

toward Work, the Barn; & 'Yes' or 'No' (not lukewarm).

M1433. Sat, Sun (7/21). 7/20/1968 Barn, Sat/Sun. Brief, pp 20-22/28.

Need for saying "yes" or "no" and not to be lukewarm in one's attitude toward either the Barn or Work.

Attitude_x

toward Work; & 'Yes' to Work, Losing oneself.

M1594. Tues. 5/27/1969 San Francisco, Group II. Detailed, pp 21-24/25.

Description of the attitude becoming to a person interested in Work. Attitude of saying "yes" to Work in the face of despair, losing oneself before finding oneself.

Attitude_x

toward Work; & Deeper vs. Wishy washy/superficial efforts.

M1574. Wed. 4/23/1969 New York, Group II. Some detail, pp 27-30/36.

Discussion of need not to be wishy washy, superficial in one's relation toward Work. The need for something reliable, deeper than the surface.

Attitude_x

toward Work; & Essential vs. Wishy washy/superficial efforts, Three-centered attempts.

M1460. Tues. 9/10/1968 New York, Group I. Brief, pp 31-33/35.

Wishy washy Work efforts defined as one-centered (e.g., just a thought), superficial, and half way; this is overcome by being more essential, more whole (three-centered) in one's efforts. Task given.

Attitude_x

toward Work; & Sincerity, Honesty, Seriousness, Clarity, Wish.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Some detail, pp 2-5,16,23-25,29/30.

The whole tape is a discussion of basic concepts. Discussion of requirements for a person interested in Work: sincerity, honesty, seriousness, clarity of aim, wish to discover truth, evolve. Work having to do with essential values, spiritual Being, freedom, finding out reason why born.

Attitude_x

Two-fold (Inner/outer); & Paradox, Seriousness/sincerity vs. lightness & joy, Conscience.

M1405. Fri. 5/17/1968 New York, Group IV. Some detail, pp 1-8/17.

The paradox of being both serious and not serious discussed as often there is no need to be serious or sincere in the outer world (e.g., in Earth conditions, the general public), where there is no point having a holy face, vs. manifesting seriousness according to one's inner world. A central point of oneself in the moment (not in time), discussed as the place where inner and outer life are equivalent and everything is One with God as Omniscience existing above & below, in light & dark; one does one's daily tasks for oneself, others, and Mother Earth but is not caught in outside conditions of Earth or one's mechanicality, subjectivity, physical states or one's highest feelings or thoughts, in equilibrium and balance, doing with love, joy and lightness.

Attitude_x

Two-fold (Inner/outer); & Superficial vs. deeper living, .

M1440. Sun. 8/4/1968 Seattle, Group I & II. Some detail, pp 1-8/31.

The entire tape is an ABC/Introductory tape covering attitude in relation to Work (pp 1-8) and how to Work. How it will be for someone interested in Work, someone not interested in Work. Analogy of growth of oneself to climbing a mountain.

Audition, see:

Sense Organs (ears, hearing)

Austerity_x

Day of (Task); & Wish to Work, Seriousness, Emotions vs. feelings, God, Aim, Prayer, Life.

M961. Tues. 4/5/1966 New York, Group I. Detailed, pp 2-8,16-18,21-22/22.

Detailed discussion of a task to take a day of austerity as a means to be present to oneself, one's wish, one's spiritual Being or God. Limiting what one says, thinks and feels that wastes energy. Fasting, directing thoughts and feelings toward aim, wish, prayer. Described in relation to being serious about Work, the importance of one's wish, one's emotions, self acceptance, seeing one's limitations and accepting them, one's aim. Starting the day with an 'I' Observing oneself, "I wish" as a prayer. Wish for Work discussed in relation a reduction of the wishes of the body, increased Objective knowledge of the mind, and a changeover of feelings into emotions. Emotions as central to Work. Remembering one's aim for the whole day, being grateful for existence, life.

Autoegocrat, see:

All & Everything--Terms, Trogoautoegocrat / Autoegocrat

Automatic behavior, see:

Crystallization

Tasks--General, Breaking mechanicality

Mechanicality

Awake_x

Defined.

M1587. Thurs. 5/15/1969 San Francisco, Group I. Concise, pp 2-3/19.

[Part of a detailed discussion of 'I'.] Being Awake defined as an experience of timelessness and reality.
Mention of the necessary not to describe that state.

Aware, see:

Awareness

Awareness, see also:

'I' (Definition of, Experience of, Results of, Functions of, etc.)

Waking Up

Definitions, Various definitions

Awareness_x

Accidental; & Wish to Work.

M1574. Wed. 4/23/1969 New York, Group II. Some detail, pp 11-15/36.

Discussion of value of an accidental Awareness, and its relation to the wish to Work.

Awareness_x

Defined, vs. Ordinary mind; & Absolute truth.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Brief, pp 15-18/37.

Awareness in relation to Work attempt as different from usual mental process, leading to absolute truth.
[Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Awareness_x

Defined, vs. Ordinary mind; & Creation of 'I', Past experiences.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Some detail, pp 9-12/25.

Description of experiences that could indicate the direction one must go to create an 'I'. Going from a thought of oneself to an Awareness of oneself. Awareness as a mental function, difference between thought and Awareness, Awareness in relation to creation of an 'I'. Past experiences giving direction.
[Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Awareness_x

Defined, vs. Thoughts; & 'I', Consciousness, Facts, Truth, Simultaneity.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Some detail, pp 9-11,13-14/30.

The whole tape is a discussion of basic concepts. Awareness defined as mental registration at the moment when fact exists. Awareness as a function of Consciousness. Mental activity as different from thinking: gives fact with no interpretations, no associations, no description, no rationalization -- only truth. Simultaneity as a moment, as a quality of Awareness, 'I'.

Awareness_x

Defined, vs. Thoughts; & Impartiality, pure Intellect, Facts, Simple attempts.

M1528. Tues. 1/28/1969 Boston, Group II. Brief, pp 22-24/30.

Awareness defined as introducing Impartiality into a thought (e.g., alertness) to become pure intellect, the mind purely receiving facts as they are, Observing one's manifestations cleaned of association and feeling; if one is thinking about Awareness, it is probably only a thought. Description of simple attempts: when alone, the body walking, move hand or arm when sitting with eyes closed, first thing in the morning.

Awareness_x

Defined; & Clarity, Motivation, Aim, God, 1-3-2 process, Moment, Freedom, Aloneness, Using 3 gates.

M1554. Wed. 3/19/1969 Boston, Group I. Detailed, pp 6-11,15-22,24-25/30.

Necessity of clarity about one's motivation in expecting and defining results; an 'I', Awareness, what for? Wishing for 'I' to help one attain freedom, absolute facts, something unchanging that is connected, through intuition, with life as Magnetic Center or God. Being clear that Awareness of the body is unusual, a relation with God or a higher level that can be counted on, light instead of darkness. Mention that creating an 'I' is based on wishing for help, connected to saying "Lord have mercy," to ask, or pray, to God. Working correctly, otherwise useless. With '1-3-2', '1' is me alert, '3' the Awakened state, '2' settling for Awareness (permanency and endlessness reduced to a moment). Awareness as a moment (not 2-3 seconds) intellectually and a pang of Conscience or intuitive knowledge emotionally; one is alone, free from space and time, changing aliveness into the moment. Reduced activity, Draining, and the use of staring. A quantum of energy from the intellect and emotions acting to change alertness into Awareness; nothing to do with personality. Using opportunities for the three gates: intellectual; emotional; physical, the body walking, a friend.

Awareness_x

Defined; & Observation, Observer, 'I', Telescope; Task.

M2506 (Seminar #7). Wed. 12/18/1974 Barn, Seminar series. Some detail, pp 7-12,16/37.

Awareness as telescope, gives information to 'I', the Observer. Awareness is fact registered immediately, as truth, Objective statement of one's existence. Purity of registration and relation to Objectivity. Observing Faculty becomes 'I' by practice, constant feeding. Task: In morning, sit, eyes closed, try to have Awareness, live in moment.

Awareness_x

Described; & Alertness vs. Awareness, Ordinary mind.

M1011. Mon. 7/11/1966 Seattle, Some detail, pp 1-8/29.

Difference between alertness and Awareness. Comparison of the functions of the ordinary mind with that of an Awareness process.

Awareness_x

Described; & Mind.

M1404. Tues. 5/14/1968 Boston, Some detail, pp 6-9/28.

Description of an Awareness and how the mind interferes. Growth of relationship between 'I' and 'It' and effect of this relationship on my growth.

Awareness_x

Described; & Objective faculty, Observation, Instantaneousness, Otherness, Unity.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Detailed, pp 5-9,22-23/37.

[Part of an ABC/Introductory tape with a detailed description of Objectivity and the requirements for an Objective faculty.] Explanation, that Awareness involves the brain functioning in an Objective sense, meaning the recording of facts by an Objective faculty, Observation in the true sense without interference by feelings or associations, with Impartiality and Simultaneity. The realization of a moment described as a mental process without thought, registering instantaneousness; an intuition, whereas thought is subject to the flow of time (three dimensions of time described, all of which are subjective and unconscious). The otherness of experiencing Awareness likened to experiencing the shift that happens, for example, when one stares at the drawn lines of a corner and they shift to going away instead of toward you. Awareness described as the result of the wish for unity: unity forms one's Being, and the unity of the three centers creates a level of Being which is, for us, an Awakened state.

Awareness_x

Described; & Wish, Separation.

M1401. Wed. 5/8/1968 New York, Group III. Some detail, pp 9-11/26.

Description of. Recording of realization that I exist. Beginning of little 'I'. Wish, separation and Awareness.

Awe, see also:

Beauty

Awe_x

Value, Limitations of; & Wish, Looking for results, Gratitude, Prayer, Life force, Attempts & dissatisfaction.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Some detail, pp 19-26/29.

Deep states of awe, beauty, joy and other deep experiences -- happiness, disgust, helping one's children (each person different, don't compare) -- explained as possibly helping the wish to Work, but one should not look or wait for results (it may not happen again), nor depend on the state, but have gratitude, pray for God to help because one is in the dark; make thousands of attempts based on dissatisfaction and wishing to grow, taking it out of the hands of the Lord (but give life force the credit, not oneself).

Baby, see:

Children, Newborn

Babylon, see:

All & Everything--Terms (Babylon, Lentrohamsanin)

Bad Moods, see:

States, Negative (Bad Mood)

Bakery, see:

Activities, Land (Bakery)

Balance, see:

Centers, Three-Centered activity

Force (Positive, Negative, Neutralizing)

Equilibrium/Balance

God, and the Devil

Inner Life/Outer Life (Opposing forces, Balance between)

'I' and 'It', Separation

Barn, see also:

Activities, Barn	Historical Interest (Barn affairs, etc.)
Activities, Land	Physical Activity
Group (Aim, Purpose of)	Workday

Barn_x

Affairs of & Responsibilities, Tapes and resumes.

M1430. Sat, Sun (7/14). 7/13/1968 Barn, Sat/Sun. Detailed, pp 1-16, 27-28/29.

Attitude and responsibilities at Barn. Projects: building Firefly House, tapes and resumes, children's area. Barn "rules". Barn as center for activities in other cities and in Holland.

Barn_x

Affairs of & Responsibilities.

M1407. Tues. 5/21/1968 New York, Group I. Brief, pp 25-27/27.

Activities and responsibilities to be taken this summer. Brief mention of trip.

Barn_x

Affairs of & Responsibilities.

M1409. Fri. 5/24/1968 New York, Group IV. Detailed, pp 1-9/18.

Responsibility toward and feeding of Barn; reasons for need of taking responsibility; improper attitude of the seven couples and how they could fulfill their responsibility.

Barn_x

Affairs of; & Organization, Responsibilities (submit to leaders), level of Workday, Appearance at.

M1419. Sat. 6/22/1968 Barn, Lunch. Some detail, pp 2-6/10.

Organization, gradual growth of Barn, establishment of self-maintaining life there. Level of a Work day -- starting on right note. Also, discussion of rules for promptness, dress, etc. Responsibility at the Barn by a few (seven couples designated). Distinction between leaders and followers, submission to those in positions of greater responsibility at Barn. Jobs you may not like; necessity of putting aside vanity at the Barn. Discussion of what one really creates -- real originality.

Barn_x

Affairs of; & Warwick (appearance, no drugs), Working together, saying "No" when not conducive.

M1420. Sun. 6/23/1968 Barn, Detailed, pp 2-7, 17-23/23.

Appearance to community: not like hippies, no drugs (pp 2-3). Attitude of seriousness, openness, willingness (pp 4-7). Question of importance of getting job done vs. Work. Being able to say "no". Avoiding situations that are not conducive (pp 17-23).

Barn_x

Affairs of; & Work in ordinary life, Consideration of others, Organization.

M1429. Fri. 7/12/1968 New York, Group IV. Some detail, pp 1-5/19.

Necessity for consideration for others, including Mr. Nyland, in ordinary life and at the Barn. Responsibilities of small Group II leaders in organization of group as a whole.

Barn_x

Affairs of; Attitude and Atmosphere at; Warwick.

M1473. Sat, Sun. 10/12/1968 Barn, Sat/Sun Lunch. Detailed, pp 1-9/11.

Lunches, diet at the Barn. Coming on time. Creating an atmosphere at the Barn by one's special efforts. Asking permission for people to come, not just having them drop in. Consideration of one's behavior in relation to spiritual development. Considering behavior in relation to the town of Warwick. Barn being locked up to protect property when no one there. Sensitivity to the atmosphere at the Barn; development of emotional quality.

Barn_x

Affairs of; Zoning and Crafts, Warwick, Activities (crafts).

M2220. Sat, Sun (2/18). 2/17/1973 Westtown/Barn, Group IV/Lunch. Concise, pp 16-18/25.

Zoning regulations in Warwick and relation to crafts. Behavior of group and town of Warwick. Paying on weekends.

Barn_x

Aim, Purpose of; & Activities, New people, Dues, consider Others, go against Grain, Magnetic Center.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Some detail, pp 1-9/27.

Mention of the name 'Chardavogne Barn Activities,' the addition of extra Activities, and that one should not talk to outside people about what Mr. Nyland says about them. Discussion, that the Activities and the Barn in general are an opportunity to understand and help one another, in the future a support for the Group financially, and that it is necessary for the older people to explain the Group to new people so they understand it and pay dues, communicate each month if unable to. Explanation, that if people wish, they must be given responsibilities for the sake of the Group so they know what to do (one should never not know) and feel part of helping and being of service. The need to consider others and respect their use of energy and time (e.g., not get angry if a car cannot be repaired immediately), waste less of one's own energy and have a constant aim for unity between Magnetic Center and the totality of existence [explained in detail later in the tape], go against the grain at times and conform, take responsibility to do things one doesn't like as if God is doing it, listen to inner life to use outer life to Wake Up.

Barn_x

Aim, Purpose of; & Criticism, Caring for Work, Use being disturbed, Do what's asked, Inner life, Activities.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Detailed, pp 1-6,9-13/33.

Discussion of criticism by Mr. Nyland: criticism used to stir the Group, disturb people; need to accept and use it, that eventually one has to face all aspects of one's personality, including its vulnerabilities (Achilles heel) to become open, flexible, and let inner life and essential essence breathe. Emphasis on caring for Work, that the Barn is a school for one's inner life. Reference to Gurdjieff and how he taught, insisting that people do what he asked, otherwise leave. Making use of disagreement when engaged in Barn activities and responsibilities, that one does one's best, is honest, deals with mistakes and accepts criticism and learns on that basis, gives information when asked and not consider it as prying into one's affairs.

Barn_x

Aim, Purpose of; & Giving/Taking, Vanity, Hypocrisy, Self love, Conceit, Love, Conscience.

M2046. Sat. 7/24/1971 Westtown, Group IV. Brief, pp 11,18-20/19.

Understanding the necessity of conditions at the Barn in relation to giving and taking, growth, Conscience, in context of vanity, conceit, selfishness, hypocrisy, self love, keeping things for oneself.

Barn_x

Aim, Purpose of; & Gossip, Essence, Reminder to Work, wish for Spiritual Law.

M2003. Thurs. 2/25/1971 Barn, Group II. Brief, pp 26-28/28.

Discussion of too much gossip and talk-talk at the Barn, losing oneself and one's energy in too much superficiality; come in a quiet state and use the Barn to remember Work, have essence come to the surface and pray to God for help; wish for spiritual law at the Barn, which has to be made holy.

Barn_x

Aim, Purpose of; & Study/get Well, Maintain opportunity, Activities rooted at Barn, develop Equilibrium.

M1646. Sat. 8/16/1969 Barn, Detailed, pp 1-9,12-17/26.

Barn discussed as many things: a place for study (as such, a bookstore, study house with indexed material), getting well (we're sick, need medicine chest), a laboratory (try different things depending on what one needs). Discussion of the activities as having their roots at the Barn, with the same effort for mutual help and following rules (pay 10%); have gratitude for the opportunity to develop the three centers and be in equilibrium instead of just living in ordinary life.

Barn_x

Aim, Purpose of; & Support people elsewhere, Maintain Work from anywhere, Openness to ordinary life.

M1436. Sun. 7/28/1968 Barn, Sun. Some detail, pp 2-5,9-11/16.

Discussion, that people at the Barn should not forget, or lose contact with, others at different places (e. g., West Coast, Boston, Sante Fe); they should feel free to ask for what they want, with people approving, kind, and understanding -- it is a good way to learn how to not criticize people. Mention that the group does not need to become too much of an organization because no matter where one is, those who do Work will connect and recognize each other, and will join in the attempt to maintain it. The wish to communicate freedom from bondage explained as shared by other philosophies and people in history; one needs openness toward ordinary life, not closing oneself up or being fanatical about Objectivity.

Barn_x

Aim, Purpose of; & Temporary period, Barn life/ordinary life, Working together, Disagreeable conditions.

M1521. Sat,Sun. 1/11/1969 Barn, Sat/Sun. Detailed, pp 1-11/11 (entire tape).

Coming to the Barn discussed as a period which, when looking back, may be temporary (short compared to one's whole life) but nevertheless important to submit to, give special value to in the same way as people at the Land do with Mr. Nyland's visits. The need to feel responsible for maintaining the ideal of working together and not to oppose what is created by Mr. Nyland even if things may be disagreeable. Explanation of the connection between Barn life and ordinary life: conditions are not the same, but Barn life is part of ordinary life; by finding one's own relation to the group -- as one of many leaves, finding the trunk -- one is helped to become a man in life. The necessity to face oneself and undo crystallization, be honest, sincere and find one's aim in relation to Conscience (become what one ought to be), use circumstances for working together (e.g., do things best as one can, clean tools, be unselfish, maintain the Guest House). Mention that a person who feels s/he doesn't belong should change and/or change the group, or leave; if there is no understanding or wish, including of Mr. Nyland when he is sometimes obnoxious or a pest, leave.

Barn_x

Aim, Purpose of; & the Group as Family (responsibilities), Inner life, Earth, Root system (symbol).

M1603. Sun. 6/15/1969 Barn, Lunch/Coffee. Some detail, pp 6-13/42.

Delegation of Barn responsibilities to certain individuals. Barn as a family attempting to maintain a wish for inner life on Earth, with Mr. Nyland as "autocratic father." Barn metaphorically like a root system.

Barn_x

Aim, Purpose of; & Workday, Criticism, Self knowledge, real Self, Responsibility, Atmosphere, Outer/inner life.

M1707. Sun. 11/2/1969 Barn, Lunch/Coffee. Detailed, pp 6-22/24.

Discussion of the usefulness of the workday for the coming week, especially self knowledge about one's own mechanicality in order to understand and know others and deal with and oppose criticism of them, digest impressions both of oneself and another; if another's behavior is seen (transferred) in oneself, by self acceptance one can take the other as is and have a correct opinion (if incomprehensible, no basis for judgment). The workday and Barn activities explained as an opportunity for inner life to assert itself as aliveness and an atmosphere that supports people, not interfere or impose upon another's effort; identification with one's forms of behavior, accomplishment, time, and expressions of intellect are not what spiritual life is about; live more in moment, life without bondage and Magnetic Center, with real Self controlling the expression of inner life into one's outer world. Taking responsibility for activities, tools, and others explained as helping the Group (if you don't, someone else will have to), like solidarity in a community raising a tent. Mention that with physical activity, outer life can be mixed with, have an expression of, or sprinkling of inner life.

Barn_x

Aim, Purpose of; & Working together, Regulations.

M1427. Sun. 7/7/1968 Barn, Detailed, pp 1-11/11 (entire tape).

Working together in relation to aim (pp 1-4,6). Rules and regulations, and purpose of them (pp 4-8,10-11).

Barn_x

Atmosphere at, as Reminder.

M1564. Sat, Sun (4/6). 4/5/1969 Barn, Sat/Sun. Brief, pp 7-9/13.

Discussion of Atmosphere at Barn as a reminder of Work. Decision of not changing lighting at the Barn.

Barn_x

Atmosphere at, Meaning of.

M1423. Fri. 6/28/1968 New York, Group IV. Some detail, pp 1-8/18.

The kind of atmosphere that has to be created at the Barn, the meaning of the Barn as a preparation for life.

Barn_x

Attitude & Atmosphere at, Affairs of.

M1426. Fri. 7/5/1968 New York, Group IV. Detailed, pp 2-3,6-10/18.

Barn like a temple; atmosphere dependent on the level of the people who come. General comments concerning activities at the Barn.

Barn_x

Attitude at, Affairs of; & Holy place, Honesty, Head/heart/hands, Leaders vs. others, Activities.

M1721. Fri. 11/21/1969 Westtown, Group IV. Concise, pp 15-19/21.

[Part of a detailed explanation of why thinking and feeling are not what one wishes for when one Works.] Treating the Barn as a holy place, where one is honest with oneself. Whatever is in one's head and heart has to go into the activity of the physical body. Necessity to establish a level at the Guest House. Selection of five men to be responsible for the Barn mentioned, as well as the fact that most people (80%) are not leaders because they remain dependent on others and don't take the initiative. Activities at the Barn must not be dependent on the outside world; just sell to them.

Barn_x

Attitude at, Maintenance of; & Holy place vs. superficiality, Working together, not come Late, Atmosphere.

M1520. Fri. 1/10/1969 New York, Group IV. Detailed, pp 5,7-12/18.

Mention that the Barn should be a holy place where Work is being done, that people are still too superficial, fall into the traps of unconsciousness and talking too much, too lazy. The need for people to work together in the right way to take the responsibility to care for the Barn and Guest house, that those who are not interested will be weeded out (mention, that while he was gone to the West Coast, people arrived late for Barn workdays). The need to become sensitive to an atmosphere at the Barn, which is a level created by the life one gives to it; when one wishes, one can, but with patience (a level is being created by overcoming unconsciousness and ordinary life excuses).

Barn_x

Attitude at, Maintenance of; & Physical work, Workday, Unity of Group, Common aim.

M1572. Sat,Sun. 4/19/1969 Barn, Sat lunch/Sun lunch. Some detail, pp 1-2,6-7,14-16/16.

Barn as an opportunity for honest physical work. Discipline regarding the Workday at the Barn; submitting to orders. The Barn as a live entity and a reminder. Contributing to the maintenance of the Barn and its level. Brief discussion of unity of the Group, for a common aim. Unity for all people who wish to Work; maintenance of unity during upcoming trip to West Coast.

Barn_x

Attitude at, Warwick and.

M1402. Fri. 5/10/1968 New York, Group IV. Some detail, pp 1-5/19.

Reference to reaction of Warwick to Barn and what the Group must do to prevent gossip in Warwick. Necessity of Work and understanding of that in regard to the Barn. Right attitude toward experiences in Barn-in ordinary life. Responsibility for oneself, for Barn.

Barn_x

Attitude at; & Acceptance, Conflict, Aliveness, Maintaining level.

M1619. Sun. 7/6/1969 Barn, Lunch. Detailed, pp 1-6/6 (entire tape).

Discussion of the Barn as an opportunity to accept conditions even if sometimes disagreeable. Attitude toward Barn as place of conflict and disturbances. Necessity of preparation for a day. Wishing to receive certain things and extracting from them in order to profit for yourself. Activities as having an atmosphere and an aim. Necessity of aliveness. Maintaining level of the Group.

Barn_x

Attitude at; & Ordinary life, Inner life, Gurdjieff at Prieure, Struggle with oneself.

M1891. Fri. 7/24/1970 Westtown, Group IV. Detailed, pp 1,7-15/15.

Attending to ordinary business but remembering one's aim in being at the Barn; ordinary life, then inner life. What Gurdjieff was like, imagining what kind of man he was; conditions at the Prieure for Work. What the Barn can offer, extracting what one can. The months of freedom at the Barn. Struggle of learning about oneself, necessity of persevering, controlling one's body.

Barn_x

Attitude, Physical work at; & Responsibilities.

M1424. Sat,Sun (6/30). 6/29/1968 Barn, Sat/Sun. Some detail, pp 5-10/17.

Barn for physical work -- not a restaurant or a hotel (pp 5-6). Responsibility for neatness in Barn, putting away tools, etc. Not depending on Mr. Nyland, respecting his privacy (pp 7-10).

Barn_x

Attitude, Work at.

M1412. Fri. 5/31/1968 New York, Group IV. Detailed, pp 7-13/13.

How to use Barn for Work. How to rely on yourself, put personality to a test. Some reference to men's activities and women's activities-criticism.

Barn_x

Warwick and; & 'I', Drugs and dress, using Gurdjieff's name.

M1418. Fri. 6/21/1968 New York, Group IV. Some detail, pp 14-22/22.

The Barn in relation to the community (Warwick): analogy of 'I' in hostile territory trying to grow. What to say to the community about the Barn. Some rules pertaining to drugs and dress. Attitude of the mention of Gurdjieff's name to others.

Barn_x

Warwick and; & Appearance, Drugs.

M1421. Tues. 6/25/1968 New York, Group I. Some detail, pp 1-5/25.

Discussion of appearance and use of drugs in relation to Community and Work.

Beauty_x

Value of; & Being less covered up, Seeing oneself, Chief Feature, Layers of personality.

M224. 5/31/1961 New York, Very brief, pp 5-6/31.

[Part of a detailed discussion of Chief Feature.] Being less covered up (more animal-like, true to one's nature) mentioned to occur when shocked, affected by religious feelings, beauty, music, even alcohol.

Beauty_x

Value, Limitations of; & Impartiality, Form vs life, God, Effort, Accidental, Omnipresence, Magnetic Center.

M1526. Fri. 1/24/1969 New York, Group IV. Detailed, pp 9-18/18.

As part of a detailed discussion of the emotional approach to Work and what it means to have something Impartial, Godlike, and truthful, emotions of beauty, awe, joy, and a sense of life described as perhaps God-given, but they belong to the Sun or universe and not oneself; one asks for them as form and becomes lost in it instead of asking for God, or Life free from form (e.g., "make it like the ocean," but God won't hear it). Various reasons given why looking for beautiful or joyful moments is not Work: no effort is involved, dependent on one's surrounding instead of within oneself, accidental, and not always available no matter where one is (God is Omnipresent). Being touched within by something beautiful, momentarily being in a state out of this world, described as 'I', Magnetic Center, or a higher Being meeting life or the reality of oneself within, with God even higher, but one comes back to Earth.

Beauty_x

Value, Limitations of; & Wish, Looking for results, Gratitude, Prayer, Life force, Attempts & dissatisfaction.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Some detail, pp 19-26/29.

Deep states of awe, beauty, joy and other deep experiences -- happiness, disgust, helping one's children (each person different, don't compare) -- explained as possibly helping the wish to Work, but one should not look or wait for results (it may not happen again), nor depend on the state, but have gratitude, pray for God to help because one is in the dark; make thousands of attempts based on dissatisfaction and wishing to grow, taking it out of the hands of the Lord (but give life force the credit, not oneself).

Becoming Behavior, see:

Changing Oneself
Conscience

Impartial Criticism
Participation

Beelzebub, see:

All & Everything, Beelzebub

All & Everything--Terms, Various

Beginning Work Again, see:

Work, Beginning again

Behavior, see:

Five Manifestations

Personality

Manifestations

Self Knowledge, Seeing Behavior

Being Body Coating, see:

All & Everything, Terms (Being Body Coating)

Being-Obligolnian Strivings/Objective Morality, see also:

All & Everything--Terms, Obligolnian Strivings

Tasks--Specific Tasks, Obligolnian Strivings

Being-Obligolnian Strivings/Objective Morality_x

Striving (rule) 4; & Task for month, Freedom from bondage, 'I' as God, Love from God (Life).

M1384. Tues. 4/9/1968 New York, Group I. Detailed, pp 11-22/22.

[Part of a detailed discussion about changing oneself, Participation; the fourth month of a task to consider each of the rules of Objective Morality for a month.] Participation discussed as a gradual influence by a higher force and Being level, a change to more becomingness in relation to oneself and humankind. Through Impartiality and Participation ('I' as a representation of God,) life is redirected and not taken or bound by the form; life can then serve evolution. The first three Obligolnian Strivings involve changing for one's own growth, while the fourth is for finding one's place as a servant of God; this involves a change from self centeredness to connecting oneself to the life of others and allowing others to enter your life. Through a Being level having Consciousness, Conscience and Benevolence (from God,) 'I' able to stay and help free one from bondage; this involves a change from a personality (not recognized by God, one is nothing) into an individuality (recognized by God, chosen, a servant, connected with life.) Necessity not to predetermine the road one has to take, not be caught by wishes of what "ought" to be, but to know why God has called.

Being-Obligolnian Strivings/Objective Morality_x

Striving (rule) 5; & Martfotai, Talking about Work.

M1400. Tues. 5/7/1968 New York, Group I. Detailed, pp 2-17/30.

What it means-how to consider it as practical, not theoretical. Relation to talking about Work in smaller groups. What is Martfotai in this connection. Seriousness of Work and wish to pass on to others.

Being-Obligolnian Strivings/Objective Morality_x

Striving (rule) 5; & Martfotai.

M1400. Tues. 5/7/1968 New York, Group I. Detailed, pp 2-17/30.

What it means-how to consider it as practical, not theoretical. Relation to talking about Work in smaller groups. What is Martfotai in this connection. Seriousness of Work and wish to pass on to others.

Being-Obligolnian Strivings/Objective Morality_x

Strivings (rules) 1-5; & 3-Centered results, Essence/Essential Essence, Level of Being, 'I' resting.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Brief, pp 23-26/27.

Two 3-centered results described in detail: 1) Toward essence; centers connected as a homogeneous entity; the level of Being is selfish, represented by the first three rules of Objective Morality (for the personality on Earth, emotional states, and intellectual insights); 2) Toward essential essence and understanding life; influenced by 'I' or God, centers fuse as One and connect with Magnetic Center; the accent is not on centers (one is nothing) but on all life existing; having fulfilled the first three rules of Objective Morality, 'I' can rest and use the level of Being as a stepping stone toward fulfilling the fourth and fifth rules, which belong to a Cosmic world (one is taken in by God into the management, having a momentum caused by energy released during the fusion of the centers into One, an exothermic process).

Being-Obligolnian Strivings/Objective Morality_x

Strivings (rules) 1-5; & Conscience, Emotions.

M1891. Fri. 7/24/1970 Westtown, Group IV. Brief, p 5/15.

Very brief discussion of development of Conscience in relation to Five Obligolnian Strivings -- the first three as preparation for the next two. Reason why one takes care of oneself.

Being-Obligolnian Strivings/Objective Morality_x

Strivings (rules) 1-5; & Little 'I', Being-Partkdolg-Duty, Martfotai.

M2083. Sat, Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Brief, pp 15-16, 18-19, 21/29.

Little 'I' must bring self knowledge, make real the Obligolnian strivings. A task is being completed and it is one's duty to Wake Up; this is the meaning of Being-Partkdlog-duty. Division of the five strivings: first three closer to Earth, last two have taste of something higher. Martfotai as grace.

Being-Obligolnian Strivings/Objective Morality_x

Strivings (rules) 1-5; & the Group, Seeing oneself, Honesty, Participation, Others (Mankind).

M1168. Thurs. 4/6/1967 San Francisco, Group I & II. Some detail, pp 2, 7-9/18.

Being in each other's hair and in different situations in order to see one's limitations (as a type) and the inability to live in accordance with the rules of Objective morality, also realizing that Objectively our quality of life, essential essence, is the same as others'. Mention that attempts to cooperate and 'hang' together are needed to communicate the spirit of working together, that ultimately this means fulfilling the 'Objective obligations': first, keeping the body in health for use for all kinds of purposes; second, striving for a higher level of Being by purifying feelings, emotionally extending over several octaves, united with spiritual life, perhaps God; third, purifying the mind, not allowing useless thoughts so there's room for Consciousness; fourth, giving up one's bondage to serve His Endlessness, increasing emphasis on inner life, essential self and Magnetic Center; fifth, knowing how to receive instructions from God to find one's place and reason for existence, as if one's spiritual life returns to help others. The first three rules prepare the personality to become part of the world and a servant of God; the fourth and fifth not tackled until the first three become One.

Being-Obligolnian Strivings/Objective Morality_x

Strivings (rules) 4-5; & Communication of Work.

M825. Fri. 8/6/1965 Berkeley, Brief, pp 12-14/26.

Discussion of Cosmic Consciousness and the fourth and fifth rules of Objective Morality (Obligolnian Strivings): with respect to His Endlessness, being a servant being able to both relieve the burden of His Endlessness and to help Him by communicating Work to others.

Being-Obligolnian Strivings/Objective Morality_x

Strivings (rules) 4-5; & Cosmic Consciousness.

M982. Wed. 5/11/1966 New York, Group III/II. Brief, pp 26-27/31.

[Part of an ABC/Introductory tape: "A story of Work".] The development of what is needed on a Cosmic scale is very briefly described as outside our Solar System, outside the development of the three bodies (physical, emotional, intellectual), and outside the first three rules of Objective Morality. Rather, one must find one's place in relation to the maintenance of the Universe, a requirement to help lighten the burden of His Endlessness (fourth striving) and help others to grow if they wish (fifth striving).

Being-Partkdolg Duty, see:

All & Everything--Terms, Being-Partkdolg Duty

Being, Level of, see also:

Advanced perspectives

Self (real Self)

Centers, Three-Centered activity

Tasks--Specific Tasks, Being (Level of, Raising)

Equilibrium/Different levels, Chemical-like (substrate/product)

Unity/Oneness (Connected centers, Fusion of Centers)

Being_x

Defined, Higher level; & Inner life, three Centers, Meetings.

M1517. Tues. 1/7/1969 Los Angeles, Group II. Some detail, pp 4-6,13/26.

Definition of. Discussion of Being as fed by inner life. Being contrasted with the three centers. Raising level of Being. Purpose of meetings, talking about Work, in connection with level of Being.

Being_x

Defined, Higher level; & Unity/Oneness of Centers, Observe/Aware, Omnipresence, Karatas, Ascension.

M1523. Fri. 1/17/1969 Westtown, Group IV. Brief, pp 13,16/17.

[Part of a detailed discussion of the relation between Work and life existing.] A higher level of Being defined as an existence different from thinking, feeling, or doing, coming from a wish to reach it with all three centers engaged together actively, in unity, in an Observation process with the mind Aware of the body, producing a Oneness that can go anywhere because it has no dimensions and is Omnipresent. One's Being mentioned as the part of oneself that gives a person the chance to recognize Karatas; Ascension: becoming ethereal, lighter, going away from Earth because the Law of Gravity doesn't hold one and the Law of Attraction makes one fall toward God.

Being_x

Defined, Higher; & Understanding/knowledge, One/fusion centers, Point between above/below, Hourglass.

M1522. Tues. 1/14/1969 New York, Group I. Some detail, pp 16-20/34.

Understanding vs. knowledge explained as belonging to the totality of one's Being vs. the totality of the brain, a Oneness of Being as a fusion of understanding, emotion, and Will represented by the horizontal line in the Three-body diagram, actually a band of twilight. The level of Being defined as based on the component parts out of which it has grown. Analogy given of inverted pyramids or an hourglass, a sphere representing the fused centers in a harmonious man reducing to a point, splitting again into three that are either higher (toward Cosmic conscious) or go back down if one wishes to define (intellectual, emotional, physical).

Being_x

Defined; & All of oneself (manifestations, feelings, thoughts), Work.

M1518. Wed. 1/8/1969 Sante Fe, Brief, pp 1-5,13-14/45.

Being defined as all the different aspects of myself in any kind of manifestation, thought, or feeling which can be combined at a certain time. Discussed in relation to that which is my "own" and in relation to Work.

Being_x

Defined; & not 'I', ordinary Being, Being with three centers.

M2142. Thurs. 6/22/1972 Barn, Group II. Brief, pp 7-8/26.

Mention that 'Being' is not 'I' and does not take the place of 'I,' although 'I' accepts the personality for whatever it happens to 'Be,' and under the instigation of 'I,' the level of a person's Being changes from a personality into an Individuality (a Being in a real sense has three full-grown bodies, with Consciousness and Conscience).

Being_x

Higher level (like cloud); & Use of energy, Kesdjan, Horizontal 3-Body Diagram, Sustaining Work.

M2312. Thurs. 10/19/1973 Land, Group I. Some detail, pp 9-11,16,18-19/27.

Discussion of division of one's energy in an unconscious state into continuing one's physical, feeling, and mental behaviors and also into desiring a spiritual development. The decision for such a division or separation made by a higher level of Being that acts like a cloud above the three bodies, described in reference to a horizontal Three-Body Diagram (vs. the usual vertical one). With an interest in Work, the cloud changes its shape and attaches itself to the Kesdjan body. The habitual quality of one's behavior described in detail and explained as taking energy away from maintaining Work, which is dependent on energy for 'I' coming from a different level of Being. Fighting to develop wings that can offset gravity or Mother Nature, to listen to one's 'I' or God.

Being_x

Higher level (like cloud); & Wish, Interest, Man No. 1-4, Horizontal 3-Body Diagram, Kesdjan, Soul.

M2308. Fir,Sat (10/14). 10/13/1973 Westtown, Group IV. Detailed, pp 10-13/29.

[Part of a detailed discussion of the horizontal Three-Body Diagram, Kesdjan, freedom from the ordinary centers.] Description of an unconscious person as one in whom the level of Being takes on whatever predominates in the physical center (a body, feeling or intellectual type -- Man No.'s 1-3). In contrast, the wish to find out about the physical, Kesdjan and Soul bodies is dependent on a Being level that is above all three bodies but in touch with all of them. The Being level described as hanging like a cloud over someone asleep, inactive until Man No. 4; it starts with Kesdjan. This Being level described as something active and alive, inquisitive, wishing to research further growth and make the ordinary body, feelings and mind free from each other and useful for growth. The Being level goes throughout all the different levels that exist in a person.

Being_x

Higher level; & Group I, Deepening of feelings, Life, 'I Amness', Belcultassi, God, Honesty.

M2596. Thurs. 7/17/1975 Barn, Group I. Detailed, pp 3-27/27 (entire tape).

Interest in Being described as the aim of Group I meetings -- not how to Work, describing Work, or receiving results, which are the aims of other meetings. Being described as concerning Life is real only then when "I am" and one's relation to God. Detailed discussion of Being in relation to spiritual growth, mind, feelings, finding out the truth about oneself, deepening of feeling into emotion, realizing one's 'sluggishness', becoming sensitive to life. Discussion of seeing one's behavior, judgment by 'I', change of behavior, wish for freedom, and the development of Conscience. Mention that, as with Gurdjieff, Belcultassi first established the reliability of his thoughts, then established a group based on Magnetic Center and Being. The desire for freedom discussed as coming from Magnetic Center because of one's connection to God, being a child of God. Level of Being and honesty about one's behavior in relationships.

Being_x

Higher level; & Identification with God, Totality of Being/One's own Being, I am, Acceptance, Inspiration.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Some detail, pp 10-13, 18-19/22.

[Part of a detailed discussion of emotions, that identification with something higher is needed for Impartiality by 'I' and by inner toward outer life.] Discussion of the need to establish an emotional relationship by identifying with a quality that is not one's own, described as the wish for growth, what is Above, Omnipresent, God, unity, or the totality of all Being, which is explained as the same as one's own Being -- a state in which I am, realized by accepting the 'ism' of myself as I am, one's form no longer of value. Mention that the mind lights up what's ahead, but its aim/wish may not match one's capacity; then identification with one's wish as a part of God produces an inspirational force within that reminds one to let go, be simple, honest, devoted to God, Being, and Work.

Being_x

Higher level; & Self knowledge, Unity of centers, Magnetic Center, 'I' or God, Work vs. lost in unity.

M2515. Thurs. 1/9/1975 Barn, Group II. Some detail, pp 00/00.13 min.

[Part of a detailed discussion of self knowledge.] Self knowledge discussed as involving an interplay between the knowledge obtained by oneself and that from Work; they can help each other. Judging oneself described as essential and helped by a higher Being level that touches Magnetic Center and is between Magnetic Center and 'I' (or God), described as the result of several things: Work, unity of the centers, intuition; it can affect all of the centers (including one's body, feelings and mind) but is above them and above the higher centers, first settling over Keshdjan, then Soul. The six Descents in All & Everything described as descents from God (unity, a higher Being Level). 'I' Participates under the influence of a higher level, self knowledge now being judged under the grace and guidance of God. With Participation and the Descents back to Earth, one acknowledges that one must Work in all conditions possible for oneself, not get lost when there is too much emphasis on unity, special experiences, or a moment of freedom.

Being_x

Higher level; Task for raising; & Mind, Heart, Essentiality, Objective Morality, Acceptance.

M2307. Sun, Thurs. (10/11). 10/7/1973 Barn, Lunches. Detailed, pp 2-10/32.

For month of October, task given to raise one's level of Being for four weeks. Each week to be evaluated separately and to be purposely started with a clean slate. Start each week with Gurdjieff and method paramount in mind and heart, using all means for the development of a Soul, Keshdjan, Objectivity. Live more essentially, become more open, forget criticism and negativity, become less opinionated. Live in accordance with Objective Morality, on a level where 'I' can exist. Realization of personality and acceptance of existence of form as it is, without criticism, without rationalization.

Being_x

Level of; & 3 Omni's within, Magnetic Center, Man No.'s 1-4, Fusion/unity of centers, God, Honesty, Love.

M1716. Fri. 11/14/1969 Westtown, Group IV. Detailed, pp 3-6,8-18/19.

[Part of a discussion of how Omnipotence, Omniscience, and Omnipresence -- common attributes of God -- are represented within one as a common aim.] Magnetic Center discussed as a concentration of life forces within, a level of Being with Omnipresence (includes love, benevolence, always caring and being there when needed and in what one does), acting like yeast to fuse the centers into One to become worthy to meet God. Experience of one's Being, which is made up of what the three centers are, explained as determined by one's aim; it is at various levels in Man No.'s 1-3, where the accent is on oneself, while in Man No. 4 the aim is for the highest reachable; not the mind, feelings or body, but the totality of oneself in an image of God, the three centers acting as One through physical, emotional, and intellectual applications of honesty (an aspect of Omniscience), losing oneself in the fusion as a higher level of Being (above the Earth, includes the Being and voice of God); this is really the state of 'I' for oneself, where 'I' lives and takes command, guiding the centers, loving different forms of life and essential essence rather than form.

Being_x

Level of; & Currents in unconsciousness (compared to water in turmoil or at boiling pt.), "I wish".

M1722. Sat. 11/22/1969 Barn, Lunch/Coffee. Concise, pp 5-6,23/27.

[Part of a detailed discussion of what prevents Work, and of gratitude.] Control over unconscious states gained by discriminating between levels of Being occurring in oneself; this involves changes in a current flowing in our unconscious states, like the change from turmoil to rising bubbles as heated water starts to boil; only at this point ('Fa', with an aim and in the hands of God) is the upward current known -- before that, things are wishy-washy. With "I wish," bringing oneself to the boiling point so perception is changed and one can see and accept oneself.

Being_x

Level of; & Influence of/on others (e.g. Gurdjieff), Connectedness/Oneness of centers.

M1525. Tues. 1/21/1969 New York, Group I. Some detail, pp 9-11/31.

The influences that people have on one another explained as dependent on both one's own and the other's level of Being; it can be based on a Oneness of the three centers creating a unity that radiates at a higher level (mention of Gurdjieff walking into a room), but if one gets caught in the radiation of Being from interconnected centers with too much personality, one should avoid such contact (a real man has the freedom to allow his Being to be affected by whatever he wishes).

Being_x

Level of; & Life/Form, Unity as Centers fused/Separate as Conscience/Consciousness/Will.

M1721. Fri. 11/21/1969 Westtown, Group IV. Concise, pp 6-7/21.

[Part of a detailed explanation of why thinking and feeling are not what one wishes for when one Works; one wishes to separate life from form.] Establishing a level of Being described as a unity of the body, mind, and feelings where ordinary thoughts and feelings have been eliminated, and mind and emotion have been fused together with the body into an entity with an aim of growth, life without form. Later, the mind, feelings and body will be separated as Conscience, Consciousness, and Will, but the birth of these is in one's Being, actualized through Work.

Being_x

Level of; & Reality, Unity of centers, Essence/Essential Essence, One's nothingness, 'I' replaced (rests), God.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Detailed, pp 13-27/27.

Discussion, that 3-centered attempts feed one's Being, a person's reality within. Two levels of Being (unity) described: 1) Toward essence; as part of one's Being as a whole, each center is connected and has a task regarding the others, all trying to become a homogeneous entity (not haphazard); the level of Being is selfish, belongs to the total personality and rules 1-3 of Objective Morality; after digestion, the essential foods that are left are death ('Si-Do' of physical), wish as Man Number Four, and guidance in Observation (life in form, the form transparent); and 2) Toward essential essence and understanding life; influenced by 'I' or God, centers fuse as One in one's Being and connect with Magnetic Center; the accent not on centers but on all life existing; the level of Being is higher, away from Earth, more ethereal, where one meets God; centers lose their value (one is nothing); what is left for use is life, 3 aspects of which are still concerned with life requirements for the centers; 'I' can rest when rules 1-3 of Objective Morality are fulfilled, the level of Being going toward rules 4-5 using energy produced by fusion (an exothermic process).

Being_x

Level of; & Steady wish/motivation for Work, Inner vs. Outer life, Completeness/Unity/Fusion of centers.

M1748. Wed. 1/7/1970 New York, Group III. Detailed, pp 1-14,19-23/23.

Discussion of having a steady desire to maintain a level of Being and to Work on oneself. Seeing one's incompleteness not from an ordinary, Earth standpoint (one adjusts), but as a need to be responsible for one's life and free it from form by taking it out of physical into emotional, out of emotional into higher intellectual Being, then into Cosmic Consciousness. Becoming complete in the eyes of Heaven; not outer life or deeper feelings, but inner life as one's Being, the level of which first depends on how much the three centers agree (incomplete as part of outer life), then a unity with no disagreement (complete when all centers are complete in themselves), finally a fusion of centers into One with 'I' representing the totality of oneself as a higher level (or, the Sun on oneself, a light from within). One's Being explained as dependent upon 1) how much each center gives a Oneness to the entity; or 2) a fusion of centers into One to become a new product or state at a higher level (e.g., $2H+O \rightleftharpoons H_2O$, still on Earth but not subject to its laws).

Being_x

Level of; Defined; & Enneagram, Phenomena & Noumena, Benevolence of 'I', Tri-unity, Life flowing.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Detailed, pp 1,4-5,18-27/27.

[Part of a detailed discussion of noumena & phenomena, including the Enneagram, life & form, inner & outer life, 'I' & 'It', God & the devil.] The level of one's Being defined as the level, at any given time, where the three centers are connecting, ultimately fusing at one point when one is free from bondage (the top of the spiral of the Enneagram). A constant caring and responsibility for ordinary life in accordance with one's Conscience likened to the continuous rotation of the Enneagram, which needs a steady contact between phenomena and noumena -- like oxen pulling. To understand Objectivity, the need to experience the Benevolence of 'I' and go toward God as a tri-unity, with Benevolence as the third force, a 'linkage' between 'I' and 'It' that results from becoming a channel for life; this creates a separation between between 'I' and 'It', God and the devil -- otherwise they fight with each other (Man is between these two). Exercise given, to use the Whirling Dervish positions to become more sensitive to life flowing.

Belcultassi, see:

All & Everything--Terms, Belcultassi

Benevolence, see also:

Conscience 'I'
Emotions

Benevolence_x

of 'I' and 'It'; & Acceptance, Linkage between 'I' (God) & 'It' (Devil), Life flow (channel), Tri-unity, Grace.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Detailed, pp 17-27/27.

Part of a detailed discussion of noumena & phenomena, life & form, inner & outer life, 'I' & 'It', God & the devil.] Benevolence described as the 'linkage' between 'I' and 'It', and acceptance as the first step in considering the life in 'I' (not the form), a consideration of God in one's ordinary, unconscious state. The Benevolence of 'I' equated to the Benevolence of God, which includes something that is not part of ordinary life or the expressions of the physical body, but an emotional exchange between oneself and Nature (Benevolence binds 'I' to oneself). Necessity to go toward God as a tri-unity, where Benevolence is the third force, becoming a channel for life; this creates a separation between 'I' and 'It', God and the devil, otherwise they fight with each other -- when harmonious (at peace), man is between these two. Exercise given, to use the Whirling Dervish positions in order to become more sensitive to life flowing between higher and lower, with man inbetween; a state of grace.

Benevolence_x

of 'I'; & Approaches to Work, Maintaining interest, Emotions, Conscience, Life, Magnetic Center.

M2349. Sat, Sun (1/6). 1/5/1974 Westtown/Barn, Group IV/Lunch. Some detail, pp 2-8, 10, 15/24.

[Part of a detailed explanation of the role of emotions and Conscience, and the need for perspectives when one has been in Work for some time.] Using the language of emotions or of a Kesdjanian body for perceiving the Benevolence of 'I', which will enable one to develop emotionally and better connect with the totality of all life existing and Magnetic Center. Benevolence explained as one of the threefold functions of 'I', enabling one to feel a belonging to the totality of all things existing.

Benevolence_x

of 'I'; & two sides of 'I' (Intellectual & Emotional attributes), Relationship between 'I' & 'It'.

M1684. Thurs. 10/2/1969 Seattle, Group II. Some detail, pp 5-7, 14/25.

Explanation, that two sides of 'I' are created by the wish: 1) as Observer, one end of telescope, interested *that* I exist; an intellectual quality of 'I' including ABC's, with acceptance, no change, no need for anxiety or fear; and 2) as a guide, Benevolent, emotional, helping one to Wake Up, interested in *what* I am, penetrating deeper, sympathetic to life within a form. One part of 'I' acknowledges wish as emotion, Benevolence; the other part one's mind as ABC's. Wish to Work noticed by the Benevolence of 'I'. 'I' giving results (sending energy) emotionally as Benevolence, as 'Fa' of Kesdjan, directly to the heart, experienced intuitively.

Benevolence_x

of 'I'; & Wish, Self knowledge.

M2492 (Seminar #2). Wed. 11/13/1974 Barn, Seminar series. Concise, pp 22-24/35.

Discussion of Benevolence as an attribute of 'I': being interested in me, wishing me to grow up; wishing to help me, first by understanding what I am.

Benevolence_x

of 'I'; Described.

M1437. Mon. 7/29/1968 New York, Group I & II. Concise, p 45/45.

Concise description of Benevolence of 'I'. (Part of detailed discussion of Work: difficulty of using feelings, consideration of the past in relation to Impartiality, creation of little 'I', 'As If' process.)

Bible References, see also:

Unity/Oneness, Trinity

Bible References_x

Cloud of Egypt.

M1432. Fri. 7/19/1968 New York, Group IV. Very brief, pp 10-11/20.

Cloud of Egypt mentioned as representing an aim for one's life that is ahead of one, never sleeping even though one cannot always work with it.

Bible References_x

Parable of the Talents.

M1733. Tues. 12/9/1969 Barn, Group I. Brief, pp 2-8/20.

Indirect reference. As concern for one's own life and understanding of Work grows, one cannot bury one's talents within oneself but must utilize them for life as a whole, for others. Example of Gurdjieff's life: using the many talents given him, not being selfish.

Bible References_x

Sodom and Gomorra.

M1505. Tues. 12/24/1968 San Francisco, Group I & II. Concise, p 11/16.

Explained as a warning not to look back at one's past.

Bible, see also:

Bible References

Birthdays, see:

Gurdjieff, Birthday

Special Occasions, Birthday

Black Sheep_x

Concept explained.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Concise, pp 7,9,17/36.

Concept of black sheep explained in relation to humanity on Earth, realization of their condition; emphasis on making an effort. (Part of a detailed discussion of Kundabuffer and Magnetic Center.)

Blavatsky, see:

Book Reference, Secret Doctrine (Blavatsky)

Blood Circulation, see also:

Four Manifestations (internal manifestations)

Hypnosis

Blood Circulation_x

As Object of Observation.

M825. Fri. 8/6/1965 Berkeley, Brief, pp 10-11/26.

Observation of different manifestations of the body: five manifestations (movement, tone of voice, gestures, facial expressions, posture) and three states (breathing, blood circulation, general muscle tension); need Impartiality, the moment. (Part of a larger discussion of various terms -- Observation, Remembering oneself, the five manifestations, Coming to oneself (self presence), Self Awareness, Self Consciousness, Cosmic Consciousness, Will -- all defined concisely.)

Blood Circulation_x

Feelings and.

M448. Tues. 10/15/1963 New York, Brief, pp 14-15/34.

Changes in blood circulation as a result of changes in a person's feelings.

Bodies, see:
Centers

Body, see:
Kesdjan Body Soul Body
Physical Body Three-Body Diagram

Bokharian Dervish, see:
All & Everything--Terms, Various

Bondage, see also:
Advanced Perspectives Mechanicality
Freedom Zilnotrago

Bondage_x

and 'Fa' of Cosmic Ray, Three-Body Diagram, Wish, Personality vs. Essence, Humility.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Detailed, pp 2-9,17-22/25.

Being at the 'Fa' of the Cosmic Ray when one wishes to Work and Man's problem, to cross 'Fa' Bridge; this is one's bondage. Black sheep, questioning reasons for being on Earth. Recognizing, as does Ivan Osokin, that bondage to personality does not lead to essential values, prevents one from giving to one's essence. Conflict between personality and essence; can't see differences between. Need to overcome one's unwillingness to give up the manifestations of one's personality. Three-Body Diagram explaining why one's wish to Work fluctuates: law of gravity -- going forward ('Do-Re-Mi'), then being pulled back ('Mi-Re-Do'). Problem of becoming humble, acting from incomplete knowledge, unwillingness to give up whatever is required; the inertia of one's unconscious state. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Bondage_x

Freedom from.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Some detail, pp 13-16/30.

Fact of Man's bondage to Earth. Objectivity defined as freedom from that bondage; this is an aim of Work. Our bondage to Form discussed in contrast to our life.

Bondage_x

of Real Self, Magnetic Center; & Man No.'s 1-4, Non-acceptance vs. Acceptance, Objectivity.

M2500. Sat,Sun. 11/30/1974 Westtown/Barn, Group IV/Lunch. Detailed, pp 3-11,14,17-18,20-21,23/29.

Discussion of being bound: Man Numbers 1-3 (discussed in relation to Three-Body Diagram) and bondage of the real self, which is pure, essential, non-dimensional, free from space and time, one's life, Magnetic Center. Discussion of what binds: the body, personality, unconsciousness, judgments, non-acceptance, ordinary mind, solar plexus, partiality. Discussed in relation to Man Number 4 and what gives freedom: Impartiality, Objectivity, acceptance, truth.

Bondage_x

Realization of, for Work; ABC/Introductory.

M1440. Sun. 8/4/1968 Seattle, Group I & II. Some detail, pp 8-18/31.

Necessity of realizing bondage -- of Earth, body, mind, feelings -- for continuation of Work (pp 8-12). Finding solidity, permanency within oneself (pp 14-18). (The entire tape is an ABC/Introductory tape covering attitude in relation to Work (pp 1-8) and how to Work.)

Book Reference, Gurdjieff, see:

All & Everything

Meetings With Remarkable Men

Life Is Real Only Then When "I Am" (Third Series)

Book Reference, see also:

Ouspensky (In Search of the Miraculous, Strange Life of Ivan Osokin)

Book Reference_x

Esoteric literature, Cayce, Blavatsky, James, Hall, Maharishi, etc.

M1401. Wed. 5/8/1968 New York, Group III. Brief, pp 23-26/26.

Mr. Nyland's recommendation of books on subjects of clairvoyance, etc. Cayce, Gerber (or Goethe?) on the spiritual world; William James; Manley Palmer Hall; Blavatsky, Secret Doctrine, Isis Unveiled; Zohar, Cabalistic literature, Third Eye, Maharishi; The Master Game.

Book Reference_x

Faust (Goethe).

M2096. Sat, Sun (2/13). 2/12/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, p 9/32.

Reference to 2nd volume. Faust as being unable to find any solution to his life.

Book Reference_x

Secret Doctrine (Blavatsky).

M1525. Tues. 1/21/1969 New York, Group I. Brief, p 30/31.

Mr. Nyland mentions that in contrast to All & Everything, he doesn't tell people they must read books by Ouspensky like in the Foundation, nor Blavatsky's Secret Doctrine; he explains that he is not fanatical because he would tell people they must read these authors if he believed there was something of value in it.

Book Reference_x

Seth Speaks (Seth).

M2302. Sat, Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Very brief, p 24/25.

Mr. Nyland not caring much for how Seth is with his spiritual Beings. Contrasted with Gurdjieff, his emphasis on being on Earth, struggling to get to Heaven.

Book Reference_x

Survival Through Design.

M448. Tues. 10/15/1963 New York, Very Brief, pp 14-15/34.

In reference to changes in blood circulation as a result of changes in a person's feelings.

Book Reference_x

Teachers of Gurdjieff.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Brief, pp 24-25/30.

Brief comment, that it's unreasonable to assume that Gurdjieff's system was the result of Sufi teachers as expounded by Teachers of Gurdjieff; read Meetings with Remarkable Men, which explains 20 years of Gurdjieff's life, and All & Everything, also written during Gurdjieff's later years.

Book Reference_x

The Ultimate Frontier.

M1448. Wed. 8/14/1968 San Francisco, Group III. Some detail, pp 19-23/34.

Talk about the "brotherhood" and Mr. Nyland's opinion of.

Book Reference_x

Tryne, Ralph Waldo.

M1423. Fri. 6/28/1968 New York, Group IV. Brief, p 7/18.

Just brief mention of In Tune with the Infinite in context of analogy of tuning fork to emotional cells and their vibrations.

Book Reference_x

Tryne, Ralph Waldo.

M1433. Sat, Sun (7/21). 7/20/1968 Barn, Sat/Sun. Brief, p 4/28.

Ralph Waldo Tryne's book In Tune with the Infinite mentioned as part of a talk on potentiality - explaining how to attack potentialities in the right place. Part of a more detailed discussion of aim.

Boredom, see:

States, Boredom

Boston, see:

Group, Expanding beyond Barn (other places)

[see also Group, various entries]

Brain, see:

'I', Brain and

Physiology of Work (Brain, Hypothalamus, Thalamus)

Subconscious

Breathing, see also:

Four Manifestations (internal manifestations)

"I Am"

Breathing_x

and "I Am Now" Mantra.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Some detail, pp 27-28/30.

"I Am Now" mantra as reminder, bringing one closer to wish, simplicity. Connected with breathing: say "I" at end of inhalation, "Am" at end of exhalation, "Now" at end of breath cycle. The mantra: 1) Say "I": what you wish, a relation between Man and God; 2) Say "Am": existence as body; 3) Say "Now": freedom from time, space, feelings, thoughts.

Breathing_x

and Crossing threshold, Wish, Sensing, Receiving higher foods.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Detailed, pp 10-16/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] Increased sensitivity to what one is, resulting in a greater desire to cross threshold toward something higher. Using breathing to cross threshold; a physiological change when going from inhalation to exhalation: attaching psychological effect to the physiological effect, exhalation to wish. Sensing producing a relation between the mind and the body which becomes a channel for foods higher and lighter than air: the arm receiving food from the outside world that is not entirely of this Earth. Using breathing to distribute material that has been deposited after the Sensing process has circled around.

Breathing_x

and Emotional, Feeling states.

M2067. Sat, Sun (10/24). 10/23/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, p 14/22.

[Part of a detailed discussion of feelings and emotional states.] Relation of emotional states to breathing. Use of breathing to come down to Earth after experiencing emotional states, to come down to Earth to help one in an effort to Work.

Breathing_x

and Food, Elements; Exercise.

M2099. Sat, Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Concise, pp 26-27/31.

Breathing to remind one to take in air as second kind of food. Exercise of inhaling elements in air. Purpose.

Breathing_x

and Magnetic Center, Pondering, Ashiata Shiemash, "I Am", Octave of Air, Objective Meditation.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Brief, pp 10-12, 14-15/15.

As Magnetic Center or essential essence, Ashiata Shiemash described as representing one's real feeling as an emotional quality, a voice that will produce a tri-unity relationship with the body Sensing and the mind pondering that can remain in existence and reach a higher level. Pondering explained as depending on intuitive knowledge and linked with breathing. With "I am" and the octave of digestion of air, the consummation of Ashiata is described as the 'Si-Do,' which involves the realization of what I am on Earth, the 'am-ness' of exhalation ('Sol-La-Si') being affected by the extraction from air, by inhalation ('Do-Re-Mi'), of everything good for me and a life-giving force (the 'Fa' mentioned as the top of inhalation, when the direction changes to exhalation). Remembering one's real self using an Objective meditation to hear Magnetic Center (also, the voice of Ashiata, of God) in complete passivity, an attentiveness involving a sigh that reverberates as a tone in one's chest that can last a long time.

Breathing_x

and Noble gases, Magnetic Center, Openness, Hope.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Some detail, pp 21-29/36.

Relationship of breathing to Magnetic Center, extraction of noble gases, openness to oneself and other people; need to be open, sensitive, through breathing. Deep breathing, realizing existence of Magnetic Center, ending in Hope. (Part of a detailed discussion of the meaning of Kundabuffer and Magnetic Center in oneself.)

Breathing_x

As Object of Observation.

M825. Fri. 8/6/1965 Berkeley, Brief, pp 10-11/26.

Observation of different manifestations of the body: five manifestations (movement, tone of voice, gestures, facial expressions, posture) and three states (breathing, blood circulation, general muscle tension); need Impartiality, the moment. (Part of a larger discussion of various terms -- Observation, Remembering oneself, the five manifestations, Coming to oneself (self presence), Self Awareness, Self Consciousness, Cosmic Consciousness, Will -- all defined concisely.)

Buddhism, see also:

Exercises/Task, Miscellaneous (Four religions).

Religion

Buddhism_x

Zazen; vs. Gurdjieff.

M1516. Mon. 1/6/1969 San Francisco, Group II & III. Detailed, pp 8-13/33.

Discussion of differences and similarities between Gurdjieff and Zazen. Aim in Gurdjieff system to become a Man, vs. in Zazen that Man is not assumed to be incomplete. Aim in Gurdjieff to consider one's relationship to Earth conscientiously, vs. in Zazen that one negates or forgets about paying for one's existence in order to join God -- or whatever -- as soon as possible. (Part of a detailed ABC/Introductory tape.)

Building, see:

Symbolism, Building (a house, scaffold)

Calendar, see:

Activities, Calendar

Cambium Ring, see:

Symbolism, Cambium Ring

Captain, see also:

All & Everything--Terms, Captain

Common Sense

Carbon, see:

Science, Chemistry (Carbon)

Caring, see also:

Centers, Three-Centered Activity

Love

Emotions, Development of

Relationships, Helping Others

Emotions, Language of

Tasks--Specific Tasks, Caring

Giving

Caring/Emotional Involvement_x

for Oneself, Others, In General; & Self study, Being, Feelings, 2 or 3 Centers, Head/heart/hands, God.

M1455. Tues. 8/27/1968 Boston, Detailed, pp 13-19/40.

Concerning not caring enough about other people and oneself, not feeling alive enough, the need to see and admit that one does not always want to be involved, then wish for a more worthwhile expenditure of time and energy, which is judged by one's Being. To become more emotionally involved, the need for at least two centers to function together instead of just thoughts or feelings alone, even more so if all three centers are connected, doing with all of oneself: Head, heart and hands, with the mind agreeing, a wish to do it, and doing; the three centers are united in the personality in an image of God, a more desirable state of Being; the simpler the mind, the simpler the activity and the feeling attached to it. Although at times thoughts may not be sufficiently clear or the body too weak or lazy, lack of feeling discussed as the main reason why more involvement or caring doesn't occur; study oneself (one's component parts, motivations) to see how one's feelings are: a) positive, neutral (lack interest), or antagonistic; b) fearful of being expressed (a conditioned response); or c) absent.

Caring/Emotional Involvement_x

for Oneself, Others; & Deepening feelings, Servant, Conscience, Benevolence of 'I', Emotions, Sacrifice.

M2349. Sat,Sun (1/6). 1/5/1974 Westtown/Barn, Group IV/Lunch. Some detail, pp 5-10/24.

[Part of a detailed explanation of the role of emotions and Conscience, and the need for perspectives when in Work for some time.] Mention that in deepening feelings, the body wishes to serve a higher quality (as a servant) and the mind wishes to gain insight about life existing. Benevolence of 'I' enabling one to feel a belonging to the totality of all things existing. Involvement of Conscience and the Benevolence of 'I' in the balance between life existing (including the condition of others) and the cause of one's own life. Conscience wishes one to sacrifice, become as if nothing, treat caring for and giving to oneself as equal to that for others -- no more, or less; love others as yourself. Learning the language of emotions and forgetting about the language of the body (a playground for one's feelings).

Caring/Emotional Involvement_x

for Oneself, Others; & Life, not Selfish, Gurdjieff as example.

M1733. Tues. 12/9/1969 Barn, Group I. Some detail, pp 2-8/20.

Work beginning with real concern (selfish, self-centered) for one's own life. In time, development of gratitude and understanding leading to caring for life as a whole, realization of obligation toward others -- example of Gurdjieff's life: using the many talents given him, not being selfish.

Caring/Emotional Involvement_x

for Oneself, Others; & Life, Simplicity in Work, Aim of Group.

M1533. Fri. 2/7/1969 New York, Group IV. Some detail, pp 17-21/21.

Caring discussed in relation to caring for oneself, others, other forms of life. Caring as a means of becoming simple in relation to Work. Caring as an aim for the Group.

Caring/Emotional Involvement_x

Task.

M2365. Sat,Sun (2/24). 2/23/1974 Westtown/Barn, Group IV/Lunch. Brief, pp 22-23,26-27/27.

Task, every day to single out one person for whom you care and send him/her good wishes. Also on someone's birthday. Helping people by loving, caring. [Part of a detailed task concerning Conscience.]

Catalyst, see:

Aim, of Work	Work, Described
'I', Aim of, Reasons for	

Centers, see also:

<u>All & Everything</u> -- Terms, Spiritualized Parts	Soul Body
Emotions	Separation (Experiences of, Centers)
Equilibrium/Balance, among Centers	Sub centers
Kesdjan Body	Symbolism (Hourglass, Sphere, Triangle, Tetrahedron)
Mind	Three-Body Diagram
Physical Body	Unity/Oneness (Connected Centers, Fusion of Centers)

Centers_x

Development of; & Attachment (interconnected), Separation (loosening), Kesdjan, Sensing.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Some detail, pp 6-9,13-15/30.

Necessity of separating the three centers, having them function independently, in order to form a Harmonious connection afterwards. Difficulty of separating feeling center from physical center, and the involvement of nerve nodes, solar plexus, and heart (necessary for Conscience). Work as loosening up the relationship between the centers. Sensing described in detail and discussed as an attribute of the body to take the place of feelings.

Centers_x

Development of; & Attachment (interconnected), Separation, 'I', Physical Body, Sensing.

M1407. Tues. 5/21/1968 New York, Group I. Detailed, pp 12-23/27 (25 min)

Description of separation and unification of three centers in relationship to 'I', mind, and feelings. Difficulty of Impartiality when one is caught up, and the need of an attitude of kindness and friendliness by the mind toward 'I'. Emphasis on the body: establishing a relation of body to feelings, body to mind, to establish a proper relation between the feelings and the mind. Having the body recognize its own presence, Sensing, important to free the body from the mind and feelings. Discussion of 'I', Harmoniousness of three centers, and Work.

Centers_x

Development of; & Attachment (interference), Freedom, Harmonious Man; ABC/Introductory.

M1561. Tues. 4/1/1969 Boston, Group II & III. Some detail, pp 9-12,26-31/31.

[Part of an ABC/Introductory meeting, entire tape.] Description of the centers and their relationships to each other in an unconscious Man, with feelings interfering with thoughts and dependent on the physical body for expression. Description of what it would mean to be free, with emotions free from the physical body. Explanation, that feeling is expressed in creation, as in religion and art. Discussion of becoming a harmonious Man, creating Kesdjan body for the continuation of one's life, creation of Soul.

Centers_x

Development of; & Centers developing together vs. in stages, Potentiality into reality, 3-body diagram.

M1662. Sat. 9/6/1969 Barn, Lunch/Coffee. Some detail, pp 12-16/18.

Mention that it is fairly easy to develop one's mind and feelings as a mystical solution for growth, but becoming harmonious involves the totality of oneself, with all three centers developing simultaneously and supporting each other, an unnatural process -- normally one goes in the direction of one center, enjoying it, and ignores or excludes the rest. Explanation, that a major difficulty is that our development on Earth occurs in stages (step wise), operating under a different law: physical appearance and physiology first, then a little feeling, then impressions with the outside world; air and breathing at birth, then intellect with some understanding and association, then feeling (including of oneself, saying "I"), then sex. The importance of seeing oneself as having potentiality, change the actuality of unconsciousness, where Consciousness is potential, into the actuality of Consciousness, where growth is reversed (physically least, intellectually most) and unconsciousness is considered as nonexistent; explained in relation to the unconscious and Conscious triangles of the 3-body diagram.

Centers_x

Development of; & Life vs. Form, Attachment (disunity), Physical body, King and Queen, 'I'.

M1454. Mon. 8/26/1968 New York, Group I & II. Detailed, pp 16-35/35.

Difficulty of separating life from form. Life in form of three centers. Importance of emotional center as means to reach higher level. (The entire tape is a detailed discussion of openness.) Predominance of the physical body. Seeing disunity in oneself. Wishing to find freedom, to create. 'I' collecting facts in Observing the physical body -- facts judged and given value by emotions become useful.

Consciousness and the creation of Hanbledzoin. Participation and Experimentation. King and Queen as Consciousness and Conscience, mind and emotions; their relation to each other, the physical body, as kingdom.

Centers_x

Development of; & Loosening from each other, Rearranged intellect & Play on stage (Experimentation).

M1613. Fri. 6/27/1969 New York, Group IV. Detailed, pp 3-6/18.

Explanation, that in Work the centers loosen up and become free from each other; emotions and intellect enlarge, grow up, become sensitive and operate up in ways unknown when unconscious. Discussion, that when the mind is at rest, thoughts can play freely (like children), think of the future, have clear concepts, and that with the formation of new perceptions a person who Works can experience Objectivity, insight into the totality of things outside of Earth, and a sixth, Objective sense. Discussion, that with freer thoughts, these can rearrange so one can write a play where wishes and imagination become a reality instead of a dream; each thought or concept can become a person's characteristics, and these become actors or actresses which, rearranged in a definite way through pondering, create the reality of being Awake enacting a play on the stage of one's life; each personage or role has a definite function to fulfill under one's direction, and then one is not caught up by surrounding conditions.

Centers_x

Development of; & Maintaining 'I', Change, Becoming behavior, Impartial Criticism, Life.

M2567. Sat, Sun (5/4). 5/3/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 1-2, 15-20/27.

[Part of a detailed discussion of Impartial Criticism and the need to change oneself, be Becoming.] Changing in order to maintain 'I': physically, developing Draining, Sensing, and an ability to change one's behavior; emotionally, developing a different quality, a sense of Becominness and an emotional language in relation to something higher; mentally, developing the capacity to judge and change, anticipate one's reactions and choose which manifestations, feelings and thoughts are allowed. This effort involves an ability to criticize impartially, a sensitivity and use of one's physical manifestations to express life, not one's ordinary thoughts and feelings.

Centers_x

Development of; & Wish.

M1415. Wed. 6/5/1968 New York, Group III. Concise, pp 18-21/25.

Importance of Waking Up the body, activation of all three centers, to inspire wish.

Centers_x

Development.

M1428. Tues. 7/9/1968 Pittsburgh, Open(III). Brief, pp 29-30/49.

What must become of Man as he is in all three centers. Part of detailed ABC/Introductory, Motivation tape.

Centers_x

Separate/Unity; & Freedom, 'I', States of Consciousness.

M1507. Fri. 12/27/1968 Seattle, Some detail, pp 11-14/27.

Separation of centers and concept of freedom, relation to unity, functioning of 'I'. Discussed in relation to physical-sleeping, waking-sleeping and Conscious state.

Centers_x

Separate/Unity/Fused; & Essence/Essential essence, Man No. 4, Objective Morality.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Detailed, pp 9-27/27.

Explanation, that no Work attempt should be to develop only one center, but it takes considerable Work to know how each center is connected with one's level of Being. Two 3-centered results (unity) described: 1) Toward essence; centers connected in trying to become a homogeneous entity (all of one, whole; not haphazard), each center having a task regarding the others; this is important in meetings and Movements; and 2) Toward essential essence and understanding life; influenced by 'I' or God; fusion of the centers into One, connecting in one's Being with Magnetic Center; one loses oneself, the accent on all life existing. Explanation, that unity with essence is selfish, belongs to the total personality and rules 1-3 of Objective Morality; after the centers have digested food for themselves, the foods left over are death ('Si-Do'), wish as Man No. Four, and guidance in Observation (life in form, the form transparent). In contrast, unity as One with essential essence involves one's nothingness (the centers lose their value) and fulfilling rules 4-5 of Objective Morality with the energy released by fusion (exothermic).

Centers_x

Separate/Unity/Fused; & Hourglass, Inverted triangles, Horizontal line, Point between below/above.

M1522. Tues. 1/14/1969 New York, Group I. Some detail, pp 17-20/34.

As part of a discussion of understanding as belonging to the totality of one's Being, the horizontal line explained as actually a band of twilight between unconsciousness and Consciousness where the three centers are fused, likened to the point in inverted pyramids or an hourglass; the sphere in a harmonious man reduces to a point, splitting again into three that are either higher (toward Cosmic conscious) or go back down if one wishes to define (intellectual, emotional, physical). Turning over the hourglass, which changes the direction of flow, likened to what happens when going from unconsciousness to Consciousness; the flow toward Above occurs because of a Law of Attraction toward infinity belonging to God (a change in one's time), while the flow below occurs because of the Law of Gravity.

Centers_x

Separate/Unity/Fused; & Life, Being level, God, Conscience/Consciousness/Will.

M1721. Fri. 11/21/1969 Westtown, Group IV. Some detail, pp 1-11/21.

[Part of a detailed explanation of why thinking and feeling are not what one wishes for when one Works. Rather, it's life, free from form.] Instead of being attached to each other and cause disturbance, the body, thoughts and feelings need first to be understood as separate parts of ourselves: place emphasis on intuition, relaxation, reducing the effects of one center on another; have the mind function independently from feelings and the body, merely have a relationship with an Awareness and accept the possibility of Objectivity (or God, life). Then, through Work, the centers can become unified (thoughts and feelings are eliminated, fused together with the body), with emphasis on a Being level, God, life without form, an entity with the aim of growth; the necessity to believe in God, that God is the life that is in the form but free from it, that with the three centers united in prayer, one wants the Lord's life, not one's own (but one discovers that these are the same.) After fusion, the centers can again function separate from each other, but now as Conscience, Consciousness, and Will.

Centers_x

Separate/Unity/Fused; & Wish/motivation, Agreement, Life vs. form, Inner vs. Outer life, Level of Being.

M1748. Wed. 1/7/1970 New York, Group III. Detailed, pp 3-14,17-21,23/23.

Motivation/wish discussed as coming from aliveness and the need to repair mental and emotional centers with something else (mind can't enter feelings, continues its own reasoning, often antagonistic; feelings too small; body habitual, already full grown except for dying). Freeing life from form explained as taking it out of physical into emotional, out of emotional into higher intellectual Being, then into Cosmic Consciousness. The centers explained as not completed in outer life (impressions on surface and energy goes out as reactions) or with deeper feelings (merely less reaction), but in inner life as Being, the level of which first depends on how much the three centers agree as part of outer life, then a unity functioning with no disagreement (e.g., knowing, with Conscience, one is nothing special, infinitesimal), finally a fusion of centers into One with 'I' the totality of oneself as a higher level (or, the Sun on one, a light from within). One's Being explained as dependent upon 1) how much each center gives a Oneness to the entity; or 2) a fusion of centers into One to become a new product or state at a higher level (e.g., $2H+O \leftrightarrow H_2O$, still on Earth but not subject to its laws).

Centers_x

Task (3 days, 3 Centers); & Conscience, Unrolling film, "I Am", Self love, Pondering, Caring.

M2365. Sat,Sun (2/24). 2/23/1974 Westtown/Barn, Group IV/Lunch. Detailed, pp 10-14,17,20-23,26-27/27.

Task to address the issue: Do I have a Conscience, do I want one? Unrolling the film at the end of each of three days to get truthful picture of oneself; don't rationalize. First day: physical behavior, desires, energy. Second day: feelings, emotions, freedom from self love. Third day: mental activity, how one uses brain, formulation vs. pondering, how much 'I'? Vow defined; and in relation to task -- three days to help establish equilibrium, feeding of the three centers. For caring, task every day to single out one person for whom you care and send good wishes (pp 22-23,26-27). Saying "I Am" three times -- purifying inner sanctum through Work (pp 21-22).

Centers_x

Three-Centered activity, Circle of Motion; & Balance, Force of center (loving God,God's love) vs. space.

M1721. Fri. 11/21/1969 Westtown, Group IV. Concise, pp 13-15/21.

[Part of a detailed explanation of why thinking and feeling are not what one wishes for when one Works. Rather, it's life, free from form.] Explanation, that with Work one is in motion, which is described as moving in equilibrium along the circumference of a circle. The motion along the circumference wishes to become a tangent, and will cause one to go off into space if one is going too fast; this is prevented by attraction from the center, which is caused by God's love of you, and your love of God. The possibility of going off on a tangent described as based on the understanding of one's life, seeing one's existence, which is a force that goes off into dimensionless space (one loses one's form, or the dimensions of oneself). The faster the motion along the circumference, the greater the need for attraction from the center if one is to stay in equilibrium.

Centers_x

Three-Centered activity, Circle of motion; & Motivation, Mind & body & feelings rotating on a circle.

M1708. Tues. 11/4/1969 Barn, Group I. Concise, pp 22-23/28.

Work explained as having an 'I' (mind), 'It' (body) and feeling as three points moving along the circumference of a circle when there is a motivation (emotional wish) to Work. The three points are stagnant when there is no Work; ordinary thoughts stop the Awareness process and instead of the Earth being considered only as a point, the Sun disappears and there is only Earth.

Centers_x

Three-Centered Activity; & Caring, Head/heart/hands, Being, God, Simplicity, Sensing, Body as Servant.

M1455. Tues. 8/27/1968 Boston, Some detail, pp 15-19,29-31/40.

Having at least two centers function together explained as required to become more emotionally involved or care more, not just thoughts or feelings alone; more meaningful if all three centers are connected, doing with all of oneself: Head, heart and hands, with the mind agreeing, a wish to do, and doing, the centers united in the personality in an image of God, a more desirable state of Being; the simpler the mind, the simpler the activity and the feeling attached to it. Thoughts may not be sufficiently clear or the body too weak or lazy, but lack of feeling discussed as the main reason why more involvement or caring doesn't occur; study oneself (one's component parts, motivations) to see how one's feelings are: a) positive, neutral (no interest), or antagonistic; b) fearful of being expressed (a conditioned response); or c) absent. The importance, through Sensing, of the body having a sense of its own existence and life independent of the other centers: a) it learns that feelings have no place, allowing for emotion to develop free from the body; and b) the body is put in its place as a servant to the other centers, wishing to be used by the wisdom & warmth that Consciousness & Conscience supply, free at the 'Si-Do' of physical and waiting to be told what to do.

Centers_x

Three-Centered activity; & Common Aim, Being.

M2403. Thurs. 5/9/1974 Barn, Lunch. Brief, p 4/32.

Discussion of three centers united in common aim: helpful for Work, but common aim having to do with one's Being and wish rather than the three-centered activity per se, which one is identified with. The end as one's Being, not what one is busy with.

Centers_x

Three-Centered activity; & Pondering, Higher foods, Breathing, Sensing, Man No. 4, Three-Body Diagram.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Detailed, pp 4-7,8-22,25-28/28.

Hope, wish coming from a relation between the mind and the heart. Need for increased sensitivity, greater desire to cross threshold toward something higher. Relation between mind and feelings starting from the back of the head (pondering): using associations from sense organs to connect the mind and the heart. Using breathing to cross threshold; a physiological change when going from inhalation to exhalation: attaching psychological effect to the physiological effect, exhalation to wish. Sensing producing a relation between the mind and the body which becomes a channel for foods higher and lighter than air: the body receiving food from the outside world that is not entirely of this Earth. Using breathing to distribute material deposited by Sensing. The relation of 'Sol-La-Si' of physical, 'Do-Re-Mi' of Kesdjan, and 'Do' of Intellect to growth. Description of Man Number 4 as not being bent over at the 'Fa' of physical body. Man Number 4 having two faces (like Janus): one looking toward physical body and 'Do-Re-Mi' of Kesdjan, the other looking toward Consciousness. Necessity to leave behind the desire of the mind to let sex and the physical body take over.

Centers_x

Three-Centered activity; & Work, Common aim, Tendencies, Identification.

M2492 (Seminar #2). Wed. 11/13/1974 Barn, Seminar series. Some detail, pp 29-32/35.

Influence on Work of doing ordinary activity as well as one can. Three results: 1) For unconscious existence on Earth, making a good product one can be proud of; 2) For three centers, learning to work for common aim, learning discipline, authority; and 3) For understanding tendencies of three centers, acquiring dexterity that will help in future Work. Influences come later, not at time of activity because one is too identified.

Centers_x

Unity/Fused; & Magnetic Center, Go from inside out, Participation, 6th & 7th Sense, Fall leaf, Kundabuffer.
M1952. Tues. 10/27/1970 Barn, Group I. Some detail, pp 13-15,17-22/24.

As part of a detailed discussion of growth in Work, the road within to Magnetic Center or essential essence to experience God and life explained as the same as toward the planets and Sun, and that Work starts when one goes from Magnetic Center, which is Participation; one first stops at the emotional station, in essence, with a sixth sense helping what is needed to become Conscientious, then, on the surface of oneself, at the mind, coming under the influence of a seventh sense; with emotion, one wishes Impartiality so that pure emotions exist free from the body and anything else, while with the mind one wishes Impartiality to obtain pure facts without interference, no desire by the mind to be active putting anything in any form. Fusion of the centers likened to a Fall leaf: separate cells while alive, but when full grown with life free the membranes shrivel up, the cells disappear (color changes), and it becomes One; in man, the color becomes white, as the Sun ought to be, the centers having overcome believing they are separate (a consequence of the Organ Kundabuffer), in actuality being One with All.

Change, see:

Changing oneself	Impartial Criticism	Quantum, Changes in Work
Conditions, Creating/Using for Work	Participation	Work, Results of
Experimentation	Playing Roles	

Changing Conditions, see:

Changing Oneself	Experimentation
Conditions, Creating/Using for Work	

Changing Oneself, see also:

Acceptance	Impartial Criticism	Playing Roles
Experimentation	Participation	

Changing Oneself_x

Openness for Work; & Changing conditions, Aliveness, 'Fa' of Intellect, Spiritual direction.

M1413. Mon. 6/3/1968 New York, Group II. Detailed, pp 24-30/30.

Mention that Work really starts at the 'Fa' of intellect, when one intentionally creates conditions to receive energy for Work from friction. Instead of living every day in the same way because we live under the conditions of Earth -- that is, unconsciously, in a chaotic condition (many daily-life examples given of Mr. Nyland's day) -- discussion of the necessity for changes in ordinary life to make one more alive, such as changing when one gets up, what one reads, breaking up one's own monotony, using different words and tonations, so one is going in a spiritual direction with an essential, emotional quality and wishing to create and communicate what is important.

Changing Oneself_x

Openness for Work; & Flexibility, Enlarging World, Animals & children, Inner/Outer life, the three Centers.

M1506. Thurs. 12/26/1968 San Francisco, Group I. Detailed, pp 26-31/32.

Experimenting with different conditions in order to find out what one is, what is inner and outer life, a balance. Discussed in relation to introducing the unfamiliar, enlarging one's world, how this will aid openness to right influences. Use of animals and children. Relation between attempt to become flexible and the physical body, mind, and feelings, development of Kesdjan body.

Changing Oneself_x

Openness for Work; & Negativity, Task(horizon), Optimism, the Unfamiliar, Periods of life, Becomingness.

M2565. Sat,Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Detailed, pp 5-6,17-30/30.

[Part of a detailed discussion of Working in ordinary life.] The need not to dwell on negative reactions (sulking, hurt self love, arguing, etc.); the diversity of unconscious states doesn't exist at a planetary level (Conscience), where emotions are unified in a wish to become a Sun (Consciousness) and love the center of all things, God. Task, to go out to the woods, stop being disturbed, look at the distant horizon and bring the focus on infinity, the future, or the love of God back to oneself, the emotions purifying one's own world. Changing from being a pessimist, in darkness paying Mammon, into an optimist, in the Sun paying God. Mention that in paying Mother Nature, with Consciousness and Conscience the quality of energy as impressions is 30,000 times more than ordinary. Experiencing change, the unfamiliar, unwanted, or unenjoyable (it is a sign of senility not to), but not if the energy is wasted unnecessarily. Changing at different periods: at age 27, finished with the past; at 81, through with one's life. The need to constantly adjust so one's form is becoming.

Changing Oneself_x

Three steps; & Inner/Outer Balance, Conscious impressions, 6th & 7th Senses, Openness, Will.

M1540. Sun. 2/23/1969 Barn, Sun. Detailed, pp 5-12/12.

A discussion of changing by means of Work in contrast to ordinary, unconscious changes. Three steps involved in the changing process: 1) Openness toward inner life and toward letting outer life come in; 2) Necessity of living in one's 'cambium layer,' a place of balance between inner and outer worlds that exists just beneath the skin from which change can occur, from which inner strength develops toward the outside world (one need not react to it); 3) Changing one's outer manifestations in relation to setting life free; it wishes to come out with Conscience and Consciousness having developed through the sixth and seventh sense organs, allowing Will to become apparent in relation to what one should be (based on what is understood and felt). Slowing down, being open, and acting quietly discussed as allowing a certain amount of energy to be changed over into an outer world of one's own.

Changing Oneself_x

Work and; & Acceptance vs. improving oneself, Impartiality, Kesdjan, Simultaneity.

M2500. Sat,Sun (12/1). 11/30/1974 Westtown/Barn, Group IV/Lunch. Some detail, pp 12-15,19-20/29.

[Part of an ABC/Introductory tape.] Discussion of Impartiality giving freedom from bondage, belonging to Kesdjan body. Based on non-wish of myself, elimination of likes, dislikes. Acceptance is totality of Impartiality, Simultaneity. Wish for improvement, change as not being accepting. Improving oneself only by introduction of an Objective Faculty, without wish to change. "I accept myself, that I am, in order to become what I can become."

Changing Oneself_x

Work and; & Impartial Criticism, Draining, Sensing, Becoming behavior, Setting life free, 'I', Emotions.

M2567. Sat,Sun. 5/3/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-2,6-9,12-22,24-27/27.

Changing in order to maintain 'I': physically, developing Draining, Sensing, and an ability to change one's behavior; emotionally, developing a different quality, a sense of Becomingness and an emotional language in relation to something higher; mentally, developing the capacity to judge and change, anticipate one's reactions and choose which manifestations, feelings and thoughts are allowed. With Impartial Criticism, the responsibility is to become sufficient to set life free, stay in contact with one's own existence, heart, and relation with God, become strong enough to constantly counteract Zilnotrago, which is the bondage of one's life that is created by one's habitual behavior, values, thoughts and feelings; this is a vertical direction, with 'I' helping by asking one to use different forms including an emotional language and different forms of behavior and reactions. Kesdjan won't develop unless one gets free from one's unconscious reactions; this does not include being critical of others, and involves developing a spirituality and a sensitivity. In maintaining an 'I', acceptance described as an Observation process involving constant change (growth).

Changing Oneself_x

Work and; & Participation, Freedom from bondage, 'I' as God, 4th Obligolnian Striving, Love from God/Life.

M1384. Tues. 4/9/1968 New York, Group I. Detailed, pp 1-3,8,10-22/22.

Participation discussed as a gradual influence by a higher force and Being level, a change to more becomingness in relation to oneself and humankind. Through Impartiality and Participation ('I' as a representation of God,) life is redirected and not taken or bound by the form; life can then serve evolution. Not trying to destroy what one considers as negative, but accepting the form and giving it less energy (by dismissing activities, feelings and thoughts that are in the way, they are stripped of life.) Through a Being level having Consciousness, Conscience and Benevolence (from God,) 'I' able to stay and free one from bondage; this involves a change from a personality (not recognized by God, one is nothing) into an individuality (recognized by God, chosen, a servant, connected with life.) The first three Obligolnian Strivings involve changing for one's own growth, while the fourth is for finding one's place as a servant of God, a change from self centeredness to connecting oneself to the life of others and allowing others to enter your life. Necessity not to predetermine the road one takes, be caught by wishes of what 'ought' to be, but to know why God calls.

Changing Oneself_x

Work and; & Participation, Experimentation, Harmonious man, level of Being, Seeing oneself, Conscience.

M2596. Thurs. 7/17/1975 Barn, Group I. Some detail, pp 3-15,19-27/27.

[Part of a detailed discussion of Being in relation to spiritual growth, mind, feelings.] Discussion of results of Work becoming a part of one's life, including an 'I' seeing and judging one's behavior and Conscience changing it. Seeing what one is, and wishes to become, explained as taking a long time before Work becomes part of one's Amness, including Conscience changing one's behavior through Participation and Experimentation (mention of Third Series work). Experimentation defined as having an 'I' present when changing one's motivations and behavior, also when 'applying what one is' in unfamiliar surroundings: how to Be in relation to God, not other people. Becoming an Harmonious Man. Difficulty in being honest about one's behavior, in relationships, and at Meetings.

Channel, see:

Exercises/Task, Miscellaneous (arms & head)	Sensing (channel for higher foods)
Giving (being a channel)	Whirling Dervish (body channel for life)
Music (channel for freedom)	

Chaos, Chaotic state, see:

States, Chaotic

Characteristics, see:

Chief Feature	Personality (Tendencies, Traits)
Facts	Self Knowledge

Chardavogne Service, see:

Barn, Activities (Chardavogne Service)

Chemical Equilibrium, see:

Equilibrium/Different levels, Chemical-like (substrate/product)
Work, Creation (Chemical conversion)

Chemistry, see:

Equilibrium/Different levels, Chemical-like (substrate/product)
Quantum, Changes in Work
Science, Chemistry

Chief Feature_x

Defined, Finding; & Influences of Nature vs. Acquired, Fear/Anxiety, Seeing oneself, Using conditions.

M224. 5/31/1961 New York, Detailed, pp 1-16,23-28/31.

Chief Feature defined as the common denominator and motivating power of one's attitudes and actions, very personal (no one else knows), not a fault. Seeing through colored glasses when unconscious contrasted with losing the variety of colors that makes one up, seeing white (light, transparency), the combination of all colors into One. Three motivations of one's type: 1) from heredity and biology, 2) astrological and from Nature when born, and 3) sociological (e.g., from parents, others when growing up). Being fearful or anxious when behaving differently than one's essential type, not trusting being different. Being less covered up (more animal-like, true to one's nature) when shocked, affected by religious feelings, beauty, music, even alcohol. Finding Chief Feature through layers of sociological coloring (facets of personality, not different "I"s); seeing oneself when exposed to 1) disagreeable things, people one avoids (enemies, bores), danger, criticism, 2) other forms of life (plants, animals), and 3) meditating about how one thinks (e.g., when reading, talking). Selecting conditions (e.g., friends, enemies, those that elicit certain thoughts) that can act as a solvent to extract one's behavior.

Chief Feature_x

Defined, Finding; & Seeing Oneself, Going against Characteristics, Intentional Suffering.

M1615. Tues. 7/1/1969 Firefly House, Firefly (FF I-3). Brief, pp 3-4,9-10/15.

[Part of a detailed discussion of the need to prepare for Intentional Suffering, and that one must know one's characteristics.] Mention that a habit can act in a small way to open the door into one's personality, but discovering Chief Feature, which is the general motivating force of all of one's motivating forces, acts as a master key for the entire personality; with practice dealing with a trait or Chief Feature and accepting it, Impartiality is introduced into what one actually is. Using Intentional Suffering to purify Conscience by getting rid of what's unbecoming (what God might criticize you for), accepting and using one's weaknesses and motivations, facing what one is and creating conditions.

Chief Feature_x

Defined; & Manifestations, Magnetic Center, Inner & Outer Life, Channel, Individuality, Not 'chief fault'.

M1209. Tues. 6/27/1967 New York, Group I. Detailed, pp 7-14,35-36/36.

Explanation, that all manifestations have a source, but vary with one's depth. Discussion, that with continued Work, away from the periphery, Mother Nature (or the personality) gradually realizes that She will lose, that inner life is a friend and not a threat. Inner life as taking the upper hand to help outer life cleanse its manifestations, changing the personality into an Individuality with Consciousness, Conscience, and Will. Explanation, that Magnetic Center wishes to come out of its encasement (it is covered up, so it no longer manifests), and does so via a channel between inner and outer caused by a pinprick from Work, but our manifestations, particularly Chief Feature, also make use of this channel, gradually becoming a friend of inner life. Chief Feature defined as the greatest common denominator of one's features, a conglomeration that gives us our manifestations; it is not a 'chief fault' to be judged ordinarily (with partiality) and gotten rid of, nor a means to discover Work, but it must be accepted with Impartiality, a tool that can be used, once one is Working, to create an Individuality.

Chief Feature_x

Defined; & Seeing habits, Not 'chief fault', Reminder to Work.

M1525. Tues. 1/21/1969 New York, Group I. Brief, pp 24-25/31.

As part of a discussion of working with habits and that it doesn't matter what one does (do or break them), as long as they are intentionally selected, mention of the value of discovering what one's habits and Chief Feature are. Chief Feature defined as the chief motivating force, a central point of one's life as personality, a tendency or trait (not fault) to be used as a tool to remind one to Work.

Chief Feature_x

Finding; & Feelings, Thoughts, Digging deeper, Wish.

M2302. Sat,Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, pp 20-22/25.

[Follows a detailed discussion of changing oneself in order to be in a positive state, stopping the expression of feelings, learning the language of emotions, description of a Sensing/Feeling exercise.] Difficulty of touching Chief Feature, which will take a long time and constant effort. Necessity to look at all the manifestations of oneself, the body's expressions of feelings and thoughts, the mechanisms of the actual feeling and intellectual centers. Necessity to dig deeper: interference of unconscious like digging in sand, which starts to fill in when one tries to dig deeper. Need to find one's real motivation for Work; just being a little instrument on Earth.

Chief Feature_x

Finding; & Magnetic Center, Ordinary life, Hurt feelings (not just friends), One's nothingness, Conscience.

M1436. Sun. 7/28/1968 Barn, Sun. Concise, pp 12,14-15/16.

[Part of a detailed discussion of the relation of Magnetic Center to ordinary life.] Not being afraid to dissolve, or die to, what prevents living with the core of one's Being, lose oneself to see Chief Feature, which we protect from ourselves being afraid to be open to it (one must live with more than just friends, find what can hurt, see what is considered so precious about oneself). The need to go through layers of personality and face ordinary life conditions as they are, use the realization of one's existence and the simplicity of being practically nothing, in order to put Magnetic Center -- one's center that no one can disturb and is only touchable by the voice of God -- to work in ordinary life and do what is right for oneself with its help (Conscience demands that one acts).

Children_x

Care of; & Parents, Family life (not Barn), Child as neutralizer, Understanding oneself.

M2065. Sat,Sun (10/17). 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, pp 6,9/30.

Discussion of the family and parents as responsible for their children, not the Barn or the Nursery. Children explained as belonging to family life; parents have the responsibility to give up their time and educate them properly, instill spiritual values by example. A child described as a neutralizing force given to parents by the grace of God to remind them of the positive and negative (active and passive) forces of man and woman so one can understand more about one's own life.

Children_x

Child in oneself, relation to Father as Consciousness.

M1412. Fri. 5/31/1968 New York, Group IV. Some detail, pp 1-4/13.

In relation to talk on Father's Day, reference to fatherhood, symbolism of Father as Consciousness, oneself as Child. Hope to recognize Father and become a real Child.

Children_x

Education of, Responsibility for; & School, Steiner, Rousseau, Montessori.

M2099. Sat,Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Concise, pp 8-11/31.

Being responsible for education of one's children, not hoping someone else will do it. Being engaged in real study of how to educate them -- Steiner, Rousseau, Montessori. School and its purpose; children not being ready for it yet.

Children_x

Education of; & Spiritual growth, Discipline, Conscience, Sex energy, Religiousness, Roles.

M2284. Sat. 8/11/1973 Land, Lunch/Eve. Detailed, pp 11-26/26.

Discussion of education, stages of life in relation to spiritual growth, beginning with life being born on Earth, ages 1-7, 7-14, 14-28, 28-49. Analogy to growth of 'I'. Includes such things as discipline, imagination, teaching through stories; development of Conscience, sex energy, religiousness. Finally one finds solidity within and creates a theater of roles to see oneself.

Children_x

Growth of; & role of Parents.

M1402. Fri. 5/10/1968 New York, Group IV. Detailed, pp 5-10/19.

Detailed description of development of child from ages 1-7. Role of mother and father as positive, negative and neutralizing forces. Analogy made to growth of Barn and growth of Kesdjan and Soul.

Children_x

Meetings, Christmas and.

M1501. Thurs. 12/19/1968 San Francisco, Group I. Brief, pp 1-2/24.

Discussion of the place of children; being left out of meetings. Christmas for children.

Children_x

Newborn; & Group members as godfathers and godmothers.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Brief, pp 1-4/29.

Starting with newborns and for several years, members of the group acting as godfathers and godmothers to create an atmosphere for the children in the group. Group members more impartial toward the child than the parents, wishing it to gain understanding and grow up. At first an infant is unconscious, after a short time much more Conscious than we are, then unconscious again. After Mr. Nyland's daughter was born, Gurdjieff stating that she was "his child."

Children_x

Newborn; & Task, Relationship with.

M1020. Mon. 8/1/1966 New York, Group II. Brief, pp 8-10/39.

In relation to newborn baby, not responding automatically and immediately; waiting a little, slowing down, having something with you.

Choot-God-litanical period, see:

All & Everything--Terms, Choot-God-litanical period

Christianity/Judaism, see also:

Exercises/Task, Miscellaneous (Four religions).

Religion

Christianity/Judaism_x

Jesus Christ; & Christmas, Jesus vs. Christ, Father/Son/Holy Ghost, "I Am".

M1505. Tues. 12/24/1968 San Francisco, Group I & II. Detailed, pp 6-12/16.

Discussion of meaning of Christ in one's life. Contrast between Jesus and Christ. Unity through the understanding of Christ as part of One, unity as a means of freedom, unity of all people and this group. Discussion of Father, Son, and Holy Ghost and relation to "I Am", Christ. (Part of a detailed discussion of the meaning of Christmas.)

Christianity/Judaism_x

Jesus Christ; & Essential quality, as a Man, as Method, as Messenger from Above between man and God.
M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Concise, pp 7-8/31.

Christianity explained as based on Jesus Christ, the Bible, Apocrypha, Dead Sea Scrolls, etc., but that organized religion doesn't teach the essential message. Jesus defined as the man (messenger), Christ the message: Work using essential essence so religion can become a guide in one's life, Jesus Christ a messenger from Above (inbetween man and God; Earth and Heaven) teaching how to prepare for one's death, distinguish between levels of essentiality, understand the Earth in relation to the Cosmos, what to do to attain freedom.

Christmas, see:

Special Occasions, Christmas

Circle of Motion (rotating), see:

Centers (Three-Centered activity, Circle of Motion)

Circulation, see:

Blood Circulation

Civilization, see:

Aim (of Oneself; and Earth, Civilization) War
Society

Clairvoyance, see:

Extrasensory Perception

Clarity, see also:

Tasks--Specific Tasks, Clarity (Writing down what Work is)

Clarity_x

of one's Work; Need for, and Results of Work.

M2118. Thurs. 4/13/1972 Barn, Group II. Brief, pp 3-4/29.

[Part of an ABC/Introductory tape: Detailed answer to question, "How do I Work?"] The need to be perfectly clear about Work and Work attempts; if not clear, fight for clarity. Work as a prescription: necessity to leave out personal interpretation. Need to formulate for oneself, listen to tapes, read All & Everything. Relying on results to provide verification of practical application of Work. If results not correct, not Work.

Clarity_x

of Thoughts; & Communicating Work, Neutralizing and positive forces, Level of Being.

M2105. Sat,Sun (3/5). 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 10-11,13-15/25.

Clarity from one's Work as an opportunity to give to others; people influenced by what is important to you -- a clear formulation, feeling of what you have received, affects a second person who then affects others. Talking as an opportunity to clarify thoughts, to test knowledge that Work is not mechanical; writing down one's thoughts of Work, how one Works. Clarity grows deeper, to become neutralizer for next level of Being -- change of the three centers which results in transformation, emotional state can enter into Kesdjian world, the mind becoming a positive force.

Cloud (above a person), see:

Being, Higher Level

Three-Body Diagram, Horizontal

Bible References, Cloud of Egypt

Coating, see:

All & Everything, Terms (Being Body Coating)

Reciprocal Destruction (and Protective coating)

Collecting Oneself, see:

Coming to/Collecting oneself

Color_x

Personality & Essence.

M1437. Mon. 7/29/1968 New York, Group I & II. Concise, p 10/45.

Brief but concise reference to color in general in relation to personality and essence.

Coming to Oneself, see also:

Definitions, Various definitions

Tasks--Specific Tasks, Come to Oneself

Coming to/Collecting Oneself_x

Description; & "I Am", the Morning, Draining, Relaxing, Existence.

M2586. Sat, Sun (6/22). 6/21/1975 Westtown/Barn, Group IV/Lunch. Brief, pp 17-18/24.

[Follows a detailed discussion of questions that arise in relation to death, life after death.] As part of a discussion of using "I Am" to understand the totality of oneself as that what I am unconsciously, mention of Working by coming to oneself upon waking up in the morning, sit on edge of bed and don't think or feel; just Be, drain, relax, exist, and say "I", "Am" -- very simple, no fuss, no description, no need to tell others; make contact with God, just Being.

Coming to/Collecting Oneself_x

Description; & Feelings dispersed vs. a unit, Zilnotrago (exercise, fists), Magnetic Center/higher presence.

M1524. Sat, Sun (1/19). 1/18/1969 Barn, Sat/Sun. Concise, pp 6-8/10.

Discussion of taking a definite position regarding oneself in order to conquer Zilnotrago, which is defined as one's feelings as dispersed throughout the body as part of a 'low' state; come to oneself, collect oneself by making the feeling center more of a unit so that life can be separated from the feelings that are so attached to it. Exercise given to close and open one's fists as a means of coming to oneself, intentionally attempt not to let Zilnotrago work itself out: For a right-handed person, have the closed right fist contain ordinary life, what one is now as feeling states collected into a unit; with the closed left fist, feel the pressure of it as containing Magnetic Center, what is precious, a higher presence, then open it and allow what is released to uplift one.

Coming to/Collecting Oneself_x

Description; & Outside influences (good or bad), Superficiality, Wish, Essence, Equilibrium.

M1708. Tues. 11/4/1969 Barn, Group I. Brief, pp 1-5/28.

Discussion, that if one finds that there is not a deep enough wish in the midst of outside influences or conditions, good or bad, and wants to do something about it, one must place the emphasis on oneself and one's wish. Mention that if one is too superficial, one can collect oneself by going deeper and become more essential, become more of a unity and in equilibrium with the three centers, which allows a deeper wish because there is more emotion and, with a higher level of Being, one will not be as affected by outside conditions.

Coming to/Collecting Oneself_x

Description; & Reduce states, God, One's place between 'I' & Magnetic Center, Extend arms, Higher living.
M1629. Sun. 7/20/1969 Barn, Lunch/Coffee. Detailed, pp 1-8/31.

Discussion of being open to new experiences, coming to oneself and asking for guidance from 'I' instead of relying on unconscious states and hoping for the best; reduce habitual behavior and unconsciousness, have 'I' in the image of God to rely on His presence; Magnetic Center helps one to notice 'I': thoughts, feelings, and body need to relate to Magnetic Center as indelibly within, eternal life in oneself, dependable, always available and permanent, enabling 1) 'I' to tell that one's form exists, give guidance; 2) Magnetic Center as life in the form, the central point of one's life; and 3) Oneself placed inbetween the two. Exercise given to touch 'I' with one arm & hand, the other extending within to inner life and Magnetic Center, the two united in oneself with the arms as antennas receiving energy all around and distributed for inspiration in the body, mind, and feelings; purified by mind as Consciousness and born in Conscience, one is inbetween what one was before birth and wishes after death, which is what God wishes one to be; come to oneself, relax, stand still, breathe slowly as a pump to contact a higher form of living, with humility, one's nothingness, asking God for help: "Lord, have mercy."

Coming to/Collecting Oneself_x

Description; & Within, Body nothing/Mind look within/Breathe from Heart, Separation centers, Return outer.
M1403. Mon. 5/13/1968 Boston, Brief, pp 28-29,33,37/38.

In response to a person asking for something that demands more from himself, task given to sit and collect oneself for a minute five times a day by excluding the outside world and drawing everything within -- the body as if nothing, mind looking inward, and breathing coming from one's heart; then, to return to the world three different ways: 1) very slowly; 2) with an explosion, letting everything pent up come out; and 3) immediately entering into an activity, trying to stay Awake. The state of going within mentioned to be very close to the state of having the centers function separately and the physiological state that one wishes to reach. Coming to oneself when one wakes up, being happy just being alive and living with one's wish and the Sun giving heat and light.

Coming to/Collecting Oneself_x

Description; & Zilnotrago, Higher Being, Relax, God, Essence/personality (debris) & Conscience, "I wish".
M1722. Sat. 11/22/1969 Barn, Lunch/Coffee. Some detail, pp 6,10-13,19-23,26/27.

[Part of a detailed discussion of what prevents Work, and of gratitude.] In contrast to the tumultuous states of unconsciousness involving circumstances and unconscious states not in one's control, in which one cannot and should not Work (that is, Zilnotrago), coming to oneself described as establishing a homogeneity connected to a higher level of Being, going inside to reach essentiality, relaxing and collecting oneself instead of allowing restless behaviors (e.g., stretching or re-sitting during a meeting). Coming to oneself to reach the silence of one's heart, the holy of the holiest, God. Saying "I wish, then I can do" (not think or feel). Digging through and giving up the debris of life (the noise, selfishness, self respect, likes & dislikes that we hang onto and call our 'self') by putting obstacles in the current of junk that we feel at home with, seems so 'natural' to us. Going from the inside out (Conscience) by presenting personality to one's essence -- by holding on to the surrounding, the people around one, or simply gripping a chair; just sit and come to your real self, stand still.

Commitment, see also:

Motivation

Wish

Commitment.

Growth of; & the Past, Wish, Openness.

M1518. Wed. 1/8/1969 Sante Fe, Detailed, pp 15-18/45.

Gestation and birth of commitment as a process in Work and what hampers its birth. Necessity, at a certain period in Work, to give up one's past. (Pp 12-15: How to increase intensity for Work -- deepening the wish, becoming more open.)

Commitment_x

to Work, Life; & Purification of Group.

M2365. Sat, Sun (2/24). 2/23/1974 Westtown/Barn, Group IV/Lunch. Brief, pp 8-9, 12, 18-19/27.

Go away if not interested. Group must be purified. Say "yes" to life, be very definite. Magnetic Center touches Conscience; accept responsibility for your life, setting Magnetic Center free. [Part of a detailed task concerning Conscience.]

Commitment_x

to Work; Riding one horse; & Diet (macrobiotics), Zen, Clarity about the results of Work.

M868. Mon. 10/18/1965 New York, Group II. Some detail, pp 2-4/34.

Importance of not changing too many conditions in ordinary life, not using special diets (macrobiotic diet discussed at some length), because effects will be confused with those of Work. Not doing two things at once also discussed in relation to Zen, Yoga, doing one thing for six months.

Common Aim, see:

Advanced Perspectives	Group (Aim)	Work, Aim
Aim, Common aim	Mankind (aim of)	Working together
Barn, Attitude at (Common aim)	Relationships, (Communication, In a Group, Working together)	
Centers, 3-Centered Activity (Common aim)		
Land, Aim		

Common Sense_x

and Use of energy.

M2403. Thurs. 5/9/1974 Barn, Lunch. Brief, pp 26-28/32.

[Part of a Question & Answer tape.] Learning common sense by experience. Common sense easier when one is simple, vs. being too busy or indulging in activities that take away too much energy. Having a clean house through common sense: getting rid of thoughts, feelings that are repetitious, not worthwhile.

Communication, see also:

Answering Questions	Maintenance of Work
Emotions, Language of	Meetings
Group (Aim, Purpose of; Groups I, II, III; Leaders of)	Office, Function (Group offices)
Magnetic Center, Language of	

Communication_x

M1404. Tues. 5/14/1968 Boston, Some detail, pp 26-28/28.

What do you try to communicate with -- others? higher self?

Communication_x

of Inner life; & Different cultures, language of Emotions, Face & eyes, Essence, Silence.

M1608. Fri. 6/19/1969 New York, Group IV. Detailed, pp 1-9/16.

Discussion of the language of inner life in different cultures (French, German, Malay, Java): more sophisticated having high and low language indicating superficial and essential communication of emotional states. Understanding the language of emotions, Silence; too much use of words, placing more importance on the face and eyes (part of the five manifestations) as a beginning of a grammar of emotional language.

Communication_x

of Spirituality; & Self esteem; Rhythm of one's life, Automatic vs. regulated behavior, the Group.

M2349. Sat,Sun (1/6). 1/5/1974 Westtown/Barn, Group IV/Lunch. Concise, pp 19-23/24.

The necessity, for one's own self esteem and for the Group, to show one's spirituality and Gurdjieff's ideas to the outside world, but without boasting -- with simplicity, honesty, and Being. When speaking, learning the rhythm of one's thoughts and feelings in order to become more discriminating and flexible in what one says (this is part of an explanation, that one's rhythm is determined by one's nature, type and upbringing, is now automatic and habitual, and one needs to be quiet and regulate it, not always be agitated or in a hurry).

Communication_x

of Work, Inner life; & Common sense,Unfamiliar,Positive terms,Level, Identification/Non-identification,God.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-13,19-20/22.

Discussion of finding the other's level, using the terminology of ordinary life when talking about Work or inner or spiritual life; people lose the thread with highfalutin or strange words, but they must sit up, not expect things to simply flow with familiar words acting as a sleeping pill; the meaning -- even the common-language definitions (mention of Firefly) -- is not usual, and people have to be willing to eliminate ordinary common sense and be at the right level. The need not to use negative terms (e.g., Objectivity as 'non'-subjective) but positive, also not to value oneself as superior; others may look up to you, but not receive because the tone is not at their level. At first, using common sense to understand what one is, one's unbecomingness, what one wishes for, but different concepts are needed to understand that being identified or partial to something higher or God is needed for Impartiality, both by 'I' toward oneself and by inner toward outer life or the outside world (including having no interest or wish to be understood by others when creating a level and atmosphere for them). Mention that when inspired, people will remember the simplicity and honesty needed for inner life and Work.

Communication_x

of Work; & After-meetings, Intentional Suffering, taking a Stand, Impartiality, Inner poise.

M1432. Fri. 7/19/1968 New York, Group IV. Detailed, pp 1-20/20.

[Part of a discussion of having meetings without Mr. Nyland.] After-meetings explained as a form of Intentional Suffering with one's peers. Necessity not to let incorrect statements about Work go by because of kindheartedness; speak frankly but with aliveness, giving an honest first reaction (e.g., is s/he talking about Work?) and standing on experience even if one needs to argue. The need to sharpen intellect to hear immediately when someone is on the wrong road or discussing everything but Work, not allow nonsense or half truths -- they do a lot of damage. Mention that Mr. Nyland sometimes disturbed people; Gurdjieff gave verifiable principles regardless of whether he affected someone adversely. Insisting that Impartiality is not missed in favor of anything ordinary; the centers need to adjust to Impartiality (a holy rule), not the mundane world. The need for statements true to Conscience, have aphorisms reached through Objectivity and pondering. Seeing the difference between a wish based on having poise and equilibrium vs. satisfaction with merely Work-related thinking; inner life needs to be Impartial, not improvement of subjectivity, which God doesn't want to look at.

Communication_x

of Work; & Answering tapes, Clarity of thought, Giving of feelings, Ashiata Shiemash.

M2105. Sat,Sun (3/5). 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 5-7,9-13/25.

Answering tapes from other groups: a constant responsibility for those who undertake it. The lack of understanding of the necessity of talking about Work. A person has to be serious about what Work means for him, be willing to share how he comes to his own Work, including dependence and cooperation with others. Clarity from one's Work as an opportunity to give to others; people influenced by what is important to you -- a good formulation, feeling of what you have received, affects a second person who then affects others. Talking as an opportunity to clarify thoughts, to test knowledge that Work is not mechanical; writing down one's thoughts of Work, how one Works. How to encourage others, establish a bridge between the mind and the wish for application. Explanation of Ashiata Shiemash affecting 100 people who then affected others.

Communication_x

of Work; & Emotional vs. other energy.

M1589. Sat, Sun (5/18). 5/17/1969 Land, Sat/Sun. Brief, pp 17-19/26.

Talking about Work emotionally as a possible waste of energy and as not being the correct form in which to express Work to people superficially interested.

Communication_x

of Work; & Fifth Obligolnian Striving, Small groups, Martfotai.

M1400. Tues. 5/7/1968 New York, Group I. Detailed, pp 2-17/30.

Talking about Work to others. What the Fifth Obligolnian Striving means. Relation to talking about Work in smaller groups. What is Martfotai in this connection. Seriousness of Work and wish to pass on to others.

Communication_x

of Work; & Participating in meetings, Agreement, overcoming Timidity.

M2303. Fri. 9/28/1973 Barn, Lunch. Some detail, pp 1-10/50.

Need for people to learn to listen and to talk about Work. Need for preparation, to understand the direction for all communication about Work: from who you are, what you are, to the next step up the ladder. Overcoming timidity, not knowing how to express oneself, in order to participate in group discussions. The concept of talking about one's attempts is simple -- everyone can do it, everyone understands getting out of unconsciousness; different people's experiences should not lead to differences of opinion. Participating in establishing the level of a meeting even when not talking. Need for aliveness, not being a sack of potatoes -- even a sigh is better.

Communication_x

of Work; & Physical, Emotional & Intellectual answers, Experience, Openness, Essence.

M1529. Wed. 1/29/1969 Boston, Detailed, pp 12-28/28.

Detailed discussion of how to answer questions, relating to people. Sharing an essential aim; being open. Physical, emotional, and intellectual forms of communication. Basing answers on the sincerity of the question, speaking from experience, being open to a person as opposed to being closed to his/her form. Need of essential quality to establish relations with people, to continue Work on oneself.

Communication_x

with Others; & Holland trip, Organ music, Warwick, Drugs and dress.

M1418. Fri. 6/21/1968 New York, Group IV. Detailed, pp 1-22/22 (entire tape).

Account of Mr. Nyland's trip to Holland in June, 1968. His language (Dutch): translating Work into another language. Some ways that Mr. Nyland works with people in groups and some of his aims in doing so. The Barn in relation to the community (Warwick): analogy of 'I' in hostile territory trying to grow. What to say to the community about the Barn. Some rules pertaining to drugs and dress. Attitude of the mention of Gurdjieff's name to others.

Communication_x

with Others; & Misunderstandings, Need for flexibility.

M1415. Wed. 6/5/1968 New York, Group III. Some detail, pp 22-25/25.

Communication with other people ending in misunderstanding: necessity of understanding mechanicality of your own reactions, necessity for flexibility with others.

Communication_x

with Others; & Talking too much, using Talking and other conditions for Work.

M1403. Mon. 5/13/1968 Boston, Concise, pp 19-22/38.

Discussion of using talking for Work, also to communicate with people. Wasting energy by talking too much contrasted with responding by giving only a little, then waiting for another question if interest is still there. Expressing affection when talking to objects, animals, children. Mention that one can use talking about anything for Work, including talking to oneself, but there are many other ways to use one's energy -- tensing and de-tensing muscles, relaxing, physical work, intentionally imagining things or making allegories, intentional prayer.

Conceit, see also:

Self Love

Vanity

Conditions, Creating/Using for Work, see also:

Friction

Wish

Relationships

Work, Conditions for

Tasks

Conditions, Creating/Using for Work_x

Breaking habits; & Inner life, Little 'I', Daily life.

M2058. Sat. 9/18/1971 Barn, Lunch. Detailed, pp 1-9/9 (entire tape).

Breaking habits to be reminded of Work, to touch inner life. Attitude toward being reminded or disturbed. The importance for Work of considering how one behaves in ordinary life. Using information of oneself obtained by little 'I' by applying it in daily life.

Conditions, Creating/Using for Work_x

Breaking habits; & Super efforts, Considering others.

M1960. Sat. 11/7/1970 Westtown, Group IV. Some detail, pp 1-5/6.

Super physical efforts, extra efforts: how to make them. Continuing some activity a little longer than one normally would. Results of such efforts, one of which would be more consideration for others.

Conditions, Creating/Using for Work_x

Breaking habits; & Super efforts, Going against oneself, Teach who is master.

M1520. Fri. 1/10/1969 New York, Group IV. Brief, pp 17-18/18.

Super efforts suggested to get out of one's shell and resist the temptation of the mind to clamor for attention, teach who is master by going against oneself (e.g., get up at 2 a.m., make the physical body do extra work or be hungry).

Conditions, Creating/Using for Work_x

Breaking habits.

M1424. Sat, Sun (6/30). 6/29/1968 Barn, Sat/Sun. Some detail, pp 14-17/17.

Discussion of changing habits as reminders for Work.

Conditions, Creating/Using for Work_x

Breaking/Use of habits; & Emphasize 'I' (not 'It'), Freedom/habits equal, Sun/speck of dust, Chief Feature.

M1525. Tues. 1/21/1969 New York, Group I. Detailed, pp 21-26/31.

Discussion of going against habits, that it doesn't matter what one does (do it or break it), as long as it is intentionally selected and one uses the energy and reminder to wish to Wake Up and emphasize creating an 'I'; if the wish is only to change 'It' without an 'I', there's no point. The unity between mind and feelings as Consciousness and Conscience described as a freedom from the body and habits that compel one to behave, that from the standpoint of Objectivity, there's is no difference between habits (when the 'I' is giving full light of the Sun, one is only a speck of dust, all mechanicality and habits equal). Value of discovering one's habits and Chief Feature, which is described as the chief motivating force, a central point of one's life as personality, a tendency or trait (not fault) to be used as a tool to remind one to Work.

Conditions, Creating/Using for Work_x

Changing conditions; & Preparation, Eating, Drinking, 4 lives (private, personal, etc.), Pos/Neg feelings.

M646. Wed. 9/16/1964 New York, Group IV. Detailed, pp 1-15,23-30/30.

Detailed discussion of using eating for Work. Value of eating slowly, waiting to swallow, being non-habitual, sensing the food until it reaches the stomach. Trying for 5 minutes a tremendous effort. Mention, not dictating with the mind, which will interfere; leaving digestion to the body's wisdom and one's states while eating, which will influence digestion in different ways -- e.g., being hungry, grateful or thankful to God, merry, in a hurry, etc. Preparing oneself to be in a conducive state beforehand: considering where the food comes from, its history, your posture when eating. Description of different situations: when alone, with someone, in a restaurant using noise to engage the mind to free the rest for Work (Gurdjieff writing in cafes; using a dynamic, vs. static, state for Work). Discussion, that there are thousands of situations that are conducive. Exercise described, to drink a cocktail in four parts, for private, personal and professional lives (relationships), and mankind (humanity). Detailed discussion of the value of expressing feelings and their place in Work, and that suppressing positive or negative emotions or trying to eliminate them is not the right attempt.

Conditions, Creating/Using for Work_x

Changing conditions/states; & reference to Orage.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Some detail, pp 13-18/33.

Discussion of changing conditions or changing one's states to increase the possibility of Waking Up. Examples given. Testing 'I'. Reference to Orage buying something out of a store window.

Conditions, Creating/Using for Work_x

Jobs.

M448. Tues. 10/15/1963 New York, Detailed, pp. 2-9/34.

Selection of; and attitude, economic; how one can use job for Work.

Conditions, Creating/Using for Work_x

Ordinary (daily) life; & Reminders, Tasks, Forgetting.

M1508. Sat. 12/28/1968 Seattle, Detailed, pp 7-28/30 (most of tape).

Discussion by members of Seattle group and Mr. Nyland concerning wish, motivation, relationship to group, attitude, reminders, responsibility. Many examples given of things I can do to help me Work, to remind me to Work during the day. Picture of a person trying to Work but forgetting himself in ordinary life.

Conditions, Creating/Using for Work_x

Ordinary life; & Daily activity, Seeing oneself, Disliking oneself, Free life from form.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Some detail, pp 19-23/25.

Discussion of the importance of Working in the midst of daily activities vs. stopping what one is doing and then Working when one's best foot is forward -- a nice, retouched photo of oneself. Seeing oneself, disliking oneself -- lazy, negative, wasting energy, habitual, cliché-forming, obnoxious -- discussed as motivation to Work rather than stopping and excluding oneself from what one is, just in church on Sundays; examples given: 'I' seeing me as I really am when opening a door, eating, drinking water, putting on clothes, answering the phone, making silly movements or remarks without aim; during the week. Importance of praying to God as a sinner, not how wonderful one is; one is placed on Earth to free one's life, to create 'I' in God image.

Conditions, Creating/Using for Work_x

Ordinary life; & Flexibility, Acceptance, the Past.

M2099. Sat, Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Some detail, pp 13-17/31.

Being able to adapt to and accept conditions in life no matter what they are. Example of Mr. Nyland's father expressing aliveness during time of illness before his death. Problem of coveting a period which one cannot repeat. Necessity of being flexible in relation to conditions, utilizing for growth.

Conditions, Creating/Using for Work_x

Ordinary life; & Outer influences, Aliveness, Interests, Wish, Simplicity, Use of energy, Draining.

M2495 (Seminar #3). Wed. 11/19/1974 Barn, Seminar series. Detailed, pp 2-8,26-31,34-39,42/43.

Discussion of one's dependence on outside influences for aliveness, including aliveness for Work. Finding one's interests, keeping them alive, dividing time and energy in order to have more wish for what interests you. Examining one's past -- including religious, education background -- in order to know oneself better, extract from experiences, see effect of outside influences, interests on inner life. Reducing energy used for ordinary life in order to have more wish to Work. Not giving energy to reactions. Working in simple conditions. Also, relation to Draining as a means to reduce energy given to thoughts, tensions. Deepening one's interests, finding inner quality in them; simple conditions for Work.

Conditions, Creating/Using for Work_x

Ordinary life; & Outer vs. inner influences, Negativity, Solidity.

M2065. Sat, Sun (10/17). 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 21-25/30.

How one should become in relation to outside world affecting one. Becoming free; digesting what is right, throwing away what is not. With negativity, how to determine how much is your own, how much is from outside; fighting outside influences, counteracting. Results of such attempts: being at ease with oneself, building solidity: a solution to dealing with outside influences.

Conditions, Creating/Using for Work_x

Ordinary life; & Outer vs. Inner life, Group activities, Earth conditions, Group trip, Zilnotrago.

M1579. Fri. 5/2/1969 New York, Group IV. Detailed, pp 1-18/18.

Description of Work, the Group as a method of establishing a relation between inner life and outer life. Importance of establishing a relation to Earth Conditions. Description of liberals and conservatives and their place with respect to Earth conditions. Description of the upcoming trip to the West Coast, the Activities, as means for learning how to live in outer conditions, means of extending inner life into outer life. The Group described as a school to learn how to live in outer life. Zilnotrago discussed in relation to conditions which life offers that can remind one to Work.

Conditions, Creating/Using for Work_x

Ordinary life; & When to Work , Changing conditions, Emotions.

M1421. Tues. 6/25/1968 New York, Group I. Detailed, pp 13-25/25.

Basically, about how to apply Work in ordinary life, when to Work, how often, etc. Extensive use of symbolism: use of salt, kitchen, zodiac, cooking, digesting, distillation. Creating conditions, the need for emotion.

Conditions, Creating/Using for Work_x

Ordinary life.

M578. Fri. 4/24/1964 New York, Some detail, pp 22-23,30-32/32.

Use of ordinary life in Work, and why discuss it.

Conditions, Creating/Using for Work_x

Outside influences (good, bad); & Wish, Being, Seeing oneself, Using (changing) oneself.

M1708. Tues. 11/4/1969 Barn, Group I. Some detail, pp 1-5,27-28/28.

Discussion, that using outside influences -- good or bad -- depends on one's wish; if the emphasis on oneself is superficial, one is subject to any kind of influence, but if one wishes to Work and collect oneself and go deeper (more equilibrium and unity of the three centers), one can do something. Mention that the wish to Work has to be equal to the opportunity given by the outside world, and if the wish is not sufficiently deep to counteract the effect of the good or bad influence, don't Work at that time. Examples given of many ways to remember to Work if one is actually alive to one's life and sees how one wastes time: getting up; changing a movement, how you talk, what you are talking about, or what you read; making a list of what you want to do; considering how you spend your time.

Conditions, Creating/Using for Work_x

Outside influences; & Openness.

M2220. Sat,Sun (2/18). 2/17/1973 Westtown/Barn, Group IV/Lunch. Brief, pp 1-6/25.

Being open to influences affecting one; how they could be helpful. Why one is not open to influences. Wish for change.

Conditions, Creating/Using for Work_x

Outside influences; & Paradox, Conscience, God, Inner/outer life, Earth conditions, Drain/Sense, Man No 4.

M1405. Fri. 5/17/1968 New York, Group IV. Detailed, pp 7-17/17.

As part of a discussion of paradox as inherent to Work, description of a central point of oneself in the moment (not in time), free from dimensions, life independent of form, where inner and outer life are equivalent and everything is One with God as Omniscience existing both above & below, in light & dark; one lives in Earth conditions (e.g., with destruction, Zilnotrigo, conflict, the need to earn money), doing one's daily tasks for oneself, others, and Mother Earth but not caught in outside conditions or one's mechanicality and subjectivity (they will slaughter one, drag one down), unaffected by flattery or the wish to be admired. Work defined as the attempt to remember and find a higher level in the midst of ordinary activity; relax, drain, Sense, be austere, have the Aspiration & Inspiration of Man Number Four.

Conditions, Creating/Using for Work_x

Use of Energy; & Slowing down, Stopping.

M1404. Tues. 5/14/1968 Boston, Some detail, pp 22-25/28.

Work attempts stopping, slowing down. How to benefit from in order to Wake Up.

Conditions, Creating/Using for Work_x

Use of Energy; & When to Work.

M1589. Sat, Sun (5/18). 5/17/1969 Land, Sat/Sun. Brief, pp 18-21/26.

Discussion of being responsible for Work, for one's energy, for deciding when to Work and when not to Work.

Conditions, Creating/Using for Work_x

Use of Energy; two Directions: for Work, the Day.

M1583. Fri. 5/9/1969 Sante Fe, Some detail, pp 16-23/34.

A discussion of dividing energy between inner and outer life. Creating more energy for Work by regulating it for Work and one's day.

Conditions, Creating/Using for Work_x

Various; & Change habits, Ordinary struggles (neutralizer), Physical activity, Wish as need vs 'ought' to.

M1522. Tues. 1/14/1969 New York, Group I. Detailed, pp 1-3,13-15,25-27,33/34.

Mention of the need to select conditions most conducive for Work and not be obsessed with solving ordinary life problems, eventually include 'not worthwhile' situations (they may be extremely useful) and all facets of one's life. Discussion of the value for Work of stopping or breaking habits to know one is doing something unusual (e.g., change walking), the aim then being to Wake Up, become Aware, Consciousness, and Conscience rather than the attempt itself. Struggles in ordinary life explained as useful for Work if the energy is not all used up; through Work one can live in between the positive and negative aspects with the energy as neutralizing becoming negative in relation to the next, higher level; the struggle disappears and is replaced by joy. Physical activity explained as offsetting the laziness that exists when the mind thinks too much; oppose it by getting up and doing something, which allows an equilibrium; more difficult if the thoughts based on feelings, but simply get engaged in something more interesting. Mention of the need to Work only when the wish is present as feeling a need or hunger for a higher level of Being, not a thought that one 'ought to'; wait for it to come.

Conflict, see:

Energy, Use of (and Friction)

Friction States, Conflict

Conscience, see also:

Benevolence (of 'I')

Emotions, Development (and Conscience)

Inner Life, Making decisions

Symbolism, Queen

Tasks--Specific Task, Conscience

Definitions, Various definitions

Conscience_x

Described; & Consciousness, Intellectual vs. Emotional approaches to Work, 'I' and 'It', Intuition.

M1684. Thurs. 10/2/1969 Seattle, Group II. Concise, pp 9-11,13,15/25.

Explanation, that it makes no difference whether one emphasizes Consciousness or Conscience -- one will immediately flow into the other. 'Sol-La-Si' of emotion and 'Do-Re-Mi' of intellect described as being in parallel but united, the 'I' represented both by the 'Do' of Intellect and the 'Fa' of Kesdjan, giving results (sending energy) to 'It' in two directions, both sides facing 'It': 1) intellectually, giving memory of what one is, facts of oneself, one's form; and 2) giving what is needed for emotional state, as Benevolence, directly to the heart, experienced intuitively. Thoughts and feelings become unified in the joining of Consciousness and Conscience.

Conscience.

Described; & Emotional approach, God, Impartiality, Intuition, Silence, Solar plexus/heart, Holy Ghost, Will.
M1526. Fri. 1/24/1969 New York, Group IV. Detailed, pp 2-8,13-14,17-18/18.

In discussing the emotional approach to Work, Consciousness and Conscience explained as feeding each other, and that developing Conscience, which has a direct relationship to His Endlessness, is dependent on creation as if God is Impartial to one, or what one is in the presence of God, just like developing Consciousness is dependent on creation as if 'I' is Impartial to oneself. Bringing the heart into the Observation process (not solar plexus, feelings), described as reaching essential essence or Magnetic Center through intuition. Living within the center of oneself explained as needing an outlet, but not physical or a formulation, instead an exchange in Silence based on His Endlessness which only exists as Being -- although posture, for example, can conform to prayer or devotion. Finding the value of form explained as requiring Impartiality in Observing the form, but one wishes for 'I', Magnetic Center, a higher Being, or God to meet life or the reality of oneself within. Whereas feelings are spread over the body, emotion described as concentrated in the heart, where it is untouchable and exists as the Holy Ghost between Father and Son: a family united with Consciousness & Conscience working together with man as he should be, manifesting through Will.

Conscience.

Described; & Magnetic Center, Unity with Consciousness, Neutralizing force (between two lines).
M2261. Sat. 5/26/1973 Land, Lunch, Evening. Detailed, pp 9-13,22-26/29.

Conscience and Consciousness functioning together, versus conflict between feelings and mind. Magnetic Center as Conscience or 'Sleeping Beauty', which needs to be set free but will encourage Consciousness (the 'Prince') to grow up. Fusion of Conscience and Consciousness, feminine and masculine, as creating a unity that is greater than each separately. Magnetic Center as a stimulating factor in life, entering at 'Fa' of Keshdjanian body. Conscience growing because Consciousness also in existence. Pp 22-26: The purpose of Work, to create two separate, parallel lines -- Consciousness and unconsciousness -- with Impartiality most important, even more so than Awareness or 'I'. The two lines compared to railroad tracks connected by a car, which is Conscience -- what I am, between the two lines, remaining in contact with both and knowing how much energy to give to each (unconsciousness and Consciousness). Conscience as neutralizing force, keeping the two lines separate from each other but communicating (mixing) with both.

Conscience.

Development of; & Paradox, Serious/light, Criticism, Inner/outer life, Earth conditions, 6th/7th Senses, God.
M1405. Fri. 5/17/1968 New York, Group IV. Detailed, pp 1-8,13-16/17.

'I' mentioned as directing a Conscious knowledge of right and wrong with Simultaneity for Consciousness and Impartiality for Conscience, with paradox inherent to Work: a) no need to be serious or sincere in the outer world (e.g., in Earth conditions, the general public), vs. b) manifesting seriousness according to one's inner world; a) with Observation, facts Impartial, separate with no criticism, vs. b) with Participation and Conscience, outer and inner life joining, with criticism of facts but not caught by them. For Conscience, Impartiality mentioned as being free from identification but also learning bondage by seeing one's mechanicality in all three centers; at first one's unbecomingness doesn't matter, but after 'I' has grown enough to take part in the conditions of Earth and one's tasks (for oneself, others, and Mother Earth), one becomes very sensitive to, and critical of, oneself but knows that living with both inner & outer, light & dark is necessary to remain in balance. A central point described where one's inner & outer life are equivalent and everything is One with God as Omniscience existing above & below. Freedom from feeling and the 5 senses explained as giving the 6th & 7th the strength to do what Conscience & Consciousness tell, not for oneself but for God.

Conscience.

Development; & Growth of 'I', Wish, Magnetic Center, Becoming behavior, Inner life, Guide.

M2558. Sat, Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 9-12/25.

[Part of a detailed discussion of full-grown 'I', Consciousness, Kesdjan.] 'I' requires constant wish. As 'I' becomes permanent, inner life acquires functions of Conscience and also of Soul. First step in freeing Magnetic Center is to become conscientious and Becoming as a Man. Conscience as a function of inner life, as a guide.

Conscience.

Development; & Ordinary life, Strength/Magnetic Center, Lose oneself, Chief Feature, One's nothingness.

M1436. Sun. 7/28/1968 Barn, Sun. Detailed, pp 10-16/16.

[Although Conscience is only mentioned once, doing what is right for one's Magnetic Center is discussed in detail.] The aim to stop doing what is not right for oneself, do what is right explained as requiring seeing oneself in various conditions (not just friends), going through layers of personality, facing conditions and evaluating the outer world to get to Magnetic Center, a wish for life that gives the strength based on what cannot be disturbed or is untouchable (Magnetic Center opposes any ordinary life influence that tries to touch it; touchable only by the voice of God). The need to dissolve what prevents living with the core of one's Being, lose oneself to see Chief Feature, which we fear being open to (it can hurt), put Magnetic Center to work in ordinary life by doing what is right for oneself, select with its help (Conscience demands that one acts) meeting conditions as 99% outer world, 1% reality, one's behavior tinted by 99% superficial existence, 1% elixir of life; use one's existence, nothingness, to build what is right for oneself in ordinary life as it is, find the right food.

Conscience.

Development; & the Group/others, Responsibility, Fighting unconsciousness/personality, Task.

M1527. Sat, Sun (1/26). 1/25/1969 Barn, Sat/Sun. Some detail, pp 1-2,4-8/15.

Discussion of the need to fight against expressing one's personality when working with others in the Group, use the opportunity to develop Conscience by remembering one is with others and is part of the outside world, not alone. Mention that Conscience has to be trained and adjusted according to one's wisdom and wish to take responsibility; instead of unconscious states, express life by introducing something that belongs to everyone on the basis of Work, not postpone taking responsibility, meet people in the present and not with what happened in the past, consider one's judgments and words. The need to leave, or change the condition, if one is a detriment to others, not allow the misuse of energy by satisfying one's own desires and imposing oneself at the expense of someone else. Task given, at the end of the day to consider one's relation to other people and how one was.

Conscience.

Development; & the Land, Devotion, Part of totality, God, Fusion of centers, Magnetic Center, Resolutions.

M1511. Tues. 12/31/1968 San Francisco, Group I & II. Detailed, pp 2-11,14--22/23.

[Part of a discussion of the new year and the Land.] Discussion of devoting oneself to a holy place built within that is not oneself, something sacred; for this, ordinary life needs to be permeated with Conscience (emotional growth is centered in one's relationship with God); emphasis on devotion, which requires an entity outside of oneself to give to, a wholeness of oneself realizing that one is part of a totality (the Land a tangible stepping stone for this attempt, but ultimately the entity is a fusion of the three centers, created for the glory of God or a higher level of Being). Conscience discussed as interested in the existence of life but also in telling one what to do and not do for the sake of God (e.g., one's use of energy, being strong when necessary, forgetting the past when no longer useful, opposing selfishness); Magnetic Center described as a representation of God within, allowing for judgment of what one has done. Applying simple resolutions for the new year with hope, openness, a wish fed through emptiness, coming to oneself.

Conscience.

Development; & use of Energy, Ordinary life, Freedom, Patience, Emotional language, Others.

M1891. Fri. 7/24/1970 Westtown, Group IV. Some detail, pp 1-6,14/15.

In relation to extracting energy from ordinary life. July and August as months of freedom -- building a Conscience. Learning to find out about oneself. Conscience as patience; in relation to wish.

Possibilities of Conscience as it is developed with an emotional language in which one recognizes life of others and totality of life; description of emotional Objectivity. Deepening of emotional life dependent on learning altruism. In relation to Five Obligolnian Strivings, God. Enlarging one's world to include others.

Conscience.

Development; Task (3 centers); & Unrolling film, "I Am", Self love, Pondering, Equilibrium, Caring.

M2365. Sat,Sun (2/24). 2/23/1974 Westtown/Barn, Group IV/Lunch. Detailed, pp 10-14,17,20-23,26-27/27.

Task to address the issue: Do I have a Conscience, do I want one? Unrolling the film at the end of each of three days to get truthful picture of oneself; don't rationalize. Why does one want truth? Should be one moment of Objectivity, Awakeness during three days, saying "I Am". First day: physical behavior, desires, energy. Second day: feelings, emotions, freedom from self love. Third day: mental activity, how one uses brain, formulation vs. pondering, how much 'I'? Vow defined; and in relation to task: three days to help establish equilibrium, feeding of the three centers. For caring, task every day to single out one person for whom you care and send good wishes (pp 22-23,26-27). Saying "I Am" three times -- purifying inner sanctum through Work (pp 21-22).

Conscience.

Use of; & Being, Participation, Bondage, Individuality, Strength, Benevolence, God, Others.

M1384. Tues. 4/9/1968 New York, Group I. Some detail, pp 11-14,17-19/22.

[Part of a detailed discussion about changing oneself, Participation; the fourth month of a task to consider each of the rules of Objective Morality for a month.] Through a Being level having Consciousness, Conscience and Benevolence (from God,) 'I' able to stay and help free one from bondage; this belongs to Participation and involves a change from a personality (not recognized by God, one is nothing) into an individuality (recognized by God, chosen, a servant, connected with life.) Preparing oneself for the presence of God, finding strength to withdraw within, to not open the door to what's not right, not spending one's energy to feed Zilnotrago. One's identification, bondage, described as a burden to God. By realizing one's nothingness and that one is very small, one is helping God and lightening his burden. If preparation three centered, God will listen and help, and what is in one's heart can be freely communicated, with no pressure. Discussion of allowing oneself to see the life of others, let others enter one's life. Value of essentiality within gives one hope of Conscience, enables one to love people and God.

Conscience.

Use of; & Benevolence of 'I', Sacrifice, Unselfishness, Caring, Above & below, Magnetic Center.

M2349. Sat,Sun (1/6). 1/5/1974 Westtown/Barn, Group IV/Lunch. Detailed, pp 5-13/24.

[Part of a detailed explanation of the need for perspectives and different approaches to Work when in Work for some time.] The Benevolence of 'I' and Conscience discussed in relation to the totality of all life existing, others, and God. Conscience needed for this balance between above and below, the outside and what is within, the condition of others and the cause of one's own life, the concept of God and reaching Magnetic Center. The centers striving to reach Magnetic Center: the body wishing to serve a higher quality as a servant, sacrificing its language and unconscious behaviors (a playground for feelings) for the language of emotions; the emotions wishing give to the Soul, experiencing a belonging to the totality of life existing and the love of life and God; the mind wishing to gain insight about life and the laws of existence. Conscience as wishing one to sacrifice, become as if nothing, treat loving, caring for and giving to oneself as equal to that for others -- no more, or less. Magnetic Center enabling one not to forget that Work exists; Conscience will always be there judging one's use of energy, engaging one to find one's Soul.

Conscience_x

Use of; & Daily life, Forgiveness, Grace, Gratitude, Prayer, Magnetic Center, Chief Feature.

M2105. Sat, Sun (3/5). 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, pp 23-25/25.

Self-reliance, relying on Conscience, as a way of life; seeing what one can do in a week. Examining one's day to see if Conscience can direct one's relationship with oneself to Wake Up, to be daily more Conscious. Three steps toward correct attitude in connection with living one's day: Forgiveness, Grace, Gratitude. Degree of gratefulness for what one is receiving as a measure of Conscience. Praying to one's Magnetic Center for better understanding of one's behavior in one's activities, asking for forgiveness and for grace, and then seeing if one is grateful. Chief Feature as revealing to oneself what one must do, what one must plant and grow.

Conscience_x

Use of; & Day of austerity, Mind, Cosmic Conscience, 'La' of intellect.

M961. Tues. 4/5/1966 New York, Group I. Brief, pp 4,7-8,13,22/22.

[Part of a detailed task to take a day of austerity, emotions as central to Work.] Taking a hold of one's life during a day of austerity as a promise kept by Conscience. Conscience being in charge rather than one's mind. 'La' of Intellect as Cosmic Conscience. Necessity to Work using one's Conscience.

Conscience_x

Use of; & Making choices, Barn, Ordinary life.

M1418. Fri. 6/21/1968 New York, Group IV. Brief, pp 19-20/22.

Conscience in relation to freedom to make choices given to one in groups. Prepare for Soul with feelings, not the mind (contradicts feelings). Conscience in relation to Barn and ordinary life -- problems of making choices now.

Conscious Impressions, see:

Hanbledzoin, Impressions and
Impressions

Food, Impressions

Conscious Labor/Intentional Suffering, see also:

Friction, Going against the grain
Soul Body, 'Fa' of Intellect

Conscious Labor/Intentional Suffering_x

Aim of, Use of; & 'Fa' of Soul, 'Si-Do' of Kesdjan, God, help from Heart.

M1604. Tues. 6/17/1969 Firefly House, Firefly (FF I-1). Detailed, pp 4-10,13-15/18.

Explanation, that to get clear and not waste energy unnecessarily, for a long time it is better to go with the grain when Working, but that the 'Fa' stage of the Soul -- Conscious Labor and Intentional Suffering -- is needed to develop something permanent that is definitely intellectual, clear, and logical; this involves contact with something out of this world, a willingness to give the highest of oneself to 'I', a higher force, inner life, or God. Conscious Labor and Intentional Suffering described as an extension of the experimental period (Experimentation still belongs to oneself as personality), being more adventurous in creating conditions strange for oneself, going against the grain, intentionally throwing one's mind off (it is not able to cope with the conditions created -- Intentional Suffering is not how to cope with life as one finds it, but life as one makes it). Mention that for a long time one needs help from the heart so one has a scaffold for erecting the Soul on top of the physical body; even though Kesdjan is not entirely free of physical, in going into the 'Fa' of intellect one is constantly at the 'Si-Do' state of Kesdjan, the heart helping the Soul.

Conscious Labor/Intentional Suffering,
and Development of 'I', Soul, Kesdjan.

M1594. Tues. 5/27/1969 San Francisco, Group II. Concise, pp 14-19/25.

Discussion of Intentional Suffering in relation to the growth of Soul, Kesdjan, 'I'. Clarification of Aspiration, Inspiration, Silence, despair.

Conscious Labor/Intentional Suffering,
and Development of Soul.

M1500. Wed. 12/18/1968 San Francisco, Group III. Concise, pp 14-19/25.

Discussion of Intentional Suffering in relation to growth of Soul, Kesdjan, 'I'. Clarification of Aspiration, Inspiration, Silence.

Conscious Labor/Intentional Suffering.

Definition; & Enduring/understanding others, Kundabuffer, Communicating Work, Leaders, After-meetings.

M1432. Fri. 7/19/1968 New York, Group IV. Some detail, pp 1-5,17-18,20/20.

Discussion of Intentional Suffering as intentionally creating suffering by enduring the presence of someone who is disagreeable toward oneself, the aim being to get rid of the consequences of Kundabuffer and learn to love mankind as a whole. The importance of understanding the other person in order to judge for oneself their criticism by the way it is meant. Mention that those who explain Work and are group leaders are apt to be criticized, and that it is important to learn to endure being critiqued in after-meetings that assess answers given in Group II, a form of Intentional Suffering with one's peers. Necessity to speak frankly, stand on one's experience of Work even if one needs to argue, not letting incorrect statements or half-truths about Work go by because of kindheartedness -- they do a lot of damage.

Conscious Labor/Intentional Suffering.

Use of, Aim of; & Depth of wish, Boiling point, Task of silence, God, Sun, emphasis on 'I', Examples.

M1611. Tues. 6/24/1969 Firefly House, Firefly (FF I-2). Detailed, pp 2-35/35 (entire tape).

Mention that discovering the truth through Conscious Labor/Intentional Suffering is not limited to physical but also includes mental and emotional activity; there are gradations of results, but it doesn't matter as long as the effort is with one's deepest wish. Need to be at equilibrium, at boiling point but not boiling: if too little, persist more; if too much, stop becoming a flagellante. Task to sit silently with others. A moment of Awareness explained as having no suffering, but with Participation 'I' starts to function as one's God, conversant with one's unconsciousness; creating light is suffering for the Sun. Suffering explained as not just happening; one's own making, but not for its own sake -- emphasis on creating 'I', not the suffering of 'It'. Many examples: not running away from someone critical; emptiness; recalling loss or oneself in the past and using the principle of its cause; caring even if not received; not eating. If not suffering, increase feelings (e.g., enter someone's suffering), change what one has become used to. Trial and error; not just what seems difficult or negative, which can be imaginary (e.g., someone actually not so bad); wanting/not wanting cannot be unsettling; trying for 5 minutes, do-or-die; praying that God will help.

Conscious Labor/Intentional Suffering_x

Use of; & Group unity, Task (silence), Positivity, 'Do-Re-Mi' of Soul, Self knowledge, Maintaining Work.

M1615. Tues. 7/1/1969 Firefly House, Firefly (FF I-3). Detailed, pp 2-7,9-13/15.

The need to prepare for Intentional Suffering (exercise, sitting in silence with others); it concerns oneself only, is not dependent on others and never extends to them; others may help bring it out, but there must be no negativity toward them. Intentional Suffering mentioned as built on 'Do-Re-Mi' of Soul but ordinary Work continues (familiarity with Awakening & Awareness, knowing 'I' exists and feeling the possibility of meeting God). Discussion of the need for self study and to use Intentional Suffering to purify Conscience by going against what's unbecoming (what God might criticize you for: e.g., resentment, opinions, holding onto traits), accepting and using one's weaknesses and motivations, facing what one is and intentionally creating conditions; one discloses knowledge of oneself to one's God in order to decrystallize characteristics and submit to His criticism -- God weighs you. The need for hope, persistence; Intentional Suffering is motivated by Magnetic Center, and when it ceases to be an opportunity to see life (not form), it disappears. Intentional Suffering enters with the responsibility to maintain Work, which doesn't end with the ABCs; it never ends, and one must prepare.

Conscious Labor/Intentional Suffering_x

Use of; & Purgatory, "Lord have mercy," Openness, Pleasure, Prayer, Manifestations.

M1512. Wed. 1/1/1969 Palo Alto, Group I & II. Detailed, pp 13-17,20-25/26.

Discussed in relation to Purgatory. How to say "Lord have mercy." Relation to finding a balance. Discussion of emotional approach to life as expressed by wish to endure suffering without self pity; relation to openness, prayer. Also, discussion of being hard on oneself, definition of pleasure; using manifestations for wish to Wake Up. Destructive and constructive forces, Mother Earth vs. God.

Consciousness, see also:

Cosmic Consciousness
Definitions, Various definitions

Self Consciousness
Symbolism, King

Consciousness_x

as Father, Oneself as child.

M1412. Fri. 5/31/1968 New York, Group IV. Some detail, pp 1-4/13.

In relation to talk on Father's Day, reference to fatherhood, symbolism of Father as Consciousness, oneself as Child. Hope to recognize Father and become a real Child.

Consciousness_x

Described; & Conscience, Simultaneity, Conscious Labor/Intentional Suffering, Omniscience.

M2558. Sat, Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 4-7,11-16,18-19/25.

Large perspective. As 'I' becomes permanent, inner life acquires functions of Conscience and also of Soul; function of 'I' fulfilled when Kesdjan grown up to 'Si-Do' and Soul (intellectual body) firmly established at 'Do-Re-Mi'. 'I' as Benevolent toward a person's wish to become Conscious and Conscientious; wants mind to become Objective, Aware, wants a person to become an individual, harmonious. Simultaneity as full-grown Objective Faculty, in mind and as Benevolence: mind and heart, development of Soul and Kesdjan. Conscious Labor and Intentional Suffering at 'Fa' of intellectual body; out of this comes Awareness insight of Omniscience.

Consciousness_x

Described; & Ordinary mind, Objective facts.

M1447. Tues. 8/13/1968 Palo Alto, Group II. Some detail, pp 6-11/39.

Consciousness and receiving of Objective facts; ordinary mind remains subjective, but memory gives more reliable facts because of Objective Observation.

Consciousness_x

States of; 'I' during Physical sleep.

M1516. Mon. 1/6/1969 San Francisco, Group II & III. Concise, pp 28-29/33.

Discussion of slight possibility, when it is sufficiently fed, that 'I' can continue its existence during physical sleep by going into hibernation for the night. 'I' being fed by a higher form of living during physical sleep, a different realm, so it is not dependent on an Observation process or myself wishing to Work.

Consciousness_x

States of; & Waking-sleeping, Physical-sleeping; Fakir, Yogi, Monk, Essential essence.

M1009. Wed. 7/6/1966 Berkeley, Group III. Some detail, pp 13-18/24.

Why waking-sleeping state is better to use for Observation than physical sleeping state. Why 'I' can give absolute truth whereas Fakir, Yogi, or Monk develops lopsidedly; that is, one center at the expense of others. How 'I' is the catalyzer that speeds up the process to reach one's essential essence; comparison to four states of Consciousness.

Consciousness_x

States of; Physical-sleeping, Waking-sleeping.

M1512. Wed. 1/1/1969 Palo Alto, Group I & II. Some detail, pp 7-10/26.

States of Being discussed in relation to 'I' and physical sleep. How to maintain 'I' while going to sleep physically and awakening physically.

Continuing a Work Attempt, see:

'I', Maintaining Work, Maintaining Attempts

Control, see:

Mechanicality (and Control, wish for) Tasks--General, Breaking mechanicality
Harmonious Man

Cooperation, see:

Aim (of a Group, a Member) Relationships (Cooperation, Working together)
Group (Aim of, Nucleus of) Working together
Office, Function (Group offices)

Cosmic Consciousness, see also:

Definitions, Various definitions

Cosmic Consciousness_x

and 'Fa' of Soul (Conscious Labor & Intentional Suffering), Kesdjan, *Why I am*, God's Will, 'I' as wish.

M2410. Thurs. 5/30/1974 Barn, Lunch. Detailed, pp 18-23/23.

Discussion, that crossing the 'Fa' of Soul involves entering the Cosmic world and God's Will, not mine, the discovery of why I am, why I have a task, why I exist on Earth, why my life was put into a form. Mention that through Conscious Labor and Intentional Suffering, in the death of Kesdjan the energy of emotion is given to God (reference to the Firefly meetings); the desires of Kesdjan have all been fulfilled in the 'Do-Re-Mi' of Soul, including being proud and joyful that one can Work. At the 'Fa' of Soul, one has dealt with the physical body, emotions, and mind (the first three rules of Objective morality). In entering Cosmic Consciousness, one has died to the physical body and Kesdjan, and 'I' is no longer necessary as there are no more feelings (instead, 'I' has become equivalent to my wish, which is to help God in the form of creation; one's aim no longer concerns the Earth or planets, and 'emotion' has become a state of the Sun, represented by the mind). With the 'Sol-La-Si' of Soul, one is finally free from 'as if,' and Soul is free as spirit, charged with information useful for the maintenance of the universe as a whole and the totality of all things existing.

Cosmic Consciousness_x

and Objective Morality, being a Servant, Five Strivings, Communication of Work.

M825. Fri. 8/6/1965 Berkeley, Brief, pp 12-14/26.

Discussion of Cosmic Consciousness and the fourth and fifth rules of Objective Morality (Obligolnian Strivings): With respect to His Endlessness, being a servant being able to both relieve the burden of His Endlessness and to help Him by communicating Work to others. (Part of a larger discussion of various terms -- Observation, Remembering oneself, the five manifestations, Coming to oneself (self presence), Self Awareness, Self Consciousness, Will -- all defined concisely.)

Cosmic Consciousness_x

and the fourth line in the "3"-Body diagram.

M1008. Tues. 7/5/1966 Berkeley, Evening. Brief, pp 10-11/40.

[Part of a very detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] Cosmic Consciousness described as a fourth line (out of seven) in the "3"-Body Diagram, a stepwise level above Self Consciousness.

Cosmic Ray, see:

Earth Conditions	Nature
Evolution/Involution	Ray of Creation

Cosmoses_x

Macro and Micro.

M1569. Tues. 4/15/1969 Boston, Group II. Concise, pp 6-7/18.

The principle and symbolism of micro- and macrocosmoses. Part of a discussion of emotional vs. intellectual approaches to Work (entire tape).

Craving, see:

Wish

Creation, see:

Conditions, Creating/Using for Work	Wish, Creation of
'I', Creation of	Work, Creation of 'I'
God, Creation and	Creation (Stepwise, 1-3-2 process)

Criticism, see also:

Impartial Criticism

Impartiality (and Criticism)

Working together (and Criticism)

Criticism_x

of Others, Using; & Self knowledge, Tolerance toward incomprehension, Acceptance, Oppose expression.

M1707. Sun. 11/2/1969 Barn, Lunch/Coffee. Detailed, pp 7-11,20,22/24.

Discussion of finding out how one is in the Group, criticism of others, self knowledge about one's own mechanicality to understand another and reduce unnecessary friction. The need for impressions of oneself to be separate from impressions received about others, but digesting both; if another's behavior is seen in oneself, then one can bring one's own experience into it and by self acceptance take the other as s/he is, having a correct opinion (if it is not part of one, it is incomprehensible and there is no basis for judgment; be tolerant of being unable to understand oneself more). The need to transfer the unbecomingness about another to oneself by seeing it in oneself; the more truthful about oneself, the less the criticism and therefore the more the acceptance of others, and the more careful one will be in expressing judgment in the name of a higher form of life (one is exactly like them). Explanation of the value of opposing the expression of criticism; the energy for its expression is still there, but the moment is then available for oneself and for seeing the misbehavior of the other.

Criticism_x

of Others; & Feelings, being Balanced, receiving Shocks.

M2303. Fri. 9/28/1973 Barn, Lunch. Some detail, pp 31-38/50.

Question: can criticism of others ever be more than just an ordinary reaction? One is always a mixture of feelings -- jealousy, hate, affection, caring, patience, compassion -- and there is no pattern that is Conscious; it is haphazard, accidental, no rules apply. Being a balanced person in such a situation, being as poised and solid as possible within, one can withdraw from influences and be free from them. Telling others honestly what is thought and felt without hurting them, understood not as criticism but for growth. When the three centers are in balance, when one is poised, in that state when one is touch with one's Being one deals differently with receiving shocks than when one is asleep.

Criticism_x

of Others; & Self Knowledge, Conscience, Submitting/positivity for Work, Air only if asked.

M1431. Tues. 7/16/1968 New York, Group I. Concise, pp 2-4,22/30.

Mention that one becomes more critical of oneself with increased self knowledge, but since one doesn't yet understand why one is the way one is, one also becomes more critical of others; with the development of Conscience, one stops considering whether conditions are pleasurable, but doing or not doing is based on the benefit for growth, eliminating what is just ordinary and emphasizing submitting to conditions for growth with a positive attitude toward Work. In discussing reading groups, mention that it is OK to be critical about all sorts of things, but not to air it in the presence of others unless they ask (your state creates a definite state in them).

Criticism_x

Self criticism; & Acceptance.

M1574. Wed. 4/23/1969 New York, Group II. Detailed, pp 30-34/36.

Criticism of oneself contrasted with necessity of accepting oneself. Self criticism described as useless unless leading to acceptance.

Criticism_x

Self criticism; & Hating oneself, Little 'I'.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Brief, pp 36-37/37.

Having little 'I' take a picture when you hate yourself.

Criticism_x

Self criticism; vs. two sides of 'I' (Acceptance, Benevolence), Trust in God, Reducing activities.

M1684. Thurs. 10/2/1969 Seattle, Group II. Some detail, pp 4-7,16-19/25.

Explanation, that two sides of 'I' are created by one's wish: 1) as Observer, interested *that* I exist; an intellectual quality of 'I' including ABC's, with acceptance, no change, no need for anxiety or fear; and 2) as a guide, Benevolent, emotional, helping one to Wake Up, interested in *what* I am, penetrating deeper, sympathetic to life within a form. What one wishes as a result of Work is described as different from why one wishes; no need for self-criticism; attempts based on notion of being a sinner, trying to be unified (even doing with head, heart, & hands) take too much energy. Reducing an emotional state (anxiety, anger) by taking away its cause, putting the emphasis on Impartiality by 'I' toward the body's manifestations; trust in God rather than trying to deepen one's state to replace a more superficial one.

Crystallization, see also:

Mechanicality

Tasks--General, Breaking mechanicality

Crystallization_x

of Personality; & Self knowledge, Higher Being level, Prayer, 'I' as friend, burying the Past.

M2312. Thurs. 10/19/1973 Land, Group I. Detailed, pp 13-18,24-27/27.

Inability to sustain an attempt described as the 'I' or wish not being sufficiently strong and/or the conditions of one's unconscious state or surroundings being too strong. The need to study oneself to understand how automatic one is, how the habitual and crystallized quality of one's body, feelings and thoughts takes energy away from Work. Fighting to develop wings to offset gravity or Mother Nature, experiencing the 'I' or God as having almost human-like qualities of responding to us by seeking us out, able to hear, a friend or guide. This response by 'I' related to a unity of all three centers (body, feeling, mind) that produces a seriousness or a prayer, a humbleness, an aliveness so the 'I' will not leave when one is more asleep; this is connected to a willingness to make a clean slate of oneself, to drain thoughts and feelings, bury the past, let go of habits and clichés and extra ballast, lose oneself and become nothing.

Curiosity_x

and Becoming master, Distractibility, Interest.

M1020. Mon. 8/1/1966 New York, Group II. Some detail, pp 15-19/39.

Person who is curious about people, store windows, etc.: task to pursue a few things in depth, to become master and to pay for one's interest.

Data, see:

Facts

Knowledge (Esoteric, Psychology, Spiritual)

Self Knowledge

'I', Self Knowledge

Personality (Tendencies)

Self-Study

Day of Austerity, see:

Austerity, Day of

Death, see also:

Dying to Oneself

Procrastination (Death, Refusal to face)

Group (Leaders of, Maintaining; and Mr. Nyland's Death)

Mr. Nyland, Death of Father

Three-Body Diagram, Physical ('Si-Do')

Physical Body (Death, Development of)

Death_x

Fear of; & Wish for Work, Separating life & form, Reason for living.

M2027 (grammar of Work). Mon. 5/24/1971 New York, Group III, Series of 9. Some detail, pp 21-26/36.

In response to a question about fear of having no relationship with life after one dies, answer given that fear of death creates a wish and one should hurry up and Work so the fear of death can go away; although life and form separate at death, when life is freed through Work one has a different relationship between one's life and living on Earth (form), and the form can now have its own reason for living and can unite with life.

Death_x

Life after Death, Mortality; & the Sun, Planets, vs. Dissatisfaction and Bondage as Motivation for Work.

M1413. Mon. 6/3/1968 New York, Group II. Detailed, pp 9-11,15-19,22,29/30.

Explanation, that with death the 'I' as pure intellect disappears because it belongs to the realm of the Sun, not the planets. Even without an 'I', however, after death a spiritual, emotional quality remains around the Earth as a sphere represented by the planets, becoming more free from Earth after 40 days depending upon how one has lived on Earth. Considering death, mortality, and life after death are not necessary for Work. Work is not based on hoping that God will save you after you die; instead, Work involves the present (not the future), seeing one's bondage, being dissatisfied with the way one is, and creating something Objective and Impartial: one's inner life is experienced as lighter and less dense than one's ordinary, outer life, and a wish starts in Man Number Four that, although still unconscious, is more spiritual and includes the possibility of growth that is separate from unconsciousness. Thinking about one's Soul is not about dying, but considering one's aim in relation to life and God, one's past to help one to Work now, one's growth and evolution, and belonging to the universe.

Death_x

Life after death; in relation to Aim, Karma, Spiritual life, Magnetic Center.

M2586. Sat,Sun (6/22). 6/21/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-14,22-23/24.

In relation to death, questioning oneself in relation to one's life. Why interested in Gurdjieff? Questioning the existence of life after death: the possibility of continuation of life and the necessity of preparation for death. What is the relation to karma, Soul? Defining aim for one's life, why are we alive, what is valuable? Why Work? Aim of Gurdjieff's ideas, importance of clarity and mobility of aim. What is life, death, freedom, potentiality? What is eternal? How to imagine life after death. What is reincarnation? Magnetic Center described as what will survive death; where it is, how to reach it. Purpose of Self Consciousness: a freedom from dying. Development of spiritual potentialities, things unseen. Necessity of considering such questions.

Death_x

Life after death.

M1418. Fri. 6/21/1968 New York, Group IV. Brief, pp 21-22/22.

Life in the form (body) and its existence after loss of the form (death). Indication of stages of life after death -- having your name and the possibility of communication. Being free of your name and the final fusion.

Death_x

Memento Mori; & Acceptance, Level of Being, One's 'Amness'.

M2262. Sun. 5/27/1973 Land, Evening. Concise, pp 24-26/28.

[Part of a question/answer meeting.] In response to statements of experiences of being weak or rationalizing about oneself, Mr. Nyland emphasizes acceptance. Task to look at the 'M's in one's palms, Memento Mori, to remember one's 'amness', that one will die. In 'I am', having the 'Amness' so complete that the acceptance is with all three centers, not just the mind; part of one's Being.

Death_x

of Another, Oneself; & Meetings with Remarkable Men, Family, Karma, 40 days, Good Friday, Easter.

M1807. Tues. 3/24/1970 Barn, Group I. Brief, pp 7-8,32-33/33.

In Meetings with Remarkable Men, about how, when a person died, family came back to place of last meal. Sadness because of dead person having missed opportunities and still having to work out Karma. In relation to loosening bondage of earth, 40 days. Discussion of Easter: Good Friday -- death of one's life in order to be reborn on Easter; Quiet Saturday -- when one remembers one's own death. Death of physical body, arising of Kesdjan.

Death_x

of Another; & Morbid thoughts, as Reminder, Gratitude for life and Work.

M2037 (grammar of Work). Thurs. 7/8/1971 Barn, Group II, Series of 9. Concise, pp 26-28/32.

Instead of morbid thoughts in relation to the death of another, discussion of being grateful to be reminded of one's own death, but also that one is alive and can Work. Man doesn't understand the Laws that govern life and death; necessary to accept it as a fact of nature and Mother Earth. Death creates morbid thoughts only when a person is too superficial (Work will make them go away).

Death_x

of Another; & Natural vs. accidental causes, as a reminder, responsibility for 40 days.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Detailed, pp 1-4/15.

Discussion of the death of someone (Walter Kingston), that there is a point when one doesn't wish to live any longer, where there is no longer an objection to things that interfere with living (being tired or other difficulties), and then almost anything can end one's life. Useful to use the death of someone as a reminder that we must believe in death and think about it. Explanation, that if a person's death is not accidental and a natural result, what separates from the body has a purpose, with an aim to fulfill, and for 40 days people who undertake the responsibility (a sign of character for those still alive) can especially help that person by Waking Up, trying to communicate through prayer, relaxing and sending a form of material wherever you think the person might be.

Death_x

of Another; & Prolonging life, Higher laws.

M1587. Thurs. 5/15/1969 San Francisco, Group I. Brief, pp 4-6/19.

Discussion of why it is wrong to attempt to prolong another's life; interference with higher Laws.

Death_x

of Gurdjieff, of physical body; & Life, Eternity, Mother Nature.

M1703. Wed. 10/29/1969 New York, Group III. Detailed, pp 1-7,10,15-16/31.

Discussion of the meaning of Gurdjieff's death and the meaning of death in our life, in Work. Setting life free from form of physical body; life as being eternal, not limited by death of physical body. Death and Mother Nature.

Death_x

of Gurdjieff; & People reading from All & Everything.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Brief, p 7/29.

Mr. Nyland mentions the usefulness of having 12 people read from All & Everything for two hours each, around the clock for 40 days after Gurdjieff's death.

Death_x

of Oneself, Another; as Reminder.

M1686. Sun. 10/5/1969 Land, Brief, pp 12-13/13.

Discussion of death as a reminder for Work, inner life; anecdote relating to the death of Mr. Nyland's father. (Part of a more detailed discussion of Reminders.)

Death_x

of Oneself; & sense of Urgency, Limitations; Emphasizing life, Wish, Simplicity, Impartiality of 'I'.

M2400. Tues. 4/30/1974 New York, Group II. Concise, pp 21-23/30.

[Most of the tape involves questions & answers.] In response to a question about a feeling of urgency because of seeing one's limitations and knowing one will not live forever, the necessity to emphasize that one is alive, wishes to Work. Keeping things simple, not emphasizing one's limitations. Impartiality compared to 'I' sitting in a theater, with oneself as a figure on the screen: It is, 'I' is Observing, I continue to exist.

Death_x

of Oneself; & Work in ordinary life, Spritualized part, 'Si' of Kesdjan, as Reminder (& strength of Wish).

M2565. Sat,Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Brief, pp 3,5-7,23/30.

[Part of a discussion of making Work part of ordinary life by combining the intellectual and emotional approaches, and the need to fight against negativity.] An embryonic, spiritualized part of oneself explained as having two sense organs -- one on an emotional level, the other a Soul level -- that are part of an Individuality that can remain after death when the ordinary five senses, Mother Nature, and the first three dimensions have disappeared; one's spirit continues, but with fewer laws. 'I' and 'It' coming together mentioned as a preparation for the 'Si' of Kesdjan, described as contemplating the wish to die and not be further encumbered by the bondage of Earth. Necessity of having a real wish to see one's life on Earth as merely a stepping stone; mention of Gurdjieff stating that only remembering one's death has the necessary strength and value to fight against unconscious states.

Death_x

of Oneself; as Reminder (Memento Mori); & Soul, Life.

M1558. Fri. 3/28/1969 New York, Group IV. Some detail, pp 1-5/21.

Discussion of the importance of remembering that one is mortal. Being reminded of death by the "M"s -- Memento Mori -- in the palms of one's hands. Death as raising the question of what survives, the creation of a Soul. The subject of death being the subject of life.

Death_x

of Physical body, Kesdjan; & Higher 'Do', Life after death, scale of Time, Self & Cosmic Consciousness.

M1008. Tues. 7/5/1966 Berkeley, Evening. Brief, pp 13-14,23-25/40.

[Part of a very detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] As death, the higher 'Do' of the physical 'body is to be taken literally, but Man No. 7, who has grown beyond the 'Si-Do' of physical, can exist on Earth. Gaining freedom through the realization of one's death; death losing its sting. Self Consciousness as a level where one has freed oneself from death physically but not from the death of Kesdjan (the higher 'Do' of Kesdjan). Experiences of spirits, clairvoyance, extrasensory perception, other worlds, belief in Heaven or possibility of God existing, described as belonging to a realm higher than that of the physical body, but still subject to death although they belong to a different time scale -- 30,000 times longer than our physical life time. When one dies, something remaining in existence, but Self Consciousness not pure or permanent until one has gone over into Cosmic Consciousness.

Death_x

of Physical body; & Aim of Work, Emotions as Overtones.

M2275. Sat, Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Some detail, pp 3-6, 10/26.

Discussion of emotions as preparing for the death of the physical body and freedom of the spirit; feelings as emotional in nature but lower in density and purity than real emotions, which are overtones and free from the original feeling note. Necessity of understanding freedom and the purpose of life, whether we really wish these; need to understand the laws that bind us to Earth (part of a detailed discussion of emotions as a new form that can continue to exist after death of the physical body).

Deepening Work, see:

Work, Deepening

Definitions, see also:

Exact Language

specific words (e.g., Awareness, Observation, Work, Will, Participation, Sensing, etc.)

Definitions_x

Various definitions: ABC's, 'I' vs. Personality, Objectivity vs. subjective, Awareness, Harmonious man.

M1169. Sun. 4/9/1967 Portland, Group II. Detailed, pp 1-4, 8-21/29.

[Part of an ABC tape.] A detailed description of the Observation process, Objectivity vs. subjectivity, and how to Work. Concise definitions of 'I', Awareness, Awake, Impartiality and Simultaneity, Magnetic Center, Self Remembering, the five manifestations, absolute truth, Participation, Harmonious man.

Definitions_x

Various definitions: ABC's, Awareness, Objectivity, Individuality, Participation, Understanding, etc.

M982. Wed. 5/11/1966 New York, Group III/II. Detailed, pp 1-30/31 (entire tape).

[Part of an ABC/Introductory tape which includes a detailed description of the Observation process and also emphasizes the physiological results of Work -- a "story of Work".] A detailed explanation of the Observation process (Work) and the results as expressed physiologically and psychologically. Concise definitions of Observation, Impartiality, Simultaneity, Awareness, Objectivity, Objective Faculty, the five manifestations (external) and the four internal manifestations, absolute truth, Consciousness, subconscious, Impressions, Will, Conscience, understanding, Individuality, Participation, and Silence.

Definitions_x

Various definitions: Awareness, Alertness, Aliveness, "Seeing oneself", Impartiality, Moment.

M1807. Tues. 3/24/1970 Barn, Group I. Detailed, pp 8-15/33.

Difficulty in language used when answering questions. Specific reference made to using Awareness, alertness, aliveness, "seeing oneself", Impartiality, moment -- how these concepts should be talked about. Specific explanations of the above, and discussion of importance of keeping concepts clear. (Part of a more detailed discussion on how to answer questions, importance of seeing how answer is received by listener, requirements for listener to be open.)

Definitions_x

Various definitions: Observation, Remembering oneself, Coming to oneself, etc.

M825. Fri. 8/6/1965 Berkeley, Some detail, pp 7-15, 21-23/26.

Concise definitions of: Observation (Self Observation), Remembering oneself, the five manifestations, Coming to oneself (self presence), Self Awareness, Self Consciousness, Cosmic Consciousness, Will.

Depression, see:

States, Depression

Descents, see:

All & Everything--Terms, Descents
Participation

Despair, see also:

Conscious labor/Intentional Suffering
Suffering

Despair_x

and Destruction of Subjectivity, Intentional suffering, Silence, saying "yes" to Work.

M1594. Tues. 5/27/1969 San Francisco, Group II. Some detail, pp 6-8,18-23/25.

Description of despair as a place in Work, reaching a point where it seems difficult to continue; perspective given, why this is a sign of progress -- losing oneself before finding oneself. Discussion of two functions of Work: the destruction of subjectivity and the creation of Objectivity, with despair and disturbance as caused by destructive element of Objectivity. Attitude of saying "yes" toward Work. Discussed in relation to the need for patience, the growth of 'I', Kesdjan, Soul. The place of Intentional Suffering, Silence.

Despair_x

No Results.

M1603. Sun. 6/15/1969 Barn, Lunch/Coffee. Detailed, pp 27-35/42.

Problems of despair over not getting certain results from one's attempts and how to solve them; necessity of remembering one's aim.

Development, see:

Advanced Perspectives	Growth	Mind, Development
Aging	'I', Development	Physical Body, Development
Being, Higher level	Individuality	Soul Body, Development
Level of	Inner Life, Development of	Work, Progress in
Centers, Development of	Kesdjan Body, Development	
Emotions, Development	Unity/Oneness (Connected Centers, Fusion of Centers)	

Devil, see:

God (and the devil) Good and Evil

Devotion, see:

Emotions, Development (and Devotion)

Diagrams, see:

Symbolism (Pentagram, Triangle) Three-Body Diagram

Diet, see:

Food, Diet

Difficulties with Conditions, see:

Advanced Perspectives

'I' and 'It', Separation

Ordinary Life, Difficulties of
Shocks

Difficulty Working

Negativity

Unconsciousness (overcoming)

Equilibrium/Balance (Opposing forces, Disturbances of)

Inner Life/Outer Life (Opposing forces, Balance between)

Zilnotrago (Difficulties with

conditions)

Difficulty Working, see:

Advanced Perspectives, Struggling to Work

Ordinary Life, Difficulties of

Earth Conditions

Wish, Running down

Mind, Interference of thoughts

Work, Can't (what to do)

Motivation

Despair and

Digestion, see:

Food (Digestive Processes)

Four Manifestations (internal manifestations)

Digestive Processes, see:

Food (Digestive processes)

Four Manifestations (internal manifestations)

Dimensions, see:

Space, Dimensions of

Time, Dimensions of

Symbolism, (Sphere, Tetrahedron)

Disappearance of 'I', see:

Advanced Perspectives ('I' temporary/replaced/higher Being)

'I', Aim of, Temporary

Development of, Temporary

Discipline_x

Body as Servant; & ordinary discipline vs. that for Work.

M1428. Tues. 7/9/1968 Pittsburgh, Open(III). Some detail, pp 41-46/49.

Ordinary discipline vs. for the purpose of Work. Body as servant; shift from positivity to negativity of body. Disciplining oneself to Work on oneself. [Part of detailed ABC/Introductory, Motivation tape.]

Discipline_x

Submitting to higher forces, to others; Task.

M1564. Sat,Sun (4/6). 4/5/1969 Barn, Sat/Sun. Some detail, pp 1-4/13.

April as a month for self discipline (task given in M1563). Discussion of attitude one should have in submitting to "orders" from someone else. Comparison made between submitting to orders, other people, and submitting to higher forces, 'I'.

Discussing Work, see:

Answering Questions

Magnetic Center, Language of

Communication (of Work)

Maintenance of Work

Emotions, Language of

Meetings

Group (Aim, Purpose of; Groups I, II, III; Leaders of)

Disliking oneself, see:

Criticism, Self Criticism

States, Disliking oneself

Dissatisfaction, see:

Motivation, Dissatisfaction

Work (Can't, what to do)

For Work (Dissatisfaction)

One's Aim (and Dissatisfaction)

Distractibility, see:

Tasks--Specific Task (Distractibility, becoming Master)

Disturbances, see:

Conditions, Creating/Using for Work (Outside influences)

Friction

Zilnotrago

Difficulties with Conditions Negativity

Shocks

Equilibrium/Balance (Disturbances of)

States, Conflict

Inner Life/Outer Life (Opposing forces, Balance between)

Unconsciousness (overcoming)

Doctor, see:

Healing, taking ordinary medicine

Work as healing process (real Doctor)

Doing, see:

Will (Doing)

Work, as Effort ("Doing")

Dr. Reiger, see:

Honesty, Examples of (Dr. Reiger)

Draining/Draining Exercise_x

Described, Use of; & 'Re' of Man No. Four, daily Task, Purging tension/feeling for God, using Gravity.

M1652. Tues. 8/26/1969 Firefly House, Firefly (FF II-3). Detailed, pp 5-11, 15-16/21.

Discussion of the scale of Man Number 4 ('Do', 'Re', 'Mi' of Kesdjan), and that Draining and Sensing are a preparation for using an 'I', at 'Fa', to crystallize God's presence into a form one can be aware of: the 'Do' is the wish to grow; 'Re' is relaxation and Draining, the wish to be free from ordinary thoughts and feelings to prepare for something higher by eliminating what doesn't belong to God, using the mind to let things go (otherwise, the mind not involved); 'Mi' is Sensing, giving the body wisdom and knowledge of its own existence free from the mind so it is not an obstacle for connecting to God. Need to Drain, Sense, do "I Am" 1/2 hour per day. Explanation, that tension and feelings are drained out as if the body's cells lose life but remain in existence; an emotional quality likened to threads that pass through the body, with a fluid level lowering from the head down, leaving through the fingers and toes in a purging process -- using gravity, what's eliminated conforms to Earth, not God. Detailed description of Draining; difficulty of the neck, shoulders, sex organs; getting help from breathing (exhalation). Two-minute period while people Drain; with practice, draining and relaxing quickly.

Draining/Draining Exercise_x

Described, Use of; & Energy, Wish, Outside Influences, Simplicity.

M2495 (Seminar #3). Wed. 11/19/1974 Barn, Seminar series. Some detail, pp 27-31/43.

How to Drain. Purpose of Draining in relation to Work attempts: reducing energy used for ordinary life in order to have more wish to Work, not giving energy to reactions, thoughts, tensions.

Draining/Draining Exercise_x

Described, Use of; & Sensing, not just Relaxation, Lowering of surface, Energy for Work, the Morning.

M1455. Tues. 8/27/1968 Boston, Some detail, pp 27-28,34-37/40.

Mention that relaxation should precede Sensing, but Draining can be done without Sensing, whenever one wishes and many more times, with no harm done. Like Sensing, the Draining exercise also requires preparation and time because unlike normal relaxation, the process goes slowly. Likening Draining to the lowering of a liquid explained as only to illustrate that a level or surface, empty above and filled below, moves; one is interested in the level of the surface, not a liquid. The importance of understanding that Draining is to make energy available, and the body a receptacle, for Work by reducing activity of the body and thoughts & feelings, not to negate whatever might be bothersome at the time (e.g., being in pain). Draining in the morning mentioned as easier than at night because it's easier when you're already half empty and more energy for Work is already available.

Draining/Draining Exercise_x

Described; & Simplicity, Quiet.

M1587. Thurs. 5/15/1969 San Francisco, Group I. Concise, pp 17-18/19.

Description of complete Draining. Draining and prolonged quietness and simplicity.

Draining/Draining Exercise_x

Described; & the three Centers, Sensing.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Detailed, pp 1-5,15/30.

Complete description of the Draining exercise as a means of relaxing all three centers. Draining as a useful preparation for Work, but not a Conscious effort. Reasons why sitting is a preferred position. The intentional lowering of a level of tension, getting rid of material through the fingers and toes. Draining as useful for Sensing.

Draining/Draining Exercise_x

Use of; & "I Am", Body vs. inner life.

M1381. Thurs. 3/28/1968 Dallas, Detailed, pp 36-41/42.

Description of what can happen; connecting it with "I Am" exercise. Draining of body, not of inner life, feelings or emotions when in a relaxed state.

Draining/Draining Exercise_x

Use of; & Associations of mind, Light-density material from mind and solar plexus.

M868. Mon. 10/18/1965 New York, Group II. Some detail, pp 7-10/34.

Draining to reduce the mind's associations through material churning within it rather than associations through the sense organs, which are received from the outside world. Draining out material of a light density that is used by the solar plexus and the mind.

Draining/Draining Exercise_x

Use of; & interference of Thoughts, Relaxation, Shoulders and Neck; Self Observation.

M1708. Tues. 11/4/1969 Barn, Group I. Some detail, pp 18-20/28.

Discussion, that in order to counteract the ordinary mind entering when one Works (e.g., it is waiting for an 'I,' or philosophizing about Work), one can a) Drain to reduce the mind, or b) make the mind very active by giving it Work to do in becoming Observant (thoughts only enter because the mind is not active enough). Mention that if the mind still interferes after Draining, the Draining has not been sufficient and that one must Drain again (it is possible that one cannot as yet do any better). Suggestion, to relax the shoulders and the neck, which tense up when there are thoughts and the draining 'liquid' gets stuck at the neck.

Draining/Draining Exercise_x

Use of; & Physical work.

M1503. Sun. 12/22/1968 Land, Concise, pp 3-4/6.

Description of Draining and filling in relation to doing physical work.

Draining/Draining Exercise_x

Use of; & Self acceptance, Reduce active mind, Body existing, Life existing vs form, Essence, Being.

M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Concise, pp 28-30/31.

Concerning the difficulty of accepting facts that one dislikes or has thoughts and feelings about, the need to accept only the existence of the body (not the form one is critical of -- how one walks, being angry, a facial expression), an essential quality that is important to one's inner life; 'I' functions like x-rays to make the form transparent so it recognizes the existence of life, one's existence as essence. Suggestion made, to relax, Drain to reduce too active a mind; what remains is the body just existing as Being, not manifesting but there, life making the body exist.

Draining/Draining Exercise_x

Use of; & Separating feelings & body, Acceptance, 'I' Observing the body, feelings and thoughts.

M2566. Thurs. 5/1/1975 Barn, Group I. Concise, pp 15-16/29.

[Part of a detailed perspective on Work, including 'I' accepting the totality of oneself (the three centers).] In relation to 'I' Observing the three centers, purpose of Draining, Sensing, and language of emotions to help with difficulty of separating feelings and thoughts from the physical body. Learning to Drain constantly, in all conditions, all forms of behavior. Draining much better than Sensing for making thoughts and feelings simple for Observation.

Draining/Draining Exercise_x

Use of; arms outstretched.

M1011. Mon. 7/11/1966 Seattle, Brief, pp 16-18/29.

Don't be lazy, move your body. Draining -- usefulness of, not description. Exercise of standing with arms outstretched.

Dreams_x

Nature, Meaning of.

M1009. Wed. 7/6/1966 Berkeley, Group III. Some detail, pp 11-13/24.

The nature of dreams and their meaning for a person who wishes to Work.

Drinking, see:

Food, Drinking

Drugs_x

Deleterious effects of; LSD, Drugs in general.

M825. Fri. 8/6/1965 Berkeley, Detailed, pp 19-21,23-26/26.

Discussion of dependence on LSD and other drugs, and why they have nothing to do with a Conscious state or Work. -- there is no 'I', no Will. Having a taste and understanding of Work in order to tell the difference. Explanation of why you don't have to take a drug to know that it has nothing to do with Waking Up (pp 23-26).

Drugs_x

Deleterious effects of; Marijuana, Drugs in general.

M1592. Thurs. 5/22/1969 Seattle, Detailed, pp 12-18/22.

Detailed description of objections to drugs, including marijuana. Using drugs preventing one from becoming a Man in Gurdjieff's sense. (Real Man's relation to ordinary life defined.)

Drugs_x

Deleterious effects of.

M1512. Wed. 1/1/1969 Palo Alto, Group I & II. Some detail, pp 17-20/26.

Discussion of the effects of drugs.

Drugs_x

Giving up, Warwick and.

M1418. Fri. 6/21/1968 New York, Group IV. Brief, p 14/22.

One's responsibility to give up drugs in Work. Part of a discussion of the Barn in relation to the community (Warwick).

Drugs_x

Use of; & Community, Work.

M1421. Tues. 6/25/1968 New York, Group I. Some detail, pp 1-5/25.

Discussion of one's appearance, the use of drugs, in relation to Community and Work.

Dual Nature of Work, see:

Inner Life/Outer Life (Opposing forces, Balance between)

Duplicating Experiences, see:

Reminders, Prior Experiences

Recollection & Repeating Experiences

Dying to Oneself, see also:

Death

Physical Body, and Death

Development of

Losing Oneself

Three-Body Diagram, Physical ('Si-Do')

Dying to Oneself_x

And Task (today one's last), Group as Souls, 'Si-Do' of physical, Transparent, Magnetic Center, Unity, God.

M2546. Sun. 2/23/1975 Land, Lunch/Group IV. Detailed, pp 9-17,21,26/28.

[Part of a detailed perspective on Work.] Value of considering that Mr. Nyland will die, that we will die. Task to live today as if one's last in order to become simple concerning the group and oneself, evaluate how one spends one's time, become honest about not knowing, and allow for the development of the 'Si-Do' of physical, defined as giving up near-and-dear physical, emotional, and intellectual behaviors, many acquired early on. In dying to oneself -- a thousand deaths a day -- people are connected to a common aim, 'Seelenverwandschaft', a relationship among Souls based on seeing oneself as one is and allowing the form to become transparent (from the outside in) to set Magnetic Center free. In a group one faces oneself, sometimes attacking, sometimes absorbing (accepting) what one is. The necessity of realizing that one belongs to the totality of all things existing in order to maintain the wish to struggle with oneself. Learning that what is, is not (timelessness and nondimensionality are freedom -- versus time, which is binding); on this basis, everyone is the same. Translucency described as from the inside out: the form constantly lighting up where one goes in the service of God.

Earth Conditions, see also:

Aim (of Oneself; and Earth, Civilization)

Nature, Mother Nature

Conditions, Creating/Using for Work (Ordinary Life, Outer conditions)

Mankind, Conditions of

Earth Conditions_x

Catastrophes; Prophecies of; Attitude towards; & Work, Responsibility for life.

M1407. Tues. 5/21/1968 New York, Group I. Some detail, pp 8-11/27.(10 min)

How prophecies relate to Work and aim for life. One's reactions to predictions of catastrophic damage (e.g., Edgar Casey concerning earthquakes) should be based on a wish to remain responsible for life, remain responsible not to die -- part of discussion of being responsible for death. Paying attention to catastrophic conditions because one needs to prolong life to use it for evolution.

Earth Conditions_x

Earthquakes, Suffering on Earth; & Cosmic Ray, Evolution & involution, Kundabuffer.

M1594. Tues. 5/27/1969 San Francisco, Group II. Some detail, pp 1-9/25.

Disturbances, earthquakes, destruction, suffering on Earth explained as a result of the evolutionary/involutionary process, the place of the Earth in the Cosmic Ray. Also discussed in relation to Kundabuffer. Two functions of Work: the destruction of subjectivity and the creation of Objectivity.

Earth Conditions_x

Earthquakes.

M1424. Sat,Sun (6/30). 6/29/1968 Barn, Sat/Sun. Brief, pp 11-12/17.

Earthquake prophecy -- 130 West Coast members going to the Sierra's for one week.

Earth Conditions_x

Place of Man/Earth; & Difficulty Working, Life, Magnetic Center, Ray of Creation, Simplicity, use of Energy.

M1523. Fri. 1/17/1969 Westtown, Group IV. Detailed, pp 3-17/17.

Difficulty Working explained as due to the Earth being an unfortunate planet, at 'Fa' in the Ray of Creation, struggling to become a Sun as 'Sol' and set Earth's life free, not carry the burden of man. The aim and place of man explained: to carry and protect life from conception to physical death, not the protective coating of one's body and personality (an Earth condition that prevents Work); to find life within Magnetic Center, God, and one's place on Earth as part of the totality; to see that Mother Nature and Earth also wish to set life free, share in the Magnetic Center of our solar system. With the growing complexity and superficiality of life on Earth, the need to be simple, open, get rid of one's junk to become part of totality: relax, drain, reduce conditions, use simple words, counteract mechanicality (laziness, wish to be known, vanity, arguing, etc.) in order to use energy for one's own life instead of having it taken away by the Earth and Mother Nature (get rid of Her). Work to bring God to oneself; He is not interested in hunting you up on Earth.

Earth, see:

Aim (of Oneself; and Earth)

Nature, Mother Nature

Solar System

Earth Conditions (Place of Man/Earth)

Planets, Earth

Earthquakes, see:

Earth Conditions

Easter, see:

Special Occasions, Easter

Eating, see:

Food, Eating

Education, see:

Children, Education of
School

Stages of Life

Effort, see:

Conditions, Creating/Using for Work (Super effort)

Work (as Effort, also other subcategories)

Elders, see also:

Group, Leaders of

Emotional Approach to Work, see:

Approaches to Work (Emotional, Emotional vs. Intellectual, Intellectual & Emotional combined)
'I', Qualities of (and Emotions, Heart, Wish)

Emotional Involvement, see:

Caring/Emotional Involvement
Centers, Three-centered activity

Emotional Language, see:

Benevolence (of 'I')
Emotions, Development of
Vibration (and Language of emotions, Magnetic Center)

Emotions, Language of

Magnetic Center, Language of

Emotions, see also:

Approaches to Work, Emotional
Centers

Heart

'I', Qualities of (and Emotions, Heart, Wish)

Conscience

Energy, Use of

Feelings (Deepening, Separating)

Intuition

Kesdjan Body

Observation (of Emotion)

Symbolism, Queen

Wish

Work (Physical Body, Feelings,

Mind)

Emotions, see also:

Beauty

Joy

Light (spiritual), Lightness

Positivity

Emotions_x

Development (new planet); & Aim, Mind/Body, Self Consciousness, Silence, Neutralizer, Life.

M961. Tues. 4/5/1966 New York, Group I. Detailed, pp 8-13,16-17,20/22.

[Part of a task to take a day of austerity, emotions as central to Work.] Desire as three-centered, with wish from heart, aim from mind, application by body. Emotion as permanency of feeling, what one feels as absolute. Change of feelings over the body (planetoids) to a new planet that is a guide and central for the emotional system. Using permanency and neutralizing force of feeling center to establish, through wish for Self Observation, the mind as superior and positive, the body as negative -- a fusion due to the attraction of three parts. The heart as the central point of the Universe. Self Consciousness as development of Kesdjan rather than Soul; knowing oneself without rationalization as a property of emotions. Growth of emotions as a rotation of planets around Sun; described as a wind, twister, changing emotions from neutralizing into positive, with Silence becoming a neutralizing force. Two aims of emotions: 1) balance between mind and body, 2) forming a link between level of Being in an unconscious state to the possibility of a Conscious state. Emotions responding to one's existence, realizing one is alive, "I Am."

Emotions_x

Development, Use/Language; & Changing, Kesdjan, Sensitivity, Acceptance, Life, Silence.

M2567. Sat,Sun (5/4). 5/3/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 1,4-9,15-17,22-27/27.

[Part of a detailed discussion of Impartial Criticism, Becoming behavior, and the need to change oneself.] Kesdjan won't develop unless one gets free from one's reactions, develops Impartial Criticism. Changing because of the presence of 'I' gives one an emotional aspect; the 'I' asks, "What is Becoming?" For the growth of Kesdjan, developing a spirituality within one's own heart and a relation with God that is helped by an emotional language; this involves a sensitivity and the use of manifestations to express life, not unconscious thoughts and feelings -- being critical of others not appropriate. In building Kesdjan, the framework changes from a feeling into something more precious, a house for God or one's Soul. Being sensitive to life in different forms and letting life speak to you, including in animals, plants, children, and grownups. In maintaining an 'I', acceptance described as an Observation process in which one constantly changes, a growth process that involves the 'Sol-La-Si' going toward the Silence state, where emotions help one to stay within and not to feel lonesome.

Emotions_x

Development, Use/Language; & Life, 6th Sense organ, God, Sensing, Prayer, Breathing, Love.

M1509. Sun. 12/29/1968 Portland, Detailed, pp 3-23/23.

Discussion of knowing the activities of one's ordinary feelings, then developing an outlet for emotional energy that is free from expression and away from oneself (unselfish); this is connected to life in one's surrounding, Impartiality, and the emotional approach to Work; accent on God rather than oneself. Relation to heart, openness, wishing to give. Discussion of agreement of feeling and mind, gradually Conscience and Consciousness, in equipping the physical body with something useful. Relation to developing a sixth sense organ, Sensing, sex energy, Helkdonis, prayer, breathing and one's heart. Wishing love of oneself to extend toward others by entering into their life to understand what they are: God's love toward me is used as my love for Mankind.

Emotions_x

Development, Use/Language; & Observation, Sensing, Draining, Impartial Criticism, Sensitivity.

M2566. Thurs. 5/1/1975 Barn, Group I. Some detail, pp 17-18,22-24,26/29.

[Part of a detailed perspective on Work, including 'I' Observing the three centers as a necessary condition for Impartial Criticism.] The 'Sol-La-Si' of Kesdjan starts to be completed when one knows what one is as a person on Earth with three centers and accepts this totally, can remain Awake in any condition of oneself. For Observation and development of feeling, partly in solar plexus and partly in heart, difficulty of separating feelings from physical body and the roles of Draining, Sensing, and the language of emotions. One asks feelings to behave in the presence of everybody, to do what is necessary in whatever condition, without consideration of one's own preferences or dependency on outside conditions. Learning the language of emotions -- e.g., sensitivity, devotion, essentiality, caring for life as a whole, caring for an atmosphere, sharing, sometimes having feelings but not expressing them -- and using conditions such as the 'feeling-behavior' of others, music, nature, the loveliness of a child -- to become serious concerning the laws of Great Nature.

Emotions_x

Development; & 'I' & 'It', Heart, Mind, Impartiality, Simultaneity, Prayer.

M1807. Tues. 3/24/1970 Barn, Group I. Detailed, pp 10-18,26-31/33.

Description of separation between 'I' and 'It' in relation to heart and mind. Road from 'It' to 'I' by means of one's emotions; not listening to mind, which says it cannot be done, but proceeding with faith in one's heart. Heart and mind in relation to each other, then in relation to 'I'. Description given of the importance of Impartiality in relation to Kesdjan or an emotional approach, then contrasted with intellectual or Soul body and its relationship to Simultaneity. Prayer as a means for solidity to counteract outside influences, for deliverance from one's manifestations; 'I' as the mediator and the only hope. Prayer and Magnetic Center, life within.

Emotions_x

Development; & Conscience, Altruism, Obligorian Strivings, Life in others.

M1891. Fri. 7/24/1970 Westtown, Group IV. Concise, pp 3-6/15.

Part of a more detailed discussion of Conscience. Deepening of emotional life dependent on learning altruism. Recognition of life in others, totality of life; description of emotional Objectivity. God. In relation to the five Obligorian Strivings. Enlarging one's world to include others. Conscience as patience; in relation to wish.

Emotions_x

Development; & Conscience, Intentional suffering, Scaffold, food for Soul, Hanbledzoin, Giving to God.

M1604. Tues. 6/17/1969 Firefly House, Firefly (FF I-1). Detailed, pp 6-12,14,16-17/18.

Explanation, that to build a Soul one must labor Consciously and suffer intentionally, but one needs help from the heart or Conscience; the 'Sol-La-Si' of Kesdjan is the scaffold for erecting the Soul on top of the physical body; it starts from the head: From glands there, a chemical flows through the neck to the chest, causing a chemical change in the heart, which has changed over from Solar Plexus, to create Hanbledzoin; the 'Sol-La-Si' of Kesdjan then feeds the Soul and is ahead of the intellect. Discussion of the need to be in contact with something out of this world, a willingness to give the highest of oneself to 'I', a higher force, inner life, or God. Explanation, that even though Kesdjan is not entirely free of physical, in going into the 'Fa' of intellect one is constantly at the 'Si-Do' state of Kesdjan, the heart helping the Soul. Properties of emotional growth and Conscience mentioned: a shameful feeling when one doesn't Work; a constant wish to evolve; telling oneself which conditions to create (no one else can tell you, you are on your own with yourself); having a wish, devotion and feeling to give to God, a desire for light and life; nothing to do with vanity.

Emotions_x

Development; & Death, Aim of Work, Overtones, Caring, God, Joy, Impartiality, Neutralizing force.

M2275. Sat, Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Detailed, pp 3-11, 17-22/26.

Discussion of emotions and physical death. Feelings lower in density and purity, bound to the solar plexus and the body's vibrations; the lighter vibrations of the heart arise from striking a fundamental feeling and being sensitive to the overtones; 'Sol-La-Si' of Kesdjan as the voice of the Lord, free from the original feeling. Hearing overtones based on the essentiality of life; caring for its form (in others, plants, animals, higher beings, God); creating 'I' with this intent, in quiet, imagining the highest one can. Aspiration: toward one's potential by realizing the Sun's (Soul's) existence. Inspiration: wishing with all one's heart (later, the total personality). Joy: a vibration of life (spiritual, not ordinary). The energy of Inspiration culminating at the Soul level with Awareness, giving for the glory of God, not oneself (in Kesdjan, still oneself); sacrificing emotional existence for the benefit of the Sun. Impartiality as easier understood (emotion substituted for feeling) than Simultaneity (associative thinking and time lost). Emotion a neutralizing force pointing toward God; being between positive and negative as well as forces from outside in and inside out.

Emotions_x

Development; & Devotion, Relationships, Group, Life and aliveness in oneself & others.

M1902. Sat. 8/8/1970 Barn, Coffee. Some detail, pp 18, 20-24/28.

Devotion to Work as a result of an emotional quality communicated in a group, including other forms of life. Making known to others one's devotion to Work, what is alive within oneself. Seeing life in others, realizing and communicating one's own life; not being ashamed to express it. Sharing of emotional quality.

Emotions_x

Development; & Devotion, the Land, Conscience, Part of totality, Glory of God, Fusion of centers, Wish.

M1511. Tues. 12/31/1968 San Francisco, Group I & II. Detailed, pp 3-19, 22/23.

[Part of a discussion of the purpose of the Land.] Discussion of the necessity of finding a sacred place so that devotion can be directed toward a higher form of life, a holy place within that will remind one to Work, not for selfishness but for the glory of God; this must be disassociated from the presence of Mr. Nyland and affection toward him, and that as something material, the Land and Barn could temporarily serve as a tangible stepping stone for this effort but ultimately it must be devotion toward an abstract form free from oneself, connected to life and God. Devotion discussed as belonging to an aim that is not of Earth and therefore not personal, requiring an entity outside of oneself to give and lose oneself to (become nameless), a wholeness of oneself realizing that one is part of a totality; the entity is a fusion of the three centers, created for the glory of God or a higher level of Being to which the best of oneself can be given. The need for Conscience so one has the strength to do or not do based on a wish fed through emptiness and coming to oneself for the sake of God and life; emotional growth (of Conscience) is centered in one's relationship with God.

Emotions_x

Development; & Enthusiasm, Doing to perfection, Love, Mind, Physical body, Feelings.

M1583. Fri. 5/9/1969 Sante Fe, Some detail, pp 23-29/34.

[Part of a detailed description and comparison of the intellectual and emotional approaches to Work.] Discussion of the use of the mind, feelings and the physical body to produce two forms that will feed emotions: 1) a concept of doing something with enthusiasm which one loves, and 2) doing something to perfection, having love to want to do it. Also, a discussion of the difference between feelings and emotions, changing feeling into an emotion, and the possibility of emotions leading one to an interest in inner life.

Emotions_x

Development; & Facial expressions, Blood circulation.

M448. Tues. 10/15/1963 New York, Some detail, pp 10-15/34.

Using mirror; difficulties of manifesting expression of chosen state; becoming Aware of face after emotion has manifested in it; expansion of emotional center. Changes in blood circulation as a result of changes in a person's feelings.

Emotions_x

Development; & Feeling, Nerve nodes, Emptiness, Discomfort.

M2400. Tues. 4/30/1974 New York, Group II. Concise, pp 15-18/30.

[Most of the tape involves questions & answers.] Need for separating life from form, feelings from the body, but difficult because feelings have moved from heart to solar plexus to nerve nodes throughout the body. In relation to deepening and development of emotions, less interference by form and emptiness of thoughts and feelings leading to uncomfortableness of body. The value of Sensing as feelings no longer give the body a sense of recognition or acknowledgment that it is used to. (Sensing *per se* not discussed.)

Emotions_x

Development; & Feelings (task), Physical body.

M1503. Sun. 12/22/1968 Land, Brief, pp 1-3/6.

Discussion of possibility of living emotionally; exercise of intentional joining of feelings to physical body.

Emotions_x

Development; & Feelings, Conscience, Essence, Reviving wish.

M1415. Wed. 6/5/1968 New York, Group III. Some detail, pp 13-18/25.

Changing of a feeling into an emotion to break laziness. Part of a discussion of procrastination, refusal to face death. Definition of heart as being distinct from both feelings and Conscience. Relation of essence to divine impulses. Pages 18-21: What to do with state of having no wish. Importance of Waking Up the body, activation of all three centers. Necessity of hope to revive wish. Relation of wish to knowledge of karma.

Emotions_x

Development; & Feelings, Mind, Prayer, Conscience, Heart, Breathing.

M2099. Sat,Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Some detail, pp 16,20-21,23-27/31.

Looking for culmination of emotional state in Conscience. Energy from feeling going over into emotional state for formation of little 'I'. Deepening feeling into emotional state. Mind formulating for feeling: in prayer and in communication of aim, mind helping heart. Heart and Conscience. Breathing to remind one to take in air as food; exercise of inhaling elements.

Emotionsx

Development; & Identification with God, Impartiality, Inner/Outer life, Well being, Lightness, Inspiration.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Detailed, pp 8-21/22.

Discussion of the need to establish an emotional relationship by identifying with a quality that is not one's own, described as what is Above, Omnipresent, God, unity, or the totality of all Being (explained as the same as one's own Being, a state in which I am, realized by accepting the 'ism' of myself as I am, one's form no longer of value). In connecting inner & outer life within (ordinary & spiritual life both continue), personality explained as changing with unfamiliar chemicals affecting all three centers; one becomes lighter (ascension to Heaven), transparent from the standpoint of material life (the form is Observed by 'I', touching Magnetic Center) and translucent from the standpoint of spiritual life (free from Magnetic Center, going up) in a state of 'Kesdjanian well-being.' Mention that the mind lights up what's ahead, but its aim/wish may not match one's capacity; then identification with one's wish as a part of God produces an inspirational force within that reminds one to let go, be simple, honest, devoted to God, Being, and Work -- never mind the difficulties, creating Kesdjan is like creating a new world with the glory of God in one's heart.

Emotionsx

Development; & Level of Group, Development of mind.

M1435. Fri. 7/26/1968 New York, Group IV. Some detail, pp 3-10/21.

What is needed to maintain a level in a group is an emotional quality. The necessity of development of an emotional quality before the development of the mind (pp 9-10). Brief explanation of Objective facts and Impartiality.

Emotionsx

Use of, Development; & Emotional approach, Facts, Impartiality, Intuition, God, Beauty, Joy, Awe.

M1526. Fri. 1/24/1969 New York, Group IV. Detailed, pp 1-18/18 (entire tape).

With the emotional approach to Work, mention of the difficulty of understanding getting facts emotionally without judgment, but receiving facts is still required. Impartiality described as more Godlike than one realizes, knowledge and facts received intuitively as emotion of the highest quality, the truth about oneself in the presence of God. Bringing the heart into the Observation process (not solar plexus or feelings), described as reaching essential essence or Magnetic Center through intuition. Living within the center of oneself explained as needing an outlet, but not physical or a formulation, instead an exchange in Silence based on His Endlessness which only exists as Being -- although posture, for example, can conform to prayer or devotion. Beauty, awe, joy, and a sense of life described as moments of emotion belonging to the Sun or universe but not oneself (no effort, accidental) and not always available; instead, one asks for God, an Omnipresence or Life free from form. Whereas feelings are spread over the body, emotion explained as concentrated in the heart where it is untouchable and exists as the Holy Ghost between Father and Son: a family united with Consciousness & Conscience working together with man as he should be, manifesting through Will.

Emotionsx

Use of; & Feelings, Emotional energy; Work, God, Joy, Ecstasy, Sensing, Breathing, Prayer.

M2067. Sat, Sun. 10/23/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 1-3, 8-19/22.

Loosening up of feelings and emotions as a result of Work. When to and when not to use feelings and emotional states for Work. Directing feelings and emotions toward God in forms of art, dance, prayer, and religion. State of joy, of ecstasy: joy in 'I', ecstasy having no opposite -- in direction of God only. Difference between Work energy and emotional energy. Role of Sensing in relation to independence of body from feelings. Relation of emotional state to mind and body, breathing, gratitude expressed in form of prayer, 'I'. Love of God. Meaning of 'Sol-La-Si'. Angels as support for what a Man is doing.

Emotions_x

Use/Language of; & Aim, Sensing, Lightness, Conscience, Prayer, 'Lord have mercy', God, Others.

M1554. Wed. 3/19/1969 Boston, Group I. Detailed, pp 4,8-17,19-24,26-30/30.

Mention that for Work and the aim of Work, wishing for a result, having an urge or an intuitive feeling, is sufficient; one doesn't have to interpret it intellectually. Through intuition, connecting with life as Magnetic Center or God; wishing to hold on to it. Seeing that Awareness of the body is unusual: it creates a relation with God, light instead of darkness, a striving to become like God. Setting emotions free by Sensing. Prayer discussed in relation to 'Lord have mercy,' openness, asking for help (creating an 'I' is based on a wish for help). Awareness as a moment intellectually, a pang of Conscience or intuitive knowledge emotionally; one is absolutely alone, free from space and time. In Draining and reducing thoughts and feelings, a wish and belief emerge, producing a quantum of energy that acts to change alertness into Awareness. Knowing what one wants to become like the lights of Karatas: vague but definite; not analyzing; just "Yes, I am." When communicating with others, the principle of Awareness evokes an emotional response, not one's analysis or personal interpretation, nor one's dirt.

Emotions_x

Use/Language of; & Inner life, Face & eyes, Cultures, Essence, Silence, Five Manifestations.

M1608. Fri. 6/19/1969 New York, Group IV. Detailed, pp 1-9/16.

Discussion of the language of inner life in different cultures (French, German, Malay, Java): more sophisticated languages differentiate between superficial and essential communication of emotional states. Understanding the language of emotions, Silence -- too much use of words, placing more importance on the face and eyes, part of the five manifestations as a beginning of a grammar of emotional language.

Emotions_x

Use/Language of; & Music, Aliveness, Three centers.

M1429. Fri. 7/12/1968 New York, Group IV. Detailed, pp 13-19/19.

Language of emotions as music, as aliveness, as forming equilibrium between the three centers. Emotions as neutralizing force, in relation to Work and to energy and its conversion. Use of language with children.

Emotions_x

Use/Language, Development; & Positivity, Vibrations, Changing oneself, Sensing/Feeling.

M2302. Sat,Sun. 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 1-19/25.

Pp 1-6: Being in a state of positivity (detailed). Discovering the language of emotions (vs. dependence on words, expressions of feelings). Related to vibrations -- in voice, chest, feet (walking on air), temples -- one's 'amness', aliveness. Need for feelings to exist on their own, mistake of the mind controlling them. Pp 7-15: Stopping the expression of the personality, one's feelings in words, postures, voice, etc.; the other (emotional) continues. Tinting feelings with desire for spiritual development: planets as feelings & emotions, 'Fa' between Earth and Sun. Engaging the three centers, being quiet (value of no words, working physically). Emotions disturbed when touched (wings of butterfly). A sigh, breathing to allow emotions without dependence on words, expressions. Pp 15-19: Sensing/Feeling exercise described in detail. "Lord, have mercy" -- for both the physical body's own existence and the development of Keshvan. "I Am," to be done after the Sensing/Feeling: "I" as thinking of God, inhalation, receiving; "Am" as thinking of oneself, exhalation, distributing what has been taken in (associated with feeling & Sensing).

Emptiness, see also:

Openness

Emptiness_x

Usefulness of; as a state, for Emotions free from body.

M2400. Tues. 4/30/1974 New York, Group II. Some detail, pp 12-18/30.

[Most of the tape involves questions & answers.] In response to a question, emptiness defined as a description of a state of oneself. Work having nothing to do with filling oneself, emptiness, but with creating 'I', Awareness, acceptance. Emptiness of thoughts and feelings, less interference of form, losing manifestations of life (i.e., losing form) as useful for Work. Becoming like a child. In relation to the development of emotions (and the value of Sensing,) emptiness of the body as feelings no longer giving it a sense of recognition or acknowledgment.

Encounter Group_x

Value of.

M1448. Wed. 8/14/1968 San Francisco, Group III. Some detail, pp 29-32/34.

Discussion of value of Yoga, meditation, and encounter groups in relation to Work.

Enduring Manifestations of others, see:

Friction (Enduring manifestations of others)

Enemy groups, see:

Group, Enemy groups

Energy (Use of), see also:

Caring/Emotional Involvement

Giving

Prayer

Draining/Draining Exercise

Impressions, Use of

Sex, Sex energy

Emotions

Payment, spending energy

Friction

Physiology of Work

Energy_x

Dividing between inner & outer life, Work & ordinary life; & Conscience, Inspiration.

M2506 (Seminar #7). Wed. 12/18/1974 Barn, Seminar series. Detailed, pp 18-19,24,26,28-30,34-37/37.

Dividing energy between maintenance of personality, one's further development. One can reduce energy given to 'It' in order to give more to wish, but one can't eliminate it. 'I' gets energy from wish. Energy of wish allows one to fight against the natural state of unconsciousness. Reducing unnecessary motion thought, feeling, living simply. Conscience will help guide use of energy. Conversion of energy of Aspiration into Inspiration, into wish to grow up. If ordinary mind interferes with Work attempt, make wish stronger; discipline mind, don't analyze -- just Work, be alive, have 'I' be Aware, do something vs. philosophizing. Transfer wish to heart in order to strengthen and overcome ordinary life influence; try to not forget what inspired you, be simple, eliminate superficiality.

Energy_x

Dividing between inner & outer life, Work & ordinary life; & one's Day.

M1583. Fri. 5/9/1969 Sante Fe, Detailed, pp 16-23/34.

A discussion of dividing energy between inner and outer life. Creating more energy for Work by regulating it for Work and one's day.

Energy_x

for Work; & Common sense.

M2403. Thurs. 5/9/1974 Barn, Lunch. Brief, pp 26-28/32.

[Part of a Question & Answer tape.] Learning common sense by experience. Common sense easier when one is simple, vs. being too busy or indulging in activities that take away too much energy.

Having a clean house through common sense: getting rid of thoughts, feelings that are repetitious, not worthwhile.

Energy_x

for Work; & Friction.

M1603. Sun. 6/15/1969 Barn, Lunch/Coffee. Some detail, pp 14-20/42.

Examples and discussion of utilizing energy available in one's unconscious state. Definition and appropriate use of going against the grain; not to be used, not necessary for creating energy, in beginning of Work

Energy_x

for Work; & Mind, Physical body.

M1460. Tues. 9/10/1968 New York, Group I. Some detail, pp 8-13/35.

Difficulty of translating energy into direction of Work. Necessity of finding proper conditions both inside and outside oneself in which to Work. Wish brought out in more conducive conditions which are helped by intentionally establishing relationship between the mind and the physical body.

Energy_x

for Work; & Wish, Impressions, Solid/liquid/gaseous food, Openness & porosity, Self-generating, not Awe.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Detailed, pp 14-18/25.

When unable to continue with Work because one cannot give any more and has run out of energy, the need to stop attempts in order to gather more energy to start again; when there is no wish or thought of wanting to Work, there is no energy (it's finished), the attempts are exhausted, and one must realize it. Explanation, that we experience the use of higher forms of energy from the sense organs and solid, liquid and gaseous food for different purposes than just physical maintenance on Earth (e.g., a satisfaction or joy from eating; an ethereal quality from smell; various ordinary impressions from sight and hearing), but they are also available for Work the moment one wishes to Work (e.g., the use of noble gases through breathing); if conditions are conducive and one is in a good state of self-realization, relaxed and open, Work can loosen up more energy for Work in a self-generating process in which the body is more porous to receive higher outside influences (planetary, solar, milky way), one's form becoming transparent (however, one cannot if merely filled with awe).

Energy_x

Use of, Production (Exothermic); & Three-centered unity, Essence/Essential Essence, Fusion(One), Laws.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Some detail, pp 19-21,25-26/27.

Explanation, that in contrast to what occurs with 3-centered unity involving essence and being whole, where each center is connected to feed one's Being, with fusion of the 3 centers into One, what is left for use is life, 3 aspects of which are still concerned with life requirements for the centers; in fusing into One, the forces necessary to keep each center separate are reduced, thus releasing energy to provide momentum for a higher level of Being and fulfilling rules 4-5 of Objective Morality (fusion is an exothermic process). Explanation, that when Ouspensky talks about 96, 48, and 24 laws, he doesn't explain that the result of the combination of forces is not that there are less laws, but that much more energy is available.

Energy_x

Use of; & Aspiration/Inspiration, Aim.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Brief, pp 15-16/32.

Uses of available energy in relation to one's wish to fulfill one's aspirations, converting these into an inspiration to reach an aim. [Pp 2-10 discuss raising one's level of Being (task given), acceptance.]

Energy_x

Use of; & Equilibrium/Balance among centers, Feelings/Emotions as Neutralizer, Talking, Doing.

M1403. Mon. 5/13/1968 Boston, Some detail, pp 14-22/38.

Personality described as being in disarray, centers predominating over and interfering with each other (mind thinking about feelings; feeling about thoughts; the body wanting its wishes; centers taking too much energy and not interested in each other). For balance or equilibrium created by feelings or emotions as neutralizer, the need for the centers to function separately, each in its place, living in one's emotions with the body negative relative to mind; a two-fold advantage, both requiring openness and receptivity: 1) with feelings, a balance with the body and mind on Earth; 2) with emotions, an equilibrium with a higher level of Being. Explanation, that there are many ways to use one's energy: not talking, giving too much (not received), expressing oneself with children or animals, talking to oneself, tensing and de-tensing muscles, relaxing, physical work, intentionally imagining things or making allegories, intentional prayer.

Energy_x

Use of; & Essence, Emotions, Sex (Helkdonis & Abrustdonis), Fusion of centers, Payment, Heart.

M1509. Sun. 12/29/1968 Portland, Detailed, pp 3-16/23.

Discussion of the development of feelings by deepening them into emotions; the use of emotional energy in connection with life and the world outside of one (unselfish). Discussion of the separation and correct fusion of centers; agreement of feeling and mind, gradually Conscience and Consciousness, in equipping the physical body with something useful, of a higher level. Relation to heart, openness, wishing to give, Impartiality. Relation of sex energy to payment by the physical body; development of Kesdjan and Soul bodies; Helkdonis and Abrustdonis and their relation to heart, brain, wish to Work, and Magnetic Center. Relation to Sensing, prayer.

Energy_x

Use of; & Inner/Outer Balance, 5 Senses & 6th & 7th, Cambium layer, Change, Slowing down.

M1540. Sun. 2/23/1969 Barn, Sun. Detailed, pp 4,5,7,8/12.

[Part of a detailed discussion of living in one's 'cambium' layer.] Necessity of going partly inside, being open to inner life and feeding it, but also being open to the outside ('I' is created to set life as Magnetic Center free; it wishes to come out). Energy from the outside explained as being received on the outside of our skin by our ordinary sense organs -- our reactions to the outside world which continue as reflections of what we see, hear and touch -- but also feeding the outer part of our cambium layer, just beneath the skin. Unconscious impressions become Conscious when, through an effort of openness to both the inside and outside and slowing oneself to match outer manifestations with inner influences, energy from the five ordinary sense organs meets inner life in our cambium layer and flows into the sixth and seventh sense organs; Conscience, Consciousness, and Will then develop, allowing one to change because of inner strength, not getting lost by outside conditions. Slowing down discussed as allowing an amount of energy to be changed over into an outer world of one's own.

Energy_x

Use of; & mind, body, feelings, Love, His Endlessness.

M1433. Sat,Sun (7/21). 7/20/1968 Barn, Sat/Sun. Concise, pp 14-19/28.

With mind, body, and feelings, problem of having energy -- when to Work, when not to. Different directions of expression: toward Work, toward affection towards others, toward emotional state (relationship toward His Endlessness). When not right to Work: toward love of Mankind, love of God. Careful consideration of use of energy.

Energy_x

Use of; & Ordinary life vs. higher level of Being, Feeding Moon, Essence, Sun & Magnetic Center.

M2365. Sat, Sun. 2/23/1974 Westtown/Barn, Group IV/Lunch. Some detail, pp 1-6, 19, 20/27.

Energy for two purposes: 1) Ordinary life maintenance, of unconscious forms of behavior, feeding the Moon, what you are now; and 2) Higher level of Being, creation of something more permanent, starting to feed essence or planets, growth of potential as Harmonious Man. Consciousness vs. unconsciousness; when one feeds and sets free Magnetic Center, one feeds the Sun.

Energy_x

Use of; & Unity of intellect, Emotions, Sexual energy, Organs of body

M1593. Sun. 5/25/1969 Land, Brief, p 6/7.

Mention of unity of intellect, emotions, sexual energy, organs of body, in creation of 'I'. (Part of a more detailed discussion of the creation of 'I' and wish, prayer.)

Energy_x

Use/Misuse of; & Mind, Feelings, Abrustdonis, Helkdonis, Mother Nature, Work.

M1589. Sat, Sun (5/18). 5/17/1969 Land, Sat/Sun. Detailed, pp 5-10, 18-21/26.

Discussion of the possibility of using higher energies and energy not needed for ordinary maintenance. Misuse of energy. Possibility of a change of attitude toward one's energy, becoming responsible for the proper use of one's mind, feelings; also discussed in relation to Abrustdonis, Helkdonis, 'I', Mother Nature. Also, being responsible for one's energy, for deciding when to Work and when not to Work (pp 18-21).

Enjoyment, see:

States, Enjoyment

Enneagram, see also:

Laws (Laws of 7 and 3)

Movements, Multiplication

Enneagram_x

Meaning of; Law of 7 & 3, Phenomena & noumena, Spiral (rotation), Cone, Tetrahedron, 'Fa' bridge.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Detailed, pp 1-5/27.

[Part of a detailed discussion of noumena & phenomena, including inner & outer life, 'I' & 'It', God & the devil.] The Enneagram (Barn window) explained as connecting inner life or noumena (the triangle as the three centers and the Law of Three, which determines level of Being), and outer life or phenomena (1,4,2 actual, 8,5,7 potential; Law of Seven). Each time the triangle is crossed by 1,4,2, etc., information, strength, and energy are received from the noumenal world. The Enneagram as a spiral upward, the 1,4,2, etc. forming a cone and the triangle a tetrahedron, the top the same (infinity). The lack of a direct link between '4' and '5' in the phenomenal world explained as a gap ('Fa bridge) needing to be filled by noumena, the emotional part of the triangle (3 to 6). '2' as the body, in simplicity, becoming Observed by the mind ('8'); '7' as the intellect reaffirming, through Participation. Constant reliability and caring described as a steady contact between phenomena and noumena -- like oxen pulling. This steadiness, a continuous rotation of the Enneagram, described as the neutralizer between phenomena and noumena, with God in the center, Omnipresent.

Enneagram_x

Meaning of; Laws of 7 (phenomena) & 3 (noumena), Circumference vs. center, right and left sides.

M448. Tues. 10/15/1963 New York, Detailed, pp 15-34/34.

Relation of circumference to center; Law of Seven as phenomena, Law of Three as noumena; link of Laws of Seven and Three; meaning of the triangle, circle, the sphere, the right and left sides of the Enneagram.

Enneagram_x

Meaning of; Laws of 7 and 3, Physical and Kesdjan bodies, Octaves, Ordinary life and.

M.735. Fri. 2/19/1965 New York, Group IV. Detailed, pp 14-20/19.

1-4-2, 8-5-7: division of Man. Laws of Three and Seven become One through rotation of symbols, and Man goes from Earth to higher level. Physical body: doing-wish which starts to Work. Three bodies: development of Kesdjan. Reaching next triad. Ordinary life in relation to Laws and octaves. Wish for Work. Importance of non-identification. Understanding Enneagram. Potentiality of Consciousness.

Equilibrium, see also:

Being, Level of	Equilibrium/Balance	Harmonious Man
Centers, Three-Centered activity	Force (Positive, Negative, Neutralizing)	'I' and 'It',

Separation

Conscience	God, and the Devil	Peace, state of
Inner Life/Outer Life (Opposing forces, Balance between)		Solidity
Unity/Oneness (Connected Centers, Fusion of Centers)	Symbolism (Sphere, Triangle,	

Tetrahedron)

Equilibrium_x/Balance

among Centers; & 'I' replaced, Work as healing process, Harmonious man, Fused/Oneness centers, God.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Some detail, pp 1-4/30.

Concerning being more in equilibrium, balance and at ease with oneself, or in a certain state of health that involves all three centers that is experienced as being of more value than an Awareness, this experience discussed as a byproduct of having an 'I' function that eventually becomes the main product, the 'I' only a means to attain it. The 'I' described as tutoring the centers in a healing process ordained by and aimed at God; it involves all three centers healed (all are in disorder or sick), the 'I' replaced when they function in equilibrium in a harmonious man, fusing as One to become an Individual as an entity in itself, ready to enter Cosmic Consciousness.

Equilibrium_x/Balance

among Centers; & Ordinary vs. Harmonious man, Tri-unity, Chemical conversion, Spiritual Being.

M1170. Mon. 4/10/1967 Seattle, Group III. Detailed, pp 5-6,13-16,18,22-25/25.

[Part of an Introductory tape.] A person satisfied (not interested in Gurdjieff) described as being in equilibrium in ordinary life, settled in relation to money, relationships, abilities, etc. in one's personal and professional lives, even feeling sufficiently essential, righteous and upstanding regarding Conscience, God, and norms for conduct (private life); this equilibrium of ordinary "I am" is questioned by someone in Work, who strives to experience "I am" as absolute truth, the three centers fused harmoniously in balance to create a new product, a higher level of Being. In a Conscious, Harmonious individual, the Soul as mind (heliocentric, the Sun), Kesdjan as wish in relation to God (planetary) and the body (Earth) as servant are combined (fusion, triunity) as in a chemical reaction, producing a chemical equilibrium with spiritual Being as the new product: a Oneness of oneself with qualities of Objectivity and truth. With Work, finding one's place in relation to His Endlessness, Magnetic Center, and existence with a united effort of the three centers; they exist on one side of the reaction, spiritual Being on the other, in equilibrium (arrows go both ways).

Equilibrium/Balance

among Centers; & Wish, Neutralizer, Above, Feeling/Emotion, Individuality, God, Collecting oneself.

M1403. Mon. 5/13/1968 Boston, Detailed, pp 14-19,23-25,28-29/38.

The wish to Work discussed as dependent on how the mind, body, and feelings react to each other and outside conditions; feeling/emotion as most important and effective for a balance that can lead to a way out. Personality as being in disarray, centers predominating over and interfering with each other (mind thinking about feelings; feeling about thoughts; the body wanting its wishes; centers taking too much energy and not interested in each other). Concerning balance or equilibrium created by feelings or emotions as neutralizer, the need for the centers to function separately, each in its place, live in one's emotions with the body negative relative to mind; a two-fold advantage, both requiring openness and receptivity: 1) with feelings, a balance with the body and mind on Earth; 2) with emotions, an equilibrium with a higher level of Being, a '1' (Earth)- '3' (Sun)- '2' (planetary) process with '2' in the middle providing a direction Above ('4' in the next, 2-4-3, process). Balance discussed as first involving wish based on knowing what to do as confirmed by Objective experience, then emotions connected with God. Collecting oneself explained as close to having the centers function separately.

Equilibrium/Balance

between 'I' & 'It'; & Disturbance, Wish, Self knowledge, Openness, Unconsciousness.

M1920. Sun. 9/6/1970 Barn, Lunch/Coffee. Detailed, pp 10-20/28.

Relationship between 'I' and 'It' in terms of a balance or equilibrium. Feeding of 'I' with wish, feeding of 'It' with information about oneself. Disturbances in equilibrium explained: when there is too much wish going to 'I' or when 'It' is not open. Holding on to unconscious states and preventing 'I' from functioning explained as causing sadness for 'I': too much life energy going in the direction of unconscious existence. Personality afraid of dying, afraid to give up unconscious states, of wishing to suffer or be disturbed, all of which prevents one from Working, prevents 'I' from existing.

Equilibrium/Balance

between Consciousness & Unconsciousness; & Working together, Band of twilight, Sun, God & the Devil.

M1514. Fri. 1/3/1969 San Francisco, Group IV. Some detail, pp 8-11/11.

Man's place explained as being in a band of twilight or hope containing Consciousness, Conscience, and a loosening from ordinary life; one is between Consciousness and unconsciousness -- the Sun and rain, God and the devil, infinity and finiteness, positive and negative, life and form -- but being between them prevents their meeting, allowing for a unity in which God and the devil become One, both converted into the wish for growth. The aim of a man described as being in full Sun, casting no shadow and disappearing without further finite form, with life alive and existing, the body having a central point that is dependable and never changes, the mind realizing that Karatas exists as something different than the mind just thinking.

Equilibrium/Balance

between Outer & Inner life; & Opposing forces meeting, House with colored vs clear windows, Enneagram.

M1551. Sat,Sun (3/16). 3/15/1969 Barn, Sat/Sun. Detailed, pp 2-4,6-10/14.

Opposing forces acting upon one discussed in relation to outer and inner life and the point of equilibrium of such forces, with positive toward essence, solidity, and light, negative toward being lost in one's reactions to outer life, in darkness. Difficulty of living totally inside and also totally outside, that inside one builds solidity, outside one loses oneself; two forces draw one to inner life and two to outer life; for each, one comes from oneself, the other from outside (does not belong to one). The need to counteract opposing forces by living at the point of equilibrium of outer and inner life, which is where they meet (not at the surface, but somewhere inbetween them). Analogy of a house with windows that should be clear, not colored by how one is to the outside world (with coloration, one looks out through colored light; also, others see you as reflected light rather than inner life). Discussed in relation to the Enneagram as spiraling upward toward the apex of a cone with essence and inner life, downward, toward the nadir, with outer life; explained as Solomon's seal (star of David).

Equilibrium/Balance

between Outer & Inner life; & Place of man inbetween Lower/higher, Ordinary life, Participation, God.

M1530. Fri. 1/31/1969 Westtown, Group IV. Detailed, pp 1-7,10/11.

Finding out what one really is and one's place on Earth explained as difficult to know; this requires living and Working with all the influences and obstacles that come one's way as a means to reach spiritual life or a higher level, in balance inbetween lower/higher; down/up; outer/inner; paying the Devil/paying God; no interest in the form (a form of freedom)/wish to grow as aliveness of 'I'; involution/evolution; surface/essence; Negative/Positive Absolute; dark/light. Similarly, Participation explained as using one's opportunities in life as a means to remind 'I' to exist and wish to be fed; what matters is the presence of forms of life, not the form itself. Mention that in going up towards God, one must settle once and for all what one is leaving, remain in equilibrium knowing the Earth is in darkness and light at the same time, like oneself.

Equilibrium/Different levels, Chemical-like (substrate/product)

between Centers & 'I'; & Fusion of bodies, Martna/Spirna/Okina.

M1455. Tues. 8/27/1968 Boston, very Brief, pp 31-32/40.

The fusion of the three bodies into One briefly mentioned as producing 'I', an entirely different entity in which the three bodies play no part although at any time one can go back to the components; compared to the change from solid to liquid, going back and forth around the melting point, with two sides, and likened to Martna, Spirna & Okina fusing together as described in the purgatory chapter.

Equilibrium/Different levels, Chemical-like (substrate/product)

between Centers & 'I'; & Neutralizing force, Chemical-like conversion factory, Stepwise evolution.

M1680. Sat,Sun (9/27). 9/26/1969 Land, Sat/Sun. Some detail, pp 15-21/21.

[Part of a detailed discussion of the neutralizing force as different from positive and negative.] Discussion, that without Work producing a neutralizing force, the positive and negative affect us unconsciously as contrasting forces with conflict between feeling & thought, one or the other usually winning out (one is "third force blind," identified with positive and negative, never getting anywhere). Discussion, that with Impartiality as the neutralizer and submitting to the influence of both positive and negative influences but not being directly affected or identified with either, this allows 'I' (not the personality) to Work as an ambassador from God: when 'I' is present, a chemical-like conversion factory functions because the 'I' wants to be connected with above; in a stepwise evolutionary process, the neutralizing force experienced on Earth becomes negative (this is because man comes from below), a higher level positive, and a new neutralizing force is created in a stepwise, vertical evolution; the factory converts the knowledge of Work into understanding, which is consumed by a Conscious man. The machinery of the factory will not work without 'I'.

Equilibrium/Different levels, Chemical-like (substrate/product)

between Centers & Spiritual Being; & Triunity, Chemical conversion, Stepwise growth, 1-3-2 process.

M1170. Mon. 4/10/1967 Seattle, Group III. Detailed, pp 13-16,18,22-23/25.

[Part of a detailed Introductory tape.] Creating something Objective, with spiritual Being, described as the result of an effort involving the mind, body, and feelings, the three united (triunity) and combining, as in a chemical reaction, to create a new product as a Oneness of oneself. Growth to different levels described as stepwise or quantal, the higher level pulling one up vertically to a different horizontal plane; example given: with the Soul as '3' (mind, heliocentric, the Sun), Kesdjan as '2' (wish in relation to God, planetary) and the body as '1' (one's manifestations as servant, Earth), reaching with '1' for '3,' settling for '2' (1-3-2), which is between '1' and '3,' then 2-4-3, etc. With Work, finding one's place in relation to His Endlessness, Magnetic Center, and existence with a united effort of the three centers; they exist on one side of the reaction, spiritual Being on the other, in equilibrium (arrows go both ways).

Equilibrium_x/Different levels, Chemical-like (substrate/product)

between Separate & Fused Centers; & $2H+O < \leftrightarrow H_2O$, higher Being, Inner vs. Outer life, 'I' totality.

M1748. Wed. 1/7/1970 New York, Group III. Some detail, pp 9-13/23.

Discussion of inner life as one's Being, the level of which first depends on how much the three centers agree as part of outer life, then a unity functioning with no disagreement (complete only when all centers are themselves complete), finally a fusion of centers into One with 'I' representing the totality of oneself as a higher level (or, the Sun on one, a light from within). One's Being explained as dependent on 1) how much each center gives a Oneness to the entity; or 2) a fusion of centers into One to become a new product or state at a higher level (e.g., $2H+O \leftrightarrow H_2O$, still on Earth but not subject to its laws).

Esoteric Knowledge, see:

Knowledge (Esoteric)

Esoteric Literature, see:

Book Reference

ESP, see:

Extrasensory Perception

Essence, see also:

All & Everything--Terms (Atlantis, Various)

Inner Life

All & Everything--Terms, Anulios

Magnetic Center

Essence_x

Properties of; & Personality, Lights of Karatas.

M1437. Mon. 7/29/1968 New York, Group I & II. Detailed, pp 6-12/45.

Personality/Essence as a line moving away from the surface toward the center, reaching a point in relation to Objectivity that is "above" or of "no return" as the brain experiences the Lights of Karatas. Reference to color in relation to personality and essence.

Essence_x

Uncovering; & Feelings vs. emotions, Laziness, Heart.

M1415. Wed. 6/5/1968 New York, Group III. Brief, p 18/25.

Relation of essence to divine impulses. Part of a more detailed discussion of changing of a feeling into an emotion to break laziness and the heart as being distinct from both feelings and Conscience.

Essence_x

Uncovering; & Work, Acceptance.

M1518. Wed. 1/8/1969 Sante Fe, Some detail, pp 38-41/45.

Questioner wishes to increase experience of feeling closer to something more essential. Response centers around necessity of Work and acceptance of whatever I am now. Explanation of proper attitude to have toward such a state in oneself.

Essence_x

vs. Personality; & Bondage, Conflict, Humility.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Concise, pp 7-9/25.

Recognizing, as does Ivan Osokin, that bondage to personality does not lead to essential values, prevents one from giving to one's essence. Conflict between personality and essence; can't see differences between. Need for humility, need to overcome one's unwillingness to give up the manifestations of one's personality.

Essence_x

vs. Personality; & Superficiality.

M2506 (Seminar #7). Wed. 12/18/1974 Barn, Seminar series. Concise, pp 7-8/37.

How to distinguish essence from personality. Measuring essence in relation to superficiality.

Essence_x/Essential Essence_x

Manifesting; & Group center(heart)/periphery(solar plexus), Not camaraderie, Labor of love, Physical work.

M1662. Sat. 9/6/1969 Barn, Lunch/Coffee. Detailed, pp 2-12, 16-18/18.

Discussion, that in contrast to the more superficial, solar plexus-based periphery, within the center of the Group there is less emphasis on being 'nice,' ordinary camaraderie, friendship, or negativity and gossip, and more on the atmosphere, aliveness, positivity of aim, essentiality (Magnetic Center within) and realization of existence needed to maintain the Group, which comes from the heart. Necessity that those in the center have unity and discipline to counteract disturbing influences (e.g., mental sickness, 'rotten apples'). Belonging in the center explained as manifested in 'labors of love' and persistence (e.g., the entire 1500 series resumed by someone) and that Workdays are not just for outer form and accomplishing tasks, for which the Barn has no meaning (e.g., it is justifiable at times to lean on a shovel to contemplate why one is shoveling, to saw slowly), but also for manifesting love for doing things right, gratitude to God for being active, and essentiality -- although in the background, His Endlessness is manifested on every page of All & Everything. Judgment of the periphery mentioned as possible only from the center, but tolerance is needed (we all live there at times).

Essence_x/Essential Essence_x

Need for; & Feelings, Relationships, Anulios, Atlantis, Moon, Transapalnian Perturbations.

M1529. Wed. 1/29/1969 Boston, Some detail, pp 18-28/28.

Essence related to Atlantis. Relation between Atlantis and the life of a person. Using one's feelings to deepen one's feelings. Need of essential quality to establish relations with people, to continue Work on oneself. Anulios, Atlantis, Moon and their relation to the three Transapalnian Perturbations.

Essence_x/Essential Essence_x

Need for; & Friction, Life, God, I am, Payment, 6th & 7th Senses, Abrustdonis & Helkdonis, Silence.

M2200. Sat., Sun. 1/20/1973 Westtown/Barn, Group IV, Lunch. Detailed, pp 7-8, 11-19, 26/27.

[Part of a detailed discussion of the purpose of Work.] Realizing that one's Karma exists as bondage within one's essential essence, and that life requires freedom; this is more important than any information about oneself from psychology, astrology, etc. Work defined as wishing and being willing to enter essential essence, using friction to remember life and to find out the essential essence of one's Being, where there is joy, God can be heard, and the knowledge of bondage changes into the understanding of one's Being. Through Work and prayer (how can 'I' tell me how to become free from this world?), removing layer after layer of a protective coat until one sees what one is and is not ashamed. Paying by remembering one's nature (not allowing what you are to stop you from Work) and using what one is in essential essence -- I am what I am -- to develop two new sense organs using sex energy and breathing to feed Keshjan and Soul, with Helkdonis and Abrustdonis belonging to the essential essence of these centers. Silence as a state of 'I am' rather than 'I wish to grow up.'

Essence./Essential Essence.

Properties of; & real Self, Depth, Truth, Solidity, Inner life, Magnetic Center, Central point of life, 'I'.

M1605. Wed. 6/18/1969 New York, Group II. Detailed, pp 6-8,10-16,18/34.

[Part of a detailed explanation of the place in Work of remembering one's real Self.] Essence defined as going deeper (e.g., from the heart, a life or death question); more truthful; longer lasting (more solid and dependable, less disturbed, not lost so easily -- with Work an 'absolutism' begins that is not affected by the outside world); more one's own; having more inner life; a place within that is less spoiled by education and acquired characteristics (what one was like at a very early age). Inner, inner life defined as what is essentially oneself (real Self); one's life within as Magnetic Center, the central point which really makes one alive and from where life spreads over the body; an experience of a moment of life that one never forgets. Explanation, that getting in touch with one's real, essential Self involves the same effort as creating an 'I' -- one's life when it started on Earth and what is created as 'I' are the same; the highest conceivable or deepest wish and the purest form of mental functioning are used to see through one's ordinary self to Observe life and the ultimate truth of one's Self as life existing (this is Objectivity, because the form represents subjectivity).

Essence./Essential Essence.

Three-centered result (two kinds); & Unity of three vs. Fusion into One, Being, Digestion, Energy.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Detailed, pp 9-27/27.

Two 3-centered results (unity) described: 1) Toward essence -- all of one, whole; not haphazard -- the centers connected in trying to become a homogeneous entity as part of one's Being, each center having a task regarding the others; this attempt important for meetings and Movements; and 2) Toward essential essence and understanding life; influenced by 'I' or God; the centers fuse as One in one's Being and connect with Magnetic Center (the only place where there is no form); one loses oneself, the accent not on the centers but on all life existing. Explanation, that the first unity is selfish, belongs to the total personality and rules 1-3 of Objective Morality; the essential qualities remaining after each center has extracted food for itself (e.g., going to stomach, intestines, intellect, feeling, sex) described as death ('Si-Do'), wish as Man No. Four, and guidance in Observation (life in form, the form transparent). The second unity concerns one's nothingness, fulfilling rules 4-5 of Objective Morality using a momentum produced by the energy released with fusion into One -- exothermic.

Essence./Essential Essence.

Uncovering; & 2nd Perturbation, Emotions, Magnetic Center, Being level, God, Conscience, Grace.

M2105. Sat,Sun (3/5). 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 16-20,24-25/25.

Growth of feeling and thinking bringing understanding that sincere interest in one's essence, covered up by the 2nd Transalpanian Perturbation, has more value than interest in one's manifestations. Essence, in one's emotional center, becoming the purpose of one's life to examine, ponder about, and develop; spiritual life entering one's brain with more certainty as intuition. Realization that essential essence, life force, not subject to the laws of Mother nature; it is timeless, between Man's past memories and future anticipations. Magnetic Center within as a higher level of Being with which one relates to God, the Universe, to Mankind. In relation to Conscience, praying to one's Magnetic Center for better understanding of one's behavior in one's activities, asking for forgiveness and for grace and then seeing if one is grateful.

Essence./Essential Essence.

Uncovering; & One's heritage or coatings, Hanbledzoin, Kesdjan, Chief Feature.

M1020. Mon. 8/1/1966 New York, Group II. Some detail, pp 34-39/39.

What is essence of one's heritage. Influences on one: biological, astrological, sociological. Necessity of uncovering coatings to find essential essence. Formation of Hanbledzoin for Kesdjan in relation to essence. Finding Chief Feature as motivating force.

Essence_x/Essential Essence_x

Uncovering; & Pondering, Emotions, 6th & 7th Sense Organs, Sex energy, Magnetic Center.

M1509. Sun. 12/29/1968 Portland, Detailed, pp 3-9,14-21/23.

Essentiality described as a property of each of the three centers, connected to pondering by the mind and deepening of feelings into emotions that are away from oneself; this involves the development of the sixth and seventh sense organs in the physical body. Discussed in relation to Helkdonis and Abrustdonis, which are, as magnetic qualities, the highest forms of sex energy. When Being becomes innerly essential essence, Consciousness and Conscience within can manifest what I am through the body, using Will.

Essential Essence, see:

Essence/Essential Essence
Advanced Perspectives

Being and
'I', and Magnetic Center

Self, real Self
Self Remembering (one's real Self)

and

All & Everything--Terms, Anulios
Astrology and

Inner Life
Magnetic Center

Eternity, see also:

Death, and Eternity

Eternity_x

and Life after death, Soul, Magnetic Center.

M2586. Sat,Sun (6/22). 6/21/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 4,6,8,11-16,22-23/24.

[Part of a detailed discussion of questions that arise in relation to death, life after death.] Questioning of concepts of eternity. In relation to Work as preparation for Soul, something that could survive death, the possibility of continuation of life. Eternity as without description or dimension. How to imagine life after death; imagining a Soul which is eternal. Magnetic Center described as what will survive death; where it is, how to reach it.

Etherogram, see:

All & Everything--Terms, Etherogram

Evening, see also:

Morning, Using for Work

Tasks--Specific Tasks, Sleep: Before going to sleep

Morning: Early morning and real Self

Evening_x

Using for Work; & Morning, "I Am", Prayer, Sun, God, Magnetic Center.

M1176. Thurs. 4/27/1967 San Francisco, Group I. Some detail, pp 14-17/18.

[Part of a detailed discussion of struggling against oneself, developing new facilities, and striving to live in constant light.] Preparing the evening before to Work first thing in the morning. Realizing that 'I' is God and God is all-present, and that 'I' never sleeps -- it's just that we don't know it when we are in the dark. Saying "I Am" as a prayer before going to bed at night in order to have 'I' continue to exist during one's sleep, using breathing with "I" as a contact with one's outside world (God, an atmosphere) and inner world (Magnetic Center, the Sun within), "Am" as a vibration in the chest that affects one's heart -- God lives there -- so one knows intuitively that one exists.

Evil, see:

God (and the devil)

Good and Evil

Evolution_x

and Biology, Great & Mother Nature, Stepwise change(of Atoms, States of Consciousness, Being),Centers.

M1507. Fri. 12/27/1968 Seattle, Detailed, pp 9-13/27.

Definition of mutation, process of evolution. Work discussed in relation to Great Nature and Mother Nature. Discussion of relation between biological evolution and mutation. Description of evolution, change from unconscious to Conscious state, as stepwise change; comparison with structure of atoms and molecules. Comparison of physical-sleeping state to waking-sleeping state to Conscious state. Discussed in relation to levels of Being, Infinity, experience of freedom, three centers.

Evolution_x/Involution_x

and Earthquakes, Suffering, Cosmic ray, Kundabuffer; Growth of Man.

M1594. Tues. 5/27/1969 San Francisco, Group II. Some detail, pp 1-9/25.

Disturbances, earthquakes, destruction, suffering on Earth explained as a result of the evolutionary/involutionary process, the place of the Earth in the Cosmic Ray. Implications for Mankind and its development, role of Mankind on Earth. Also discussed in relation to Kundabuffer. Two functions of Work: the destruction of subjectivity and the creation of Objectivity.

Evolution_x/Involution_x

and Ray of Creation (Purgatory chapter), Ordinary life, Kesdjan, Soul, Trogoautoegocratic process.

M.29. Sat. 7/20/1957 New York, New York City. Some detail, pp 7-9,17,29-32/34.

[Part of a detailed discussion of the Purgatory chapter.] Discussion, that just as His Endlessness discovered the need to free Himself from Heropass by creating the Cosmos, we discover the need to create the Cosmos within with Kesdjan and Soul bodies to prevent us from being eaten up. Evolution and involution explained as both involving Rays of Creation, but that the evolutionary ray -- pulling ourselves up -- is impossible to understand in an ordinary sense (we can only comprehend it when we are Conscious) because it is contrary to the involutionary ray that we are engaged in. Mention that before the Law of Seven was changed and all divisions were equal, one could go up or down the scale as one wished, but when it was changed to Trogoautoegocrat certain difficulties were introduced and the Law became dependent on outside conditions. Importance of realizing that by being in ordinary life one is already part of the involutionary process, helping to maintain the Moon, but if one's obligations on Earth are fulfilled Consciously, with Kesdjan and Soul and Anulios, enough can be saved for an evolutionary process at the same time.

Evolution_x/Involution_x

and Ray of Creation, Tonal scale, Heptaparaparshinokh, Sun Absolute, Crystallization.

M2492 (Seminar #2). Wed. 11/13/1974 Barn, Seminar series. Some detail, pp 26-29/35.

Explanation of Involution in terms of Rays of Creation emerging from Sun Absolute. Law of Involution results in crystallization on Ray in accordance with tonal scale and Heptaparaparshinokh. The further away from Sun Absolute, the more bound, more subject to destruction by time, farther away from Infinity, eternity. Evolution as effort to decrystallize, to reach Sun Absolute, counteract unconsciousness by substituting Consciousness. Wish to evolve counteracts Involution.

Exact Language, see also:

After-Meetings

Definitions

Communication, of Work

Exact Language_x

Need for; & All & Everything (unfamiliarity), Observation, Moment, 'I', Alertness.

M1703. Wed. 10/29/1969 New York, Group III. Some detail, pp 10-15/31.

Purpose and value of Gurdjieff's use of unfamiliar words in All & Everything. Need for exact language. Problem with words like: Observation, moment, 'I', alertness. Inexact language frequently a cause of confusion in Work.

Exact Language_x

Need for; & Answering questions, Group Nucleus, Impartiality, Awareness, 'I'.

M2017. Sat. 5/1/1971 Westtown, Group IV. Some detail, pp 6-9,20-22/23.

Critical attitude toward exact language, danger of not using an exact language. Principles of Work expressed in certain words. Difficulty choosing words, answering at a person's level. Responsibility of group nucleus in describing Work; Impartiality, Awareness, 'I'. When talking about Work, Impartiality must be there. Awareness: Impartial something on part of little 'I'. Work must be clearer. Moment of Awareness: consider yourself -- "I Am".

Exact Language_x

Need for; & Gurdjieff system, Experience, Meetings, After-meetings.

M2001. Sat. 2/13/1971 Westtown, Group IV. Some detail, pp 12-14/19.

The Gurdjieff system requires an exact language. Experience is the best teacher -- little 'I' talks to me. The necessity of talking at meetings about exactly what is 'I', the creation of 'I'; talk at Monday meetings about 'I', not ordinary life. At after-meetings, the need to come to conclusions, to use exact language, research. [The first 11 pages is a detailed description of 'I' and discussion of the development of 'I'.]

Exact Language_x

Use of; & Awareness, Alertness, Aliveness, "Seeing oneself", Impartiality, Moment.

M1807. Tues. 3/24/1970 Barn, Group I. Detailed, pp 8-15/33.

Difficulty in language used answering questions. Specific reference made to using Awareness, alertness, aliveness, "seeing oneself", Impartiality, moment -- how these concepts should be talked about. Specific explanations of the above, and discussion of importance of keeping concepts clear. (Part of a more detailed discussion on how to answer questions, importance of seeing how answer is received by listener, requirements for listener to be open.)

Exact Language_x

Use of; & Exercises, All & Everything.

M1439. Sat. 8/3/1968 Seattle, Concise, pp 18-19/27.

Mr. Nyland tells of Gurdjieff asking him to repeat an exercise word for word, in the exact way as given. Use of unfamiliar words in All & Everything so there is no chance of reinterpretation in the wrong way. Attending to Work (and Sensing, "I Am") in the right way, in an exact direction.

Exact Language_x

Use of; & Group leaders, Subject Index, Mr. Nyland's material.

M1460. Tues. 9/10/1968 New York, Group I. Some detail, pp 1-8/35.

Development of an exact language discussed in context of having subject index, transcriptions, the use of Mr. Nyland's tapes, and the meaning of a research group. Usefulness of material to small Group II leaders.

Exercises, see:

Breathing	"I Am"	Sensing/Feeling
Draining/Draining Exercise	"Lord, Have Mercy"	Unrolling the film
Exercises/Task, Miscellaneous	Sensing/Sensing Exercise	

Exercises/Task, Miscellaneous

Arms & head (Dervish); & 'I' & 'It', Benevolence, Life flow, God vs. Devil, Equilibrium, Relaxation.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Some detail, pp 23-27/27.

[Part of a discussion of the Benevolence of 'I' as the 'linkage' between 'I' & 'It', a consideration of God in ordinary, unconscious states.] Explanation of the whirling dervish dance. Because of the Organ Kundabuffer, the connection with Anulios is lost and life is stagnant ('I' registers one's aliveness, not the form), with behavior forms constantly interfering with the growth of Magnetic Center and covering Anulios; these forms defined as the Moon, between the Earth and Anulios. Exercise given, to use the head, arm, and hand positions of the Whirling Dervish for one minute to allow energy to flow from the right hand (up at the wrist; receives energy from above, a higher force) through the left hand (down at wrist, energy disappears into lower regions and satisfies the devil) in order to become more sensitive to life flowing between higher and lower, with man inbetween (with triunity, in equilibrium, at peace, state of grace, 'I' and 'It' separated, going toward God). Then, at the bottom of the spine -- where Kundabuffer once was and where Magnetic Center starts to grow -- Kundalini flows up. Necessity to relax.

Exercises/Task, Miscellaneous

Arms outstretched, head; & erect posture, Prayer, Essence, Higher food, Gong (fundamental tone).

M1604. Tues. 6/17/1969 Firefly House, Firefly (FF I-1). Concise, pp 11-12,16,18/18.

[Part of a discussion that a person in Work is in the process of standing straight instead of bent over, pointing toward God instead of down.] Mention of the need to know how to pray, allow God to see one by lifting the veil that separates one from God by realizing one's nothingness so the essential parts of oneself remain for Keshdjan, the essential essence parts for Soul. Exercise (task) given, when one gets up in the morning to adopt a posture of standing straight, head lifted up toward Heaven, arms stretched out, wishing for something higher: one can then become an antenna through which God will help, receiving food that belongs to a higher level. Suggestion also given, to strike a fundamental tone 'Do' in the morning that one hears like a gong in a temple, the overtones of which can be applied throughout the day to give one constancy and help.

Exercises/Task, Miscellaneous

Arms outstretched; & One's place between 'I' & Magnetic Center united, Come to oneself, Higher living.

M1629. Sun. 7/20/1969 Barn, Lunch/Coffee. Some detail, pp 5-8/31.

Exercise given to reach and touch 'I' with one arm & hand, extend the other to inner life and contact Magnetic Center, the two becoming united in oneself existing inbetween them with the arms acting as antennas for energy all around and an inflow and distribution of energy that produces inspiration in the body, mind, and feelings; purified by mind as Consciousness and born in Conscience, a contact is made between what one was before birth and what one wishes after death, which is what God wishes one to be; come to oneself, relax and stand still, breathe slowly as a pump to contact a higher form of living, with humility, one's nothingness, asking God for help: "Lord, have mercy."

Exercises/Task, Miscellaneous

Arms outstretched.

M1011. Mon. 7/11/1966 Seattle, Brief, pp 16-18/29.

Don't be lazy, move your body. Draining -- usefulness of, not description. Exercise of standing with arms outstretched.

Exercises/Task, Miscellaneous

Changing voice; & Deepening feelings into emotions, Being joyful.

M2506 (Seminar #7). Wed. 12/18/1974 Barn, Seminar series. Concise, p 4/37.

Use of voice to deepen feelings into emotions: start by using voice to express feelings. Experiment with different people by changing tone, emphasis. Bringing emotions more into Work attempt: be joyful.

Exercises/Task, Miscellaneous.

Fists; & Coming to/collect oneself, Will, Conquer Zilnotrago, Magnetic Center/higher presence.

M1524. Sat,Sun (1/19). 1/18/1969 Barn, Sat/Sun. Concise, pp 6-8/10.

As part of a discussion of taking a definite position regarding Zilnotrago by making the feeling center, which is distributed all over the body, more of a unit, task given to close and open one's fists as a means of coming to oneself, intentionally attempt not to let Zilnotrago work itself out: For a right-handed person, have the closed right fist contain ordinary life as one's feeling states collected into a unit; with the closed left fist, feel the pressure of it as containing Magnetic Center or something precious, a higher presence, then open it and allow what is released to uplift one.

Exercises/Task, Miscellaneous.

Four Relationships (private, personal, professional, mankind), Drinking to; & God, Love, Aim, Law of 4.

M646. Wed. 9/16/1964 New York, Lunch. Detailed, pp 11-16/30.

Exercise given of drinking a cocktail sequentially in four parts, receiving energy from four different fields or forces, for four parts of one's life, each time becoming Aware of oneself drinking (becoming neutral and letting go between each attempt): 1) toward oneself (private life, a relationship with a higher force, toward one's Conscience, God); 2) toward those one is close to (personal life, an attitude of affection, well being for them); 3) toward acquaintances (professional, why one went to the gathering, everyone there for an aim or purpose; approaching someone with a purpose in mind); 4) toward humanity; Mankind, being a human being like everyone else, mechanical, a type; having no right to show, or have others deal with, one's own state, e.g., anger, feeling only that they are alive and struggling, loving them and mankind just for that. Taking oneself in quarters, in steps, related to Law of Four (as with the Law of Seven, deals with phenomena) and All Quarters Maintainer: dividing, then building until one reaches unity. Mention that the value of the exercise is in trying to behave in relation to one's surrounding so one can extract what's useful from it.

Exercises/Task, Miscellaneous.

Four religions (Buddhism,Tibetanism,Christianity/Judaism, & Mohammedanism); & Sensing, "I Am".

M646. Wed. 9/16/1964 New York, Group IV. Concise, pp 16-18/30.

[Part of a discussion of the Law of Four.] Description of an exercise to receive certain forms of energy that can help one to Work: while being Awake, to the extent that we know the religion, to Sense and make a connection with the history and presence in the universe (like a cloud) of Buddhism (right arm), Tibetanism (right leg), Christianity (left leg, includes Judaism), and Mohammedanism (left arm), saying "I" to establish the relationship, "Am" to seal it within. [[Note: There is a Stavelly sitting dealing with Sensing and Lord Mohammed, Lord Buddha, Saint Lama, Lord Jesus Christ, and Lord Moses -- see Exercise compilation.]]

Exercises/Task, Miscellaneous.

Head & Heart; & Conflict, Mind & feeling, establishing Equilibrium.

M2403. Thurs. 5/9/1974 Barn, Lunch. Brief, p 14/32.

[Part of a Question & Answer tape.] In relation to question about too much friction, conflict, disturbance, establishing an equilibrium, with partnership of mind & feelings, by doing things with one's head and heart (example, talking to one's children).

Exercises/Task, Miscellaneous.

"I wish," "I can," "I am"; & Intention, prayer, Use of energy.

M1403. Mon. 5/13/1968 Boston, Brief, pp 22,26-27/38.

[Part of a short answer, that there are many ways to use one's energy for Work, including intentionally imagining or hallucinating, intentionally praying.] Description of prayer for intention: Saying "I wish," "I can," "I am" three times each, emphasizing "I"; the third time excluding everything but me (it is me). Explanation, that one starts with a state of determination, wishing absolute data about oneself coupled with wishing to grow: "I wish, I do," "that what I am exists, then I do," changing dissatisfaction into positivity, finding God (reference to Kierkegaard).

Exercises/Task, Miscellaneous

Mantra, "I Am Now"; Described; & Simplicity, Reminder, Breathing.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Some detail, pp 27-28/30.

"I Am Now" mantra as reminder, bringing one closer to wish, simplicity. 1) Say "I": what you wish, a relation between Man and God; 2) Say "Am", existence as body; 3) Say "Now": freedom from time, space, feelings, thoughts. Connected with breathing: say "I" at end of inhalation, "Am" at end of exhalation, "Now" at end of breath cycle.

Exercises/Task, Miscellaneous

Mantra, "I Have A Body"; & Gurdjieff, Orage, "I Am".

M1439. Sat. 8/3/1968 Seattle, Concise, p 20/27.

Brief mention of Orage suggesting to people to say the mantra, "I Have A Body" in the same way as Gurdjieff suggested to people to come to themselves and to say "I Am" -- physical body exists for a definite purpose: I exist, this I Am, this is a body. (Part of a detailed explanation and description of Sensing exercise -- pp 1-21.)

Exercises/Task, Miscellaneous

Place of 'I'; & New people, Reality of oneself in Center.

M1431. Tues. 7/16/1968 New York, Group I. Brief, pp 13-14/30.

Mention of giving an exercise given to newer people in Group II, to place 'I' by relating it to the movement of 'I' from the surface to inside, encountering the reality of oneself in one's center; this and Draining can be useful, but Sensing should not be given for a long time.

Exercises/Task, Miscellaneous

Rising from bent position; & Emotional state.

M1473. Sat, Sun (10/13). 10/12/1968 Barn, Sat/Sun Lunch. Concise, pp 9-11/11.

Given for purpose of producing emotional quality in one: Bending down, coming up slowly; facing sky.

Exercises/Task, Miscellaneous

Sit in silence with others; & Draining, Group unity, Being, Positivity (no Negativity), sub vocal Counting.

M1615. Tues. 7/1/1969 Firefly House, Firefly (FF I-3). Concise, pp 1-2, 4, 14-15/15.

Exercise given at the beginning and end of the meeting (about 8 min of silence is recorded) to do the task given the previous week (M1611). People instructed to sit for 5 minutes and Drain, particularly thoughts; to relax and reduce muscular tension, have a wish present, eliminate negativity or anything that will disturb others so that inner life, positivity, and Being take over rather than ordinary life.

Suggestion given, to count sub vocally, 1 to 4, 4 to 1, 2 to 5, etc. like in the Counting Movement.

Explanation, that one must prepare for Intentional Suffering; it concerns oneself only, but when done in the presence of others, there must be no negativity, either toward another or oneself.

Exercises/Task, Miscellaneous

Sit in silence with others; & Emotions, Highest level in one, Waking Up, Draining, One with life, God, Love.

M1611. Tues. 6/24/1969 Firefly House, Firefly (FF I-2). Concise, pp 6-8/35.

Task given, as part of Intentional Suffering, to take 1/2 hour -- really, 1 hour (Gurdjieff mentioned that if one were Awake for 1 hour, one would know what one is and what is ahead) -- to have one's emotional state linked up with the highest possible for oneself; to sit with a small group of people without speaking and be Awake as often as possible; preparation by Draining and becoming One with life, one's emotions (not feelings; the greatest depth one is capable of, which is God) divided over the entire body, with each cell connected to life. Explanation, that with the Silence of Kesdjan, something is active that is not active in ordinary life: one's heart is in each cell, and one can love mankind as brothers and sisters. If this task is not done with the heart, don't do it.

Exhalation, see:

Breathing

"I Am"

Existence, of Oneself_x

Experience of; & Impartiality.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Brief, pp 21-23/29.

With Work, the issue not really experiencing one's existence (everyone does) or existing nearer to the present. Rather, the issue is Impartiality, Impartial facts. The purpose of Work, to create two separate, parallel lines -- Consciousness and unconsciousness -- with Impartiality most important, even more so than Awareness or 'I'.

Existence, of Oneself_x

Experiences of; & Inner existence, Magnetic Center, Essence, God.

M1407. Tues. 5/21/1968 New York, Group I. Brief, pp 22-24/27 (7 min)

Trying to find a voice that calls little 'I', an essential part from which to Work. 'I' and Magnetic Center, Magnetic Center and inner, inner existence. God and cleaning up one's ordinary life, doing away with one's ordinary life.

Existence, of Oneself_x

Realization of; & Life, Wish, Emotions, Day of austerity.

M961. Tues. 4/5/1966 New York, Group I. Some detail, pp 3,16-17,19,22/22.

[Part of a detailed task to take a day of austerity, emotions as central to Work.] Life as related to one's Soul, higher forces. In realizing one's existence, life demanding expression so phenomena can change into reality of Being. Importance of something emotional responding to one's existence, grateful for life, realizing one is alive, "I Am." Magnetic Center as equivalent to life within.

Existence, of Oneself_x

Realization of; & Moment, Nondimensionality, Magnetic Center.

M2499 (Seminar #4). Wed. 11/27/1974 Barn, Seminar series. Some detail, pp 13-16/35.

[Part of an ABC/Introductory tape.] Concept of the moment in relation to concept of time; realization of one's whole existence in flash of a moment. Limitations of our concepts of space and time connected to dependence on five sense organs.

Existence, of Oneself_x

Realization of; & Waking Up.

M1408. Wed. 5/22/1968 New York, Group III. Brief, pp 4-5/25.

Definition of Waking Up: realization of existence that is not part of one's unconscious state.

Exothermic, see:

Energy, Use of (Production)

Experiences, see many key words or cross references. For example:

Accidental Experiences, Awareness, Consciousness, Conscience, 'I', Impartiality, Moment, Special (one

never forgets, accidental), Observation, Reminders (Prior Experiences), Recollection & Repeating Experiences, Self Knowledge, Sense Organs (the five, 6th, and 7th), Simultaneity, Spiritual

Experiences,

Unusual Experiences, Unity/Oneness, Work (Results of, Knowing one is Working; Despair and).

Experimentation, see also:

Amnes, *how I am*

Conditions, Creating/Using for Work

'I'

'I', Development of

Playing Roles

Soul Body

Three-Body Diagram

Experimentation_x

Described, Energy for; & Magnetic Center, Physical body, Will, 'I' and doing, Bottom of Spine, Change.

M446. Tues. 6/11/1963 New York, Group I. Brief, pp 15-16,20-21/27.

[Part of a detailed discussion of the mechanism of Work, the results of Work, Magnetic Center, and how one fits in.] The mind, heart, and body explained as being satisfied, respectively, by the ABCs (energy goes from Magnetic Center to Conscious mind, the Subconscious), Participation (energy from Magnetic Center goes to heart, from the point where the brain meets the spine, 'I' is fed by what I am), and Experimentation (energy goes from Magnetic Center to Will, via the bottom of spine; 'I' is fed by how I am; wishing to do things differently, not the line of least resistance; 'I' is fed by doing). With Work, our outer form and appearance hardly change (I remain the same); the change is from inside, by the Soul.

Experimentation_x

Described, Purpose of; & Acting one's characteristics, Imagination becoming reality, Not getting caught up.

M1613. Fri. 6/27/1969 New York, Group IV. Detailed, pp 3-7/18.

Experimentation is not mentioned, but it is explained: When the mind is looser or at rest, thoughts can play freely (like children play), think of the future, have clear concepts; with new perceptions in the mind, thoughts can rearrange so one can write a play where wishes and imagination become a reality instead of the state of present civilization; each thought or concept can become a person's characteristics, and these become actors or actresses which, rearranged in a definite way through pondering, create the reality of being Awake enacting a play on the stage of one's life; each personage or role has a definite function to fulfill under one's direction, and then one is not caught by surrounding conditions.

Experimentation_x

Described, Purpose of; & Inner & outer life, 'Fa' of Intellect, God taking over, Kesdjan body.

M2001. Sat. 2/13/1971 Westtown, Group IV. Brief, pp 10-11/19.

Observation, Participation and Experimentation as 'Do-Re-Mi' of intellectual body. Experimentation: enlarging one's experience in both inner and outer life. After the Experimental period, one crosses 'Fa' of intellectual body; the new body called Kesdjan starts with God taking over the little 'I'.

Experimentation_x

Described; & 'I' as Guide, from Inside Out, Impartial Criticism, Objective Morality, Changing oneself.

M2275. Sat, Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Detailed, pp 15-18,20-23/26.

[Part of a detailed discussion of the aim of 'I', including emotional development, Observation, Participation, and one's place as a neutralizing force.] After Observation and Participation, Experimentation described as the process where 'I' becomes a guide, where a judgment is made (Impartial Criticism) about how becoming the manifestations of 'It' are, gradually changing one's expressions (tone of voice, etc.) in order to become Conscious, Conscientious, and Harmonious. With Observation, 'I' has penetrated from the surface to Magnetic Center with facts of one's existence (going from the outside in, the form becoming transparent); with Participation, one becomes acquainted with the form (the expressions of the personality) while standing still within Magnetic Center, with no criticism; with Experimentation, going from the inside out. As a guide, 'I' represents a higher level of Being with 'It' becoming translucent and changing to correspond to the rules of Objective morality and what the Lord requires; being influenced by life from Above, the 'I' demanding that it stay alive.

Experimentationx

Described; & Aspiration, Inspiration, Silence, Openness.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Some detail, pp 26-32/36.

Relationship between Aspiration, Inspiration, Silence and the Experimental state; also in relation to octave -- 'Si-Do' of Kesdjan and 'Mi' of Intellect. Relation between Experimentation and being mentally and emotionally open to oneself and other people.

Experimentationx

Described; & Essential Essence, Silence, I am, Impressions, Dying to oneself, Will.

M2200. Sat.,Sun. 1/20/1973 Westtown/Barn, Group IV,Lunch. Brief, pp 19-20/27.

[Part of a detailed discussion of the role of essential essence, payment, and Silence.] With Silence, becoming open to all sorts of impressions outside of one's little world -- spiritual; of the solar system; from essential essence, the reality of one's Being; life in eternity -- with a sense of adventure, without limit (everything is possible). During the experimental period, becoming a child of God, completely free from any dogma, with Silence as the crystallization of one's wish to continue to Work, devoting all of one's thoughts and feelings to this aim; negating one's 'amness' and dying to oneself -- the first act of Will described as killing vanity, self love, jealousy, etc., so one can become free from Earth and make the impossible possible with 'I am.'

Experimentationx

Described; & Level of Being, 'I', God, Participation.

M2596. Thurs. 7/17/1975 Barn, Group I. Brief, pp 11-12/27.

[Part of a detailed discussion of Being in relation to spiritual growth, mind, feelings, seeing oneself.] Experimentation defined as having an 'I' present when changing one's motivations and behavior, also when applying what one is' in unfamiliar surroundings: how to Be in relation to God, not other people. Different from Participation, where one's 'I' is present during ordinary forms of behavior.

Experimentationx

Described; & Neutralizing force, Wish, Will, Life Conditions.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Brief, p 24/30.

Experimentation described as a state of 'Mi' in the development of the Intellectual body. Becoming aware of a neutralizing force, where a person can participate in life and still have enough wish for inner life, where Will becomes apparent. Facing what is, conditions as life presents them, exposing oneself to unfamiliar conditions, proving to oneself that 'I' can continue to exist.

Experimentationx

Described; & Place of 'I', Unfamiliar forms of life, Speck of dust, God, Life free & time dimensions, Being.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Some detail, pp 5-8,14-20/30.

Experimentation explained as 'I' teaching about unfamiliar forms of life within one's range, including other personalities, Organic Kingdom as a whole and one's proper place in relation to God as a small, humble speck of dust, in parallel also teaching, with the 'Sol-La-Si' of Kesdjan, feelings to become emotion about life existing in many different forms besides oneself. To understand life free from its form (manifestation) and in forms that are not one's own, life discussed in relation to the different dimensions of time, with life eternal and form limited (only form is destroyed): life in a horizontal plane described as all forms of life at this moment, including completely outside of one's own domain; life in a vertical direction as form from its beginning to end (e.g., a match starting in a forest, ending with its use); life solid as all forms of life at this moment from beginning to end. Explanation, that Consciousness and a higher level of Being are based on a wish for freedom coming from Magnetic Center, which enlarges one's capacity for impressions and emotion, including much more of life than occurs in unconscious selfishness and reactions to form, which start after birth.

Experimentation_x

Purpose of; & Changing conditions, Changing states; Reference to Orage.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Some detail, pp 13-18/33.

Discussion of changing conditions or changing one's states to increase the possibility of Waking Up. Examples given. Testing 'I'. Reference to Orage experiment of buying something out of a store window.

Experimentation_x

Purpose of; & Magnetic Center, Freedom from bondage, Gestation of Soul.

M2349. Sat, Sun (1/6). 1/5/1974 Westtown/Barn, Group IV/Lunch. Brief, pp 12,16/24.

[Part of a detailed explanation of Conscience, Magnetic Center, and the need for perspectives when in Work for some time.] Concerning the growth of essence toward Magnetic Center, Experimentation is described as part of a gestation period for freeing the Soul from bondage before it is born at 'Fa'. Experimentation is described as a period of adventure, where one learns the attributes of being Conscious and Conscientious and discovers one has much more available than originally considered.

Extending Work Attempts, see:

'I', Maintaining Work, Maintaining Attempts

Extrasensory Perception_x

Clairvoyance, vs. Work; & Intuition, Angels, Spirits, Life after death.

M1008. Tues. 7/5/1966 Berkeley, Evening. Some detail, pp 18-20,23-26,28/40.

[Part of a very detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] Although being mystically inclined or having intuition can be very useful for Work, there is a danger of forgetting to keep one's feet on the ground, believing that one does not need to go through all the steps of living on Earth. An angel described as jumping to a higher level whereas a Conscious person has done everything needed emotionally and on Earth, then enters Heaven. Experiences of spirits, clairvoyance, extrasensory perception, other worlds, belief in Heaven or possibility of God existing, described as belonging to a realm higher than that of the physical body (i.e., emotional,) but still subject to death although they belong to a different time scale -- existence sometimes 30,000 times longer than our physical life time. Although these experiences are not available to most people, one should be open to them.

Extrasensory Perception_x

Clairvoyance; & Sensitives, Other life/energy, Magnetic center.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Concise, pp 10-11/25.

Explanation, that as one lifts away from Earth through contact with one's Magnetic Center, one becomes more sensitive to the existence of, and receiving information from, other forms of life and that life is in all of oneself, a spiritual unfoldment similar to what occurs with 'sensitives' or clairvoyants -- people more sensitive to higher forms of life than on Earth, receiving information that flows through a channel -- except one is communicating with Magnetic Center as the essential essence of oneself through which higher energies and forms of life are expressed.

Eyes_x

Language of; & Emotions, God.

M1608. Fri. 6/19/1969 New York, Group IV. Some detail, pp 6, 14-16/16.

Discussion of the language of the eyes. Understanding the language of emotions, Silence -- placing more importance on the face (facial expressions) and eyes. When a person is touched emotionally it registers through the eyes; eyes used to express emotions; language of eyes as higher mathematics. "Walking in the eyes of God": one eye is Magnetic Center, the other is the little 'I', both focusing on one point, the physical body.

Eyes_x

Staring.

M1408. Wed. 5/22/1968 New York, Group III. Brief, pp 2-3/25.

How active staring can be a good way of Working, for it eliminates out of one's vision things that are usually recorded.

'Fa' Bridge, 'Fa,' see:

Enneagram (Meaning of)	Laws	Soul Body (Development of)
'Fa' of Intellect	Octave	
Kesdjanian Body (Development of)	Ray of Creation	
Three-Body Diagram ('Fa' bridge, 'Fa' bridge of Kesdjan, 'Fa' bridge of Intellect)		

'Fa' of Intellect, see:

Changing Oneself (and 'Fa' of Intellect)	Soul Body (Development of, 'Fa' of Intellect)
Silence (and 'Fa' bridge of Intellect)	Three-Body Diagram

'Fa' of Kesdjan, see:

Kesdjanian Body (Development of)	Three-Body Diagram
Magnetic Center	Time (and 'Fa' of Kesdjan)

'Fa' of Physical, see:

Man Number Four	Time (and 'Fa' of Physical)
Three-Body Diagram	

Facial Expressions, see:

Five Manifestations, Facial Expressions	Eyes
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Facts, see also:

'I', Self Knowledge	Personality (Tendencies)
Knowledge (Esoteric, Psychology, Spiritual)	Self Knowledge

Facts_x

Data about oneself, Tendencies, Personality.

M1406. Mon. 5/19/1968 New York, Group II. Detailed, pp 10-16/30.

Tendencies do not matter as long as they can be Observed. Using tendencies as reminder. Collection of data -- what is value of experience for me to be able to Work? Personality traits -- useful if they remind me.

Facts_x

Data about oneself; & Life/Form, Chemistry, Physics, Quantum Theory, Reality, Impartiality.

M2003. Thurs. 2/25/1971 Barn, Group II. Detailed, pp 5-18/28.

Discussion of collecting facts about oneself, accumulation of data; explanation of what facts are. Work compared to processes of perceiving dimensions, life in forms and space. The Earth as a sphere compared to electrons, atoms, and molecules in physics and chemistry. Work compared to quantum theory; use of Work as catalyzer in changes, transformations of oneself, psychological and cosmic chemistry -- references to Bohr's theory, Mendeleef's system, and Karma. Discussion of facts which are real vs. not real. Aim of Work as freedom from form through collection of Objective facts about oneself which are Impartial; through acceptance of oneself.

Facts_x

Objective facts vs. ordinary mind, thinking; & Truth, 'I', 'As If', Self knowledge.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Some detail, pp 6-8,11,14,19,21-24/30.

Creation of 'I': to find out truth of oneself since we are Subjective; neither mind nor feelings can give irrefutable facts. With thinking, facts are interpreted and compared with other thoughts, associations, descriptions. With Objective facts, facts remain as such -- no change, truth, can be verified by everybody. Scientific method as illustration. Use of 'As If' to establish fact of existence received by 'I': imagination becoming actuality by receiving impressions of oneself. Self knowledge as a foundation to build Consciousness, Conscience, Kesdjan and Soul: function of 'I' to Observe, give knowledge, Impartial facts, truth, acceptance, registered in state of Awareness.

Facts_x

Objective facts vs. ordinary mind.

M1447. Tues. 8/13/1968 Palo Alto, Group II. Detailed, pp 2-11/39.

How experience of Work differs from ordinary experience. Consciousness and receiving of Objective facts; ordinary mind remains subjective, but memory gives more reliable facts when the result of Objective Observation.

Facts_x

Objective facts; & Development of 'I'.

M1594. Tues. 5/27/1969 San Francisco, Group II. Concise, pp 11-13/25.

How 'I', as it develops, gives one Objective facts of oneself: description of the relation between Objective facts -- through the extension of the moment -- to acquiring facts of oneself.

Facts_x

Objective facts; & Emotional approach to Work, Intuition, God.

M1526. Fri. 1/24/1969 New York, Group IV. Concise, pp 2-6/18.

Mention that it is easier to define Impartiality intellectually because it's difficult to understand getting facts emotionally without judgment, but receiving facts is required regardless of the approach to Work. In discussing the emotional approach to Work, mention that Impartiality is more Godlike than one realizes, with knowledge and facts received intuitively as emotion of the highest quality, the truth about oneself in the presence of God (untruthfulness not tolerated).

Faith, Love, Hope_x

and Growth, Kesdjan, Soul.

M1437. Mon. 7/29/1968 New York, Group I & II. Detailed, pp 18-22/45.

Faith, Love, and Hope discussed in relation to further growth. Description and comparison of Kesdjan and Soul bodies, what spirit in Man is (part of a detailed discussion of the Separate Spiritualized Parts and their relation to the three centers).

Faith, see also:

Faith, Love, Hope

Family, see:

Barn (as Family)

Children, Nursery school (and Family life)

Christmas (and Family)

Death (and Family)

Gurdjieff (his Family)

Parent

Fasting, see:

Tasks--Specific Tasks, Fasting

Father, see:

Consciousness, as Father
Parent, Father

Special Occasions, Father's Day
Unity/Oneness (Trinity; Father, Son, Holy Ghost)

Father's Day, see:

Special Occasions, Father's Day

Faust, see:

Book Reference, Faust

Fear, see also:

Death, Fear of
States (Anxiety, Tenseness)

Fear_x

and Essence, Periphery (Inner & Outer Life, Opposing forces), Mother Nature, Chief Feature.

M1209. Tues. 6/27/1967 New York, Group I. Detailed, pp 6-14/36.

[Response to a person losing something inside after an intense period, with upset and fear.]
Explanation, that pure inner life as essential Being needs no manifestations but this unusual state cannot last because of friction between inner and outer, deep and peripheral, finer and coarser densities. Two reasons for fear: 1) our inner world is threatened by our outer world and is fearful of the fight between the two; and 2) Mother Nature (personality) is threatened that inner life -- especially essential essence, which is free from Her and is a different level of Being -- will come out of its encasement via a channel created by a pinprick, then destroy our periphery. Discussion, that with continued Work, fear will disappear because Mother Nature gradually realizes that She will lose the battle and that inner life is a friend of the personality, not a threat. In making use of the channel between inner and outer, our manifestations, and their common denominator as Chief Feature, are a friend of inner life, 'I' making use of Chief Feature to create an Individuality with Consciousness, Conscience, and Will.

Fear_x

and Essence, Periphery, Seeing oneself, Chief Feature.

M224. 5/31/1961 New York, Brief, pp 13-15/31.

[Part of a detailed discussion of Chief Feature, and that one finds it by going through the layers of sociological coloring that make up one's personality.] Mention of being fearful or anxious when behaving differently than one's essential, natural type, not trusting being different.

Fear_x

and Separation from body.

M1904. Tues. 8/11/1970 Barn, Group I. Concise, pp 17-18/24.

Question asked concerning fear that one is not in one's body. Answer given as maybe having to do with astral projection, which is nothing to worry about and will go away as soon as one engages oneself. Mention that one has to be quite sensitive to allow a part of oneself to be separate from the rest, and one doesn't formulate it as Consciousness separate from oneself -- Consciousness is definitely located in one's brain, and not even a crowbar could take it out.

Fear_x

and Work, Draining.

M1401. Wed. 5/8/1968 New York, Group III. Some detail, pp 12-13/26.

What fear is and fear in relation to food for little 'I'. What to do. Draining.

Fear_x

and Work.

M1589. Sat, Sun (5/18). 5/17/1969 Land, Sat/Sun. Brief, pp 16-17/26.

Fear of losing Work and fear of effects of Work discussed.

Fear_x

Letting go of, No need for; & Qualities of 'I' (facts, benevolence), Emphasis on body when in conflict.

M1684. Thurs. 10/2/1969 Seattle, Group II. Some detail, pp 3-7, 22-25/25.

Explanation, that there is no reason for fear in either of the two qualities of 'I': intellectual (ABC's, self acceptance, facts, no criticism or change) and emotional (Benevolence, 'I' as guide, interest in what one is, penetrating deeper, life within a form). Fear as a product of ordinary mind; if one experiences fear, stop the attempt. Necessity to Work physically, use the body when experiencing anxiety or conflict between constructive and destructive forces, involution and evolution.

Fear_x

Letting go of, No need for; & Seed growing, Dawn, Ordinary mind, Benevolence of 'I', God.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Some detail, pp 12-19/27.

Mention that the mind is fearful of something new in the beginning, but it gradually gets used to 'I' functioning (a period of tilling the soil, dawn before sunrise). If one experiences terror or fear, the necessity to stop; 'I' is a means of recording Objective facts, not inducing fear (a result of the ordinary mind, not 'I'). 'I' can give information that we don't like, but only after its existence is maintained. The ordinary mind is incapable of understanding Objectivity, and needs first to experience the Benevolence of 'I' and go toward God. Benevolence is the 'linkage' between 'I' and 'It', and acceptance is the first step in considering the life in 'I', a consideration of God in one's ordinary, unconscious state.

Fear_x

Letting go of, No need for; & Wish to Work (not thinking), Observing the body, 'I' parallel to oneself.

M1708. Tues. 11/4/1969 Barn, Group I. Brief, pp 11-12/28.

Discussion, that if one is fearful or anxious, one must place the emphasis on Work by Observing the body, which involves acceptance of its manifestations in the moment (including the tension), being clear that Awareness involves the 'I' being parallel to one's ordinary life, not thinking or feeling about yourself.

Fear_x

Letting go of; & Hope, Crossing threshold, Sensing & breathing, Daring to grow.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Some detail, pp 5-6, 21-25/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] Letting go of fear, crossing threshold where one leaves ordinary associations (formulations) behind. Hope, wish coming from a relation between the mind and the heart. Fear gone when one enters a new realm. Saying "Never mind" to fear, instead facing the truth (poem by Schiller). Daring to leave one's ordinary way of life for the sake of growth. Using breathing to cross threshold; a physiological change when going from inhalation to exhalation: attaching psychological effect to the physiological effect, exhalation to wish. Sensing producing a relation between the mind and the body which becomes a channel for forces higher and lighter than air.

Fear_x

of Unknown Territory, Death; & Self knowledge, Life on Earth, Self value.

M2017. Sat. 5/1/1971 Westtown, Group IV. Some detail, pp 15-18/23.

Fear of unknown, of finding out about oneself, of losing contact with Earth: need a wish to see, accept oneself, remain interested in life on Earth. Death inevitable, must face it. Work establishes known, eliminates fear, lifts veil covering truth. Absolute self value: unchanging, no contradiction between mind and feelings.

Fear_x

of Unknown Territory, Emptiness; & Weakness, Strength.

M1518. Wed. 1/8/1969 Sante Fe, Concise, pp 6-12/45.

Fear described as related to the unknown. How to deal with fear. Also, fear in relation to weakness, strength. Fear of emptiness discussed.

Fear_x

of Unknown Territory; & Unfamiliarity, Equilibrium between God-given and unconscious energy.

M2403. Thurs. 5/9/1974 Barn, Lunch. Brief, pp 8-10/32.

[Part of a Question & Answer tape.] In relation to fear of entering new territory, the necessity not to force it, be prepared for unfamiliarity. Balance between energy that is God-given and unconscious energy. Necessity at times to establish equilibrium, leave Work alone.

Feelings, see also:

Centers	Man, Numbers One through Three	Spiritual Experiences
Conscience	Observation (of feeling)	Wish
Emotions	Planets	Work (Physical Body, Feelings, Mind)
Energy, Use of	Shocks	
Equilibrium/Balance	Solar Plexus	

Feelings, see also:

Fear	Tasks--Specific Tasks, Extremes of oneself
Light (spiritual), Lightness	Seriousness
Negativity	Tiredness
States (Anxiety, Boredom, Chaotic, Depression, Disliking oneself, Enjoyment, Hatred, 'High,' Joy, Negative, Resentment, Satisfaction, Tenseness, Worry)	

Feelings_x

Deepening; & Changing voice; Being joyful.

M2506 (Seminar #7). Wed. 12/18/1974 Barn, Seminar series. Concise, p 4/37.

Use of voice to deepen feelings into emotions: start by using voice to express feelings. Experiment with different people by changing tone, emphasis. Bringing emotions more into Work attempt: be joyful.

Feelings_x

Deepening; & Level of Being, Sensitivity to life, God, Kesdjan, 'I Am', Conscience, Honesty.

M2596. Thurs. 7/17/1975 Barn, Group I. Detailed, pp 4-11,14-18,21-27/27.

[Part of a detailed discussion of Being in relation to spiritual growth, mind, feelings.] Development of one's Being linked with Kesdjan, deepening of feeling into emotion, going from 'Do-Re-Mi' of Kesdjan (close proximity to the body and partiality) to the 'Sol-La-Si' (higher Being level, a relationship with God). Growth beginning with feelings rather than mind. Discussion of extending feelings by increasing one's sensitivity to different forms of life, God, becoming religious, wishing to care and love. Finding out the truth about oneself discussed as "That what I am, I am"; it is "Third Series work, involving Conscience and being honest, one's relation toward God, and the truth about oneself as explained in the Purgatory chapter.

Feelings_x

Deepening; & Life, Essence, Caring(plants/animals/others/Being level/space,time),one's Nothingness,God.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Some detail, pp 2-6/25.

Deepening feelings in ordinary life, which happens with anything that affects oneself or otherwise is considered to be of value, contrasted with deepening feelings with the wish, in Work, to care for the aliveness and existence of different forms including one's own existence, plants, animals, others and a Being level above one -- ultimately space as infinity, time as endless, the three Omni's. Deepening feeling in the direction of 'emotion' explained as going away from the surface of oneself, becoming more essential; one's feelings disappear as one becomes as if nothing in the presence of other forms of life, the wish being to unite with God or the totality of all life existing in the universe.

Feelings_x

Expressing; & Self study, Directing one's feelings, Intuition.

M2403. Thurs. 5/9/1974 Barn, Lunch. Concise, pp 17-19/32.

[Part of a Question & Answer tape.] Listening to one's feelings, expressing one's feelings, as a means of self-study, to learn how to direct feelings rather than having them direct you. Feelings coming from intuition as different from feelings coming from other sources. Expressing feelings when talking, shaking hands, with one's eyes, with joy or reverence.

Feelings_x

Observing, Separating; & Life/God vs manifestation, Support by physical/intellect, Emotion as pure feeling.

M1522. Tues. 1/14/1969 New York, Group I. Some detail, pp 2-3,22-25/34.

Mention that when 'I' is created, both the mind and feelings function differently, the accent on life rather than manifestation; the mind moves from unconscious to Conscious, feeling moves to emotion as a relation toward God. Observing emotions explained as possible a) when the 'I' is strong enough to be impartial toward partiality, or b) when Observing physical manifestations that result from feelings or thoughts, separating feeling from their physical expression. The 'Do-Re-Mi' of Kesdjan explained as feelings standing on their own because of support by the 'Sol-La-Si' of physical, while the 'Sol-La-Si' of Kesdjan is supported by the higher level of Being of the 'Do-Re-Mi' of intellect. Discussion of emotion coming from pure feeling; if feelings are still mixed with the physical body and intellect, one cannot be a man with emotion functioning in harmony with the other two centers as needed for any situation.

Feelings_x

Ordinary Feelings vs. Work; & Difficulty Separating from body (vs. Emotions).

M1437. Mon. 7/29/1968 New York, Group I & II. Detailed, pp 23-35/45.

Difficulty of utilizing feelings for the sake of Work; what is needed.

Feelings_x

Ordinary Feelings vs. Work; & Difficulty with Impartiality.

M1408. Wed. 5/22/1968 New York, Group III. Some detail, pp 7-8/25.

The difficulty of being impartial to a feeling in the beginning of Work.

Feelings_x

Ordinary Feelings vs. Work; & Equilibrium, Mind initiates as King (not feelings), Queen, Body busy.

M1528. Tues. 1/28/1969 Boston, Group II. Detailed, pp 9-14/30.

Concerning struggling with feeling states and being wishy-washy, discussion of the need to change oneself, become a man with an aim, not weak with the body or feelings predominating and using up energy that could go toward deepening one's wish to Work. The mind and feelings in conflict instead of equilibrium explained as one reason why feelings predominate; have the mind take the initiative: a) tell the body to get busy, or b) direct that feelings be indulged because they are starved (they should flow as energy in a more liquid or gaseous form that can go anywhere). The need for equilibrium, the mind or intellect taking charge as King or Consciousness instead of dethroned, the feelings helping to direct by weighing as emotion or Conscience, Will executed by the body, which does what the King and Queen agree on.

Feelings_x

Ordinary Feelings vs. Work; & Zilnotrago, Coming to/collect oneself, Magnetic Center/higher presence.

M1524. Sat, Sun (1/19). 1/18/1969 Barn, Sat/Sun. Some detail, pp 5-8/10.

Discussion of taking a definite position regarding oneself in order to conquer Zilnotrago, which is defined as one's feelings as dispersed throughout the body as part of a 'low' state; come to oneself, collect oneself by making the feeling center more of a unit so that life can be separated from the feelings that are so attached to it. Exercise given to close and open one's fists as a means of coming to oneself, intentionally attempt not to let Zilnotrago work itself out: For a right-handed person, have the closed right fist contain ordinary life, what one is now as feeling states collected into a unit; with the closed left fist, feel the pressure of it as containing Magnetic Center, what is precious, a higher presence, then open it and allow what is released to uplift one.

Feelings_x

Place of (deep feelings); and Wish, Looking for results, Gratitude, Prayer, Dissatisfaction, many Attempts.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Some detail, pp 19-26/29.

Deep states of awe, beauty, joy and other deep experiences -- happiness, disgust, helping one's children (each person different, don't compare) -- explained as possibly helping the wish to Work, but one should not look or wait for results (it may not happen again), nor depend on the state, but have gratitude, pray for God to help because one is in the dark; make thousands of attempts based on dissatisfaction and wishing to grow, taking it out of the hands of the Lord (but give life force the credit, not oneself).

Feelings_x

Place of; & Emotions, Heart, Emotional approach to Work; Introductory tape.

M1595. Wed. 5/28/1969 Santa Cruz, Group III (Open). Brief, pp 21-26/37.

[Part of a detailed introductory discussion of aims of Man and of Work, terminology and the concepts of Gurdjieff.] Brief discussion of placing the accent of one's feelings on something outside of oneself. Discussion of the aim of feelings to become a whole, move to one's heart. Description of emotional method of Work.

Feelings_x

Place of; & Emotions, Reviving wish.

M1415. Wed. 6/5/1968 New York, Group III. Some detail, pp 13-17/25.

Changing of a feeling into an emotion to break laziness. Part of a discussion of procrastination, refusal to face death. Pages 18-21: What to do with state of having no wish. Importance of Waking Up the body, activation of all three centers. Necessity of hope to revive wish. Relation of wish to knowledge of karma.

Firefly (Book)_x

Part III; & Partkdolg Duty (defined), All & Everything, keeping Gurdjieff pure.

M2549. Thurs. 3/6/1975 Barn, Group II. Brief, pp 20-21/34.

Partkdolg Duty defined as the creation of 'I': 'Dolg' is Work, 'Duty' is obligation. Mr. Nyland asks for help typing the many quotations about Partkdolg Duty from All & Everything so he can use them for Firefly. Mention of keeping Gurdjieff -- Movements, music, and relying on All & Everything -- *pure*.

Firefly (Book)_x

Parts II and III.

M2522. Sat, Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Concise, pp 26-27, 30/32.

Part II of Firefly, defining terminology. Part III of Firefly, references to Work in All & Everything as introduction to third series, a description of application of Work. Also, mention of section on literature of esoteric knowledge, philosophy, psychology.

Firefly group, see:

Group, Firefly

Firefly meetings, see:

Group, Firefly

Soul Body, 'Fa' of Intellect

First Series, see:

All & Everything

Five Manifestations, see also:

Eyes

Voice

Five Manifestations_x

Facial expressions; & Emotions, Inner life.

M1608. Fri. 6/19/1969 New York, Group IV. Some detail, pp 6-7, 14-16/16.

Placing more importance on facial expressions as a beginning of a grammar of language of emotions, communication of inner life. How to judge inner life from a person's face. (Also, some detail on the eyes as an expression of emotions).

Five Manifestations_x

Facial expressions.

M448. Tues. 10/15/1963 New York, Some detail, pp 10-13/34.

Using mirror; difficulties of manifesting expression of chosen state; becoming Aware of face after emotion has manifested in it; expansion of emotional center.

Five Manifestations_x

Movement, Tone of voice, Gestures, Facial expressions, Posture.

M825. Fri. 8/6/1965 Berkeley, Brief, pp 10-11/26.

Observation of different manifestations of the body: five manifestations (movement, tone of voice, gestures, facial expressions, posture) and three states (breathing, blood circulation, general muscle tension); need Impartiality, the moment. (Part of a larger discussion of various terms -- Observation, Remembering oneself, the five manifestations, Coming to oneself (self presence), Self Awareness, Self Consciousness, Cosmic Consciousness, Will -- all defined concisely.)

Five Manifestations_x

Movement, Tone of voice, Gestures, Facial expressions, Posture.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Detailed, pp 17-21/37.

[Part of an ABC/Introductory tape with a detailed description of Awareness and the requirements for an Objective faculty.] Explanation of the five manifestations, which can be seen by others ('outside' manifestations), explaining that these are needed at first for Observation, not feeling or thought processes. With walking, eliminating all thoughts about it, no need to feel or to do anything for a particular purpose -- the 'I' exists when things are simple, little energy going elsewhere. Same with gestures, but Observing the face, head, hands, etc., as they move, counteracting the automatism. Posture as an expression of the personality. With facial expression, accepting movement of the muscles, but sometimes expressing something other than one's unconscious feelings and thoughts. With tone of voice, varying what one expresses -- emphatic or not, loud or soft, its speed, cadence -- to make it less attached and habitual, using the change to remember. Mention that in introducing something contrary to mechanicality into one's manifestations, the mind becomes positive and the body negative (the body as a servant rather than master); one becomes a real individual.

Fixit, see:

Barn, Activities (Fixit)

Flexibility, see:

Changing Oneself

Experimentation

Conditions, Creating/Using for Work

Food, see also:

Abrustdonis and Helkdonis

Breathing

Air

Impressions

Food_x

Air; & Elements, Exercise.

M2099. Sat,Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Concise, pp 26-27/31.

Breathing to remind one to take in air as second kind of food. Exercise of inhaling elements in air. Purpose.

Food_x

Digestive processes; & Three-centered activity, Being, Essence/Essential Essence, Energy (exothermic).

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Detailed, pp 12-22,25-26/27.

Discussion, that there are two 3-centered results, both feeding one's Being and inner life: 1) Centers connected going toward essence, becoming a homogeneous entity; this is the effort one should make to properly digest meetings, the Barn, and Movements; the level of Being is selfish; and 2) Centers fused as One going toward essential essence and understanding life, influenced by 'I' or God; the accent not on oneself but on unity with all life existing (one is nothing). Explanation, that unity involving essence uses the food left after each center has extracted, in digestion, what it needs for itself (e.g., stomach to intestines, intellect, feeling, sex), feeding one's Being wherever it is; what is left is physical death ('Si-Do'), wish as Man No. Four, and guidance as Observation (life in a form, the form transparent). With unity involving essential essence, what is left for use is life, 3 aspects of which are still concerned with life requirements for the centers; fusing the centers into One is described as an exothermic process: the forces necessary to keep centers separate are reduced, releasing energy for a higher level of Being and fulfilling rules 4-5 of Objective Morality.

Food_x

Impressions, Solid & Liquid Food, Air; & Changes in the brain, Subconscious, Digestion.

M982. Wed. 5/11/1966 New York, Group III/II. Some detail, pp 14-15,17-20/31.

[Part of an ABC/Introductory tape: "A story of Work", which includes a detailed general description of physiological results.] By receiving impressions Consciously through the sense organs (not the ordinary senses or mind), not only does the brain develop -- impressions go to the subconscious, which is a virgin field that becomes Conscious -- but also Hanbledzoin functions as blood for Kesdjan and flows from the hypothalamus and thalamus through the neck to the heart. Mention that when one is Conscious, solid and liquid foods are digested to a higher degree by one's intellect, feelings and sex, and air -- connected to one's spiritual welfare -- is digested in a more refined way, using inert gases. Suggestion to read Purgatory in All & Everything for how food is digested from one step to another in the physical octave.

Food_x

Impressions, Solid & Liquid Food, Air; & High forms for Work, Energy self-generated, Openness, Porosity.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Detailed, pp 15-18/25.

Explanation, that we experience the use of higher forms of energy from the sense organs and solid, liquid and gaseous food for different purposes than just physical maintenance on Earth (e.g., a satisfaction or joy from eating; an ethereal quality from smell; various ordinary impressions from sight and hearing), but they are also available for Work the moment one wishes to Work (e.g., the use of noble gases through breathing); if conditions are conducive and one is in a good state of self-realization, relaxed and open, Work can loosen up more energy for Work in a self-generating process in which the body is more porous to receive higher outside influences (planetary, solar, milky way), one's form becoming transparent (however, one cannot if merely filled with awe).

Food_x

Impressions; & 'As If', Facts, Life, 'I'.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Concise, pp 19,21/30.

The whole tape is a discussion of basic concepts. Impressions discussed in context of more detailed description of 'As If': imagination becoming actuality by receiving impressions of oneself; 'I' receives fact, Observes me as a form of life. Impressions as a form of energy, registered, which gives 'I' life (or life to 'I').

Food_x

Impressions; & Consciousness.

M2365. Sat,Sun (2/24). 2/23/1974 Westtown/Barn, Group IV/Lunch. Brief, pp 7-8/27.

When impressions registered in Conscious manner, they are food. [Part of a more detailed discussion of the use of energy.]

Food_x

Meetings as; & Roughage as life conditions, Salt as theory for increased palatability, Individual taste.

M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Some detail, pp 1-5/31.

Meetings explained as food that needs to be eaten so one can determine if and how it can be digested, with roughage as one's background or life conditions, the carrier of what has nutritive value. Theoretical knowledge likened to salt, poison if too much but otherwise making food palatable by increasing its taste and making it good enough to give one hope, satisfy one's spiritual, inner, or private life; after acquiring a great deal of knowledge through Work, depending on one's taste the salt may include different philosophies, one's studies, contacts with other people, religion.

Food_x

Solid & Liquid, Air, Impressions; Sensing and.

M1381. Thurs. 3/28/1968 Dallas, Some detail, pp 8-11/42.

Use of air, impressions, solid & liquid foods as being different in a Conscious vs. unconscious state.
Part of a discussion of Sensing and "I Am" exercises.

Food_x

Solid Food, Eating (Use of, Preparation for); & Observation, Digestion, Sensing.

M646. Wed. 9/16/1964 New York, Lunch. Detailed, pp 1-11/30.

Detailed discussion of how a person could use eating as an opportunity for Work and the possibility of digesting food differently when one is Conscious. Value, for Work, of eating slowly, waiting before swallowing, not being so mechanical, sensing the food until it reaches the stomach. Trying for 5 minutes a tremendous effort. Trying not to dictate with the mind, which will interfere; leaving digestion to the wisdom of the body. Mention that one's states while eating will influence digestion in different ways -- e.g., being hungry, grateful or thankful to God, merry, in a hurry, etc. Preparing oneself to be in a conducive state before eating: considering where the food comes from, its history, one's posture when eating. Description of different situations: eating when alone, with someone who distracts you, using noise in a restaurant to engage the mind to free the rest for Work (e.g., Gurdjieff writing in cafes; the benefit of a dynamic state for Work, versus a static one). Sensing while eating.

Food_x

Solid Food; & Diet, Macrobiotics, Riding two horses, Changing conditions, Results of Work.

M868. Mon. 10/18/1965 New York, Group II. Detailed, pp 2-4/34.

Importance of not changing too many conditions in ordinary life, not using special diets (macrobiotic diet discussed at some length), because effects will be confused with those of Work. Macrobiotics as limiting one's ability to adapt one's diet to conditions, a dangerous diet, not giving the stomach work that it was built to perform.

Food_x

Work as; as salt, roughage, 'smelling' right and wrong.

M1951. Sun. 10/25/1970 Barn, Lunch/Coffee. Some detail, pp 16-19,21-22/25.

Discussion of Work as food, as salt. Need for essential quality to be given in small doses. Development of psychological sense of smell whereby one gradually ascertains what is right and what is wrong, giving a measure for oneself. Need for "roughage": data collected in ordinary life. Roughage as supporting cells; finding out what one is with openness and religious honesty.

Forces, opposing, see:

Centers (Three-Centered activity, Circle of Motion)

Equilibrium/Balance (Opposing forces)

Force (Positive, Negative, Neutralizing)

Inner Life/Outer Life (Opposing forces, Balance between)

God, and the Devil

'I' and 'It', Separation

Negativity

Unconsciousness (overcoming)

Force_x

Neutralizing, Positive, Negative; & Work, Unconscious vs. Balance, Impartiality, Stepwise evolution.

M1680. Sat,Sun (9/27). 9/26/1969 Land, Sat/Sun. Detailed, pp 15-21/21.

Explanation, that talking to others about the neutralizing force will do damage unless from experience; it only exists for a person as the result of Work, and is different from positive and negative, which affect us unconsciously as contrasting forces, with conflict between feeling & thought (one is "third force blind," identified with positive and negative, never getting anywhere). With Work, the 'I' (or intuitively, a presence), allows the neutralizing force to function, which produces a balance between the two. Positive described as good, of God, with feelings & thoughts from above, and negative as evil, of the Devil, with feelings & thoughts from below (the body, Mother Nature); Impartiality as neutralizer: one submits to the influence of both but is not directly affected or identified with either, neutral to God (nothing in His eyes; 'not my will but Thine'). Mention that when an 'I' (an ambassador from God) is present, a chemical-like factory functions and the 'I' (not the personality) Works because the 'I' wants to be connected with above; in a stepwise evolutionary process, the neutralizing force experienced on Earth becomes negative (man comes from below), a higher level positive, etc.

Force_x

Neutralizing; & Inner/outer life, Whirling Dervish, Positive & Negative forces, Channel, higher Being.

M2105. Sat,Sun (3/5). 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 13-15,21-22/25.

Man as standing between outer and inner worlds, becoming neutralizing force. Outer world is heterogeneous, doesn't mix with inside world. What is given by outer to inner world has to be digested. Inner and outer worlds do not touch each other -- Man keeps them separate but uses what is needed from both. Positive, negative and neutralizing forces: pp 14-15: example of whirling Dervish receiving currents from the outside world, using the body as a channel for transformation, allowing what is no longer useful to flow away. Praying to God for the neutralizing force to become positive force reaching the next level of development. Clarity deepens to become neutralizer for next level of Being; change of the three centers resulting in transformation: emotional state can enter into Keshdjanian world, the mind becoming a positive force.

Force_x

Neutralizing; & Two-fold process of Outside/Inside Influences, Emotions, Enneagram, Will, 'I'.

M2275. Sat,Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Some detail, pp 1-3,18-23/26.

Our place as a neutralizing force discussed several ways: 1) Being a dual person with outside influences causing reactions within that are quite different from essence and the desire to grow, which are within and should come out; the importance of being inbetween these influences, giving us the force to leave Earth; 2) Developing emotions, which are free from feeling and place us between positive and negative, pointing us toward Heaven or God; 3) with the Enneagram, as a force enabling us to go to its circumference and spiral upward along it; 4) with Will, developed through Experimentation, placing us between Consciousness and Conscience, going toward the Sun Absolute; 5) with 'I', created to develop one's inner life but also having its own demands, coming from Above.

Form, see:

Life, vs. Form

Transparency/Translucency, of Form

Relationships, Life vs. Form

Foundation (Gurdjieff foundation)_x

vs. Mr. Nyland's Groups; & After-meetings, Critique by peers.

M1432. Fri. 7/19/1968 New York, Group IV. Brief, pp 5-6/20.

[Part of a discussion of setting up after-meetings for Group II leaders as a form of Intentional Suffering with one's peers, standing on one's experience of Work even if one needs to argue.] Mention that no one wants to be criticized, but people explain Work differently and one must discuss whether it was presented correctly; this was prevented and intentionally not discussed at the Foundation.

Foundation (Gurdjieff foundation)_x

vs. Mr. Nyland's Groups; & Provide correct food, read All & Everything (not Ouspensky).

M1525. Tues. 1/21/1969 New York, Group I. Some detail, pp 28-31/31.

Mr. Nyland explains that he left the Foundation because they recommended reading Ouspensky rather than Gurdjieff, people not being told what to do; contrasted with the aim of Mr. Nyland's group, to provide tapes and remain in contact with people (e.g., inquiry from Nevada) so they have the chance to find out what Gurdjieff is about and what to do about it.

Foundation (Gurdjieff foundation)_x

vs. Mr. Nyland's Groups; No personal interpretation.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Brief, p 4/37.

Discussion, that Gurdjieff had schools in St. Petersburg, Constantinople, and to some extent the Priore (it wasn't in existence long enough), and that although the Gurdjieff Foundation in New York attempts to be one, the ideas are changed by personal interpretation.

Four Manifestations (internal)_x

Muscle tension, Breathing, Blood circulation, Digestive processes; as 'Internal', Difficulty using.

M982. Wed. 5/11/1966 New York, Group III/II. Concise, pp 9-10/31.

[Part of an ABC/Introductory tape: "A story of Work", which includes a detailed description of the Observation process.] Brief mention that in addition to the five "external" manifestations (postures, gestures, facial expressions, movement, tone of voice) noticeable by others, the physical behavior of the body includes four 'inner' manifestations: muscle tension, breathing, blood circulation, and digestive processes. Using the four internal manifestations for Work explained as more difficult because of partiality -- more difficult to become Aware of because of difficulty of becoming free from likes, dislikes and associations.

Four Manifestations (internal)_x

Muscle tension, Breathing, Blood circulation, Nervous conditions; as 'Internal', Difficulty using.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Concise, pp 20-21/37.

[Part of an ABC/Introductory tape with a detailed description of Awareness and the requirements for an Objective faculty; follows a description of the five 'outside' manifestations.] Explanation of the four internal manifestations, which are not as obvious to others: muscle tension, breathing, blood circulation, and nervous conditions [in other tapes Mr. Nyland refers to this as 'digestion']. Muscle tension is for expression (e.g., a contorted face, a fisted hand) and support; one can become Aware of it, but Observation can be difficult because tension takes a lot of energy and we are involved with it -- e.g., tension from pain. Breathing also difficult, but one shouldn't change it; its regularity is sufficient for becoming Aware of it. Blood circulation also possible, and we know it changes (e.g., during a fever, when hysterical, when hoping or expecting something), but not easy. Nervous conditions also difficult because we are so attached to them.

Fourth Way, see also:

Three Ways (Yogi, Monk, Fakir)

Fourth Way_x

Becoming one; vs. three centers, three Ways.

M1920. Sun. 9/6/1970 Barn, Lunch/Coffee. Some detail, pp 20-28/28.

Fourth Way described in connection with the three centers and the three ways. Importance of three becoming One, unity. Man as a harmonious unit.

France, see:

All & Everything--Terms, Various

Freedom, see also:
Bondage

Freedom_x

as Aim, Properties of; & Repetition, Little 'I', Kundabuffer, Chief Feature, Magnetic Center.

M1435. Fri. 7/26/1968 New York, Group IV. Detailed, pp 11-21/21.

Man as an hourglass, turned over again at his death to start all over again. How Man can become free from this constant repetition of life on Earth by means of little 'I'. Kundabuffer, Chief Feature, Magnetic Center also discussed in relation to Freedom (pp 19-21).

Freedom_x

as Aim, Wish; ABC/Introductory.

M1510. Mon. 12/30/1968 San Francisco, Group II & III. Some detail, pp 16-22/30.

Relation to aim of Work, Objectivity vs. subjectivity, separation of life from form (body, manifestations). Discussion of wish to be free. (Part of a detailed ABC/Introductory tape.)

Freedom_x

as Aim; & Facts, Life vs. Form, Impartiality, Reality.

M2003. Thurs. 2/25/1971 Barn, Group II. Brief, pp 14-17/28.

Aim of Work as freedom from behavior forms, freedom from form through collection of Objective facts about oneself which are Impartial; through acceptance of oneself. Discussion of facts which are real vs. not real.

Freedom_x

Desire for, Meaning of, and realization of being Bound; ABC/Introductory.

M1561. Tues. 4/1/1969 Boston, Group II & III. Some detail, pp 8-19/31.

[Part of an ABC/Introductory meeting, entire tape.] Detailed explanation of how one is bound as an unconscious Man, and that the realization of bondage and desire for freedom are prerequisites for an interest in applying Work. Meaning of freedom within the framework of Gurdjieff's ideas; discussion of freedom of emotions from physical body, description of what it would mean to be free.

Freedom_x

Properties of; & Impartiality, Level of Being, Infinity, Three Centers.

M1507. Fri. 12/27/1968 Seattle, Some detail, pp 6-7, 12/27.

Definition of freedom in terms of Impartiality. Discussed in relation to levels of Being, Infinity, experience of freedom, three centers.

Friction, see also:

Conditions, Creating/Using for Work (Habits, Ordinary Life, etc.)	Negativity
Conscious Labor/Intentional Suffering	States, Conflict
Energy, Use of (and Friction)	Unconsciousness (overcoming)
Inner Life/Outer Life (Opposing forces)	

Friction_x

Creating conditions.

M1460. Tues. 9/10/1968 New York, Group I. Brief, pp 33-35/35.

Usefulness of friction for Work on oneself. Creation of conditions.

Friction_x

Enduring Manifestations of others.

M1423. Fri. 6/28/1968 New York, Group IV. Brief, pp 9-10/18.

What is meant by The Gurdjieff quote: "What is needed to be able to endure the manifestations of someone else." About endurance.

Friction_x

Going against the grain, being in a situation; as reminder to Work.

M2262. Sun. 5/27/1973 Land, Evening. Brief, pp 21-23/28.

[Part of a question/answer meeting.] Two ways for friction: a) acting on conditions, resulting in difficulty (going against the grain), and b) happening to be in a situation, or meet someone, that causes difficulty. Too much friction as not useful, like too salty a meal. Having created it, the friction is not looked at in an ordinary way (making one angry), but is used for Work.

Friction_x

Going against the grain.

M1603. Sun. 6/15/1969 Barn, Lunch/Coffee. Some detail, pp 14-19/42.

Definition and appropriate use of going against the grain; not to be used, or necessary, for creating energy in beginning of Work.

Friction_x

Usefulness of; & Aim of Work, Karma, Essential Essence, 6th and 7th Sense Organs, Silence.

M2200. Sat.,Sun. 1/20/1973 Westtown/Barn, Group IV,Lunch. Some detail, pp 6-8,13-20,24-26/27.

[Part of a detailed discussion of the purpose of Work and the role of essential essence, Silence.] Using how one is in daily life to fight against Karma, change reactions into actions; the friction is needed for the energy to build Keesdjan and Soul. Being willing to enter one's essential essence -- one's Karma exists there -- and to use friction to remember God and life, the Being of oneself. Necessity of seeing one's bondage and overcoming obstacles; removing layer after layer of a protective coat until one sees what one is and is not ashamed of it. Using what one is in one's essential essence to develop two new sense organs, use the energy from sex and breathing for Helkdonis and Abrustdonis, which necessitates friction; these are sacred substances and are not for ordinary mechanical behavior. Not hiding behind the idea that what you are prevents you from Working; one has to pay by remembering that something else is to be done (discussed in relation to I am, Silence).

Friction_x

Usefulness of; & Barn, Disagreeable conditions, Conflict, Preparation, Wish.

M1619. Sun. 7/6/1969 Barn, Lunch. Detailed, pp 1-6/6 (entire tape).

Discussion of the Barn as an opportunity to accept conditions even if sometimes disagreeable. Attitude toward Barn as place of conflict and disturbances. Necessity of preparation for a day. Wishing to receive certain things and extracting from them in order to profit for yourself. Activities as having an atmosphere and an aim. Necessity of aliveness. Maintaining level of the Group.

Friend, 'I' as, see:

'I', Qualities of (Friend)

Prayer, Help from 'I' or God

Fusion, see:

Advanced Perspectives

Being, Level of

Individuality

Space, Dimensions of

Time, Dimensions of

Symbolism (Hourglass, Sphere, Tetrahedron)

Three-Body Diagram (Horizontal Line)

Unity/Oneness (Fusion of Centers)

Equilibrium/Different levels, Chemical-like (substrate/product)

Work, Creation (and Triunity, Chemical conversion)

Future, see:

Time Unrolling the Film

Garage, see:

Activities, Barn (in general)
Historical Interest (Garage)

Gender_x

Men's and women's activities.

M1412. Fri. 5/31/1968 New York, Group IV. Detailed, pp 7-13/13.

How to use Barn for Work. How to rely on yourself, put personality to a test. Some reference to men's activities and women's activities-criticism.

Gestures, see:

Five Manifestations, Gestures

Giving Up one's behaviors, see:

Acceptance	Physical Body, and Death
Dying to Oneself	Development of
Losing Oneself	Three-Body Diagram, Physical ('Si-Do')
Wish, Creation of	

Giving, see also:

Caring/Emotional Involvement	Relationships, Helping Others
Love	Servant [list of cross references]

Giving_x

Defined; & Caring, Relationships, Emotional growth, God, Transformation of energy, Wish, Prayer.

M2069. Wed. 10/27/1971 Barn, Group III (Open). Some detail, pp 12-17/25.

[Part of a detailed discussion of the need for emotional relationships.] Need for giving and caring, warmth, willingness to enter into lives of others, in one's emotional development. Intellect not enough. Example of Benevolence and giving of Gurdjieff in his later years, giving of his life. Giving totally of oneself. Real meaning of giving to others, to entity of higher level of Being, or to God. True giving: energy returned 10-fold, at a higher level -- octave of transformation of energy in giving. Importance of giving in relation to one's wish to Work. Task: sending prayer to what is highest in oneself. Necessity of thinking seriously about one's life and the direction in which one spends energy.

Giving_x

Defined; & Feelings, Emotions.

M1586. Wed. 5/14/1969 San Francisco, Group III. Some detail, pp 18-21/29.

Giving and openness defined in a discussion of what it would mean to have one's feelings grow, give as a means of developing emotions. Real giving defined and contrasted with ordinary giving.

Giving_x

one's Life/Aliveness; & Losing oneself, God, Love others, Giving at cost to oneself.

M1523. Fri. 1/17/1969 Westtown, Group IV. Brief, pp 13-15/17.

[Part of a detailed discussion of the relation between Work and life existing.] In order to show life and dare to act on the heavenly reason for life to come out, the need to lose oneself, get rid of the junk concerning one's own welfare so the accent is on entering into the life of others also belonging to God's world, loving them as one loves life within oneself, giving one's life force to them freely, learning to part with what one values by giving something at a cost to oneself (as long as one loves one's life, God will take it; when one is ready to give it, no one can take it anymore, not even God).

Giving_x

one's Life/Aliveness; & Others in the group, Transforming energy.

M2400. Tues. 4/30/1974 New York, Group II. Brief, pp 20-21/30.

[Most of the tape involves questions & answers.] Developing a relationship with a group not at the level of just being nice and kind. Need to be clear about what one wishes for oneself. Giving to others what is precious for oneself but what one can replace with one's own effort, acting as a transforming machine to connect energy received through life existing to the form of a gift that someone else can use.

Giving_x

Serving the Lord; & being a Channel, Reminding others, level of Being.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Concise, pp 5-7/29.

Serving the Lord, the totality of spiritual life, by reminding others to Work. Giving coming from one's level of Being. Being a channel, creating a vacuum. Giving as automatic, in itself not requiring any effort, flowing down to those who need it; just wishing that the channel be pure.

Giving_x

Serving the Lord; & Mr. Nyland/Gurdjieff as Channels, Receiving and Giving esoteric knowledge.

M1652. Tues. 8/26/1969 Firefly House, Firefly (FF II-3). Brief, pp 1-3,20/21.

Mention that those who need and can receive esoteric knowledge should take the material presented by Mr. Nyland to the extent that they can, that they are entitled to it, but otherwise it can be harmful. The material explained as not one's own, either in giving (e.g., Mr. Nyland, Gurdjieff) or receiving; rather, both transmission and reception, which belong to Earth, occur through channels and have to happen in the right way. Mention that in giving information for the benefit of humanity, Gurdjieff was acting on a holy wish and offered himself to God as a channel.

Giving_x

vs. Self satisfaction; & Gratitude (Thanksgiving), Caring, Responsibility, God, Life (not form).

M1722. Sat. 11/22/1969 Barn, Lunch/Coffee. Detailed, pp 14-20,24-25/27.

[Part of a detailed discussion of what prevents Work, and of gratitude.] Thanksgiving described as an opportunity to partake in what has grown during the past year -- one's attempts, honestly, love, sacrifices -- and to drink to each others' health, wishing to care for and give to others what helps oneself. Because of identification with the outside world and living on the surface, the difficulty of giving to others; letting God take care of it, being grateful that one can stop giving for self satisfaction, stop filling oneself with friendships as a substitute (Do I really help? Do I realize that I am responsible for what I give?). Explanation, that it is sometimes better not to give than to give prematurely; one must first find what can help (not form, but God, prayer, life, the holy of the holiest), then one can give it -- otherwise one is not giving thanks or anything else, even doing harm. Mention of loving at a distance, with every breath sending love anywhere; it flows into those wishing to be open -- to life, not form.

Giving_x

vs. Taking, Vanity, Selfishness, Hypocrisy, Self-love, Conceit, Humility, Love, Conscience, Barn.

M2046. Sat. 7/24/1971 Westtown, Group IV. Detailed, pp 4-20/19.

Discussion of taking and giving in relation to answering tapes of a meeting, vanity, conceit, selfishness, hypocrisy, self love, keeping things for oneself, conditions at the Barn. How to change taking into giving -- in relation to growth, love, and Conscience. Need for humility, helping others. Christ, Gurdjieff and others as examples of persons free from vanity. Task of giving.

Giving_x/Taking, see also:

Tasks--Specific Tasks, Giving/Taking

Gobi Desert, see:

Meetings With Remarkable Men, Gobi Desert

God, see also:

Emotions

Omnipotence, Omnipresence, Omniscience

Inner Life

[Although they are indexed separately, Mr. Nyland's explanations of 'I' & 'It', noumena/phenomena, inner life/outer life, life/form, God/devil, Anulios/Moon, freedom (Magnetic center)/bondage, emotion/feeling, involve similar constructs.]

God_x

and the Devil; being Between, Consciousness & unconsciousness, Sun, band of Twilight.

M1514. Fri. 1/3/1969 San Francisco, Group IV. Some detail, pp 8-11/11.

Man's place explained as being in a band of twilight or hope containing Consciousness, Conscience, and a loosening from ordinary life; one is between Consciousness and unconsciousness -- the Sun and rain, God and the devil, infinity and finiteness, positive and negative, life and form -- but being between them prevents their meeting, allowing for a unity in which God and the devil become One, both converted into the wish for growth (when it rains, one hopes for the Sun). Mention of Gurdjieff many times saying, "God bless you and the Devil." The aim of a man described as being in full Sun, casting no shadow and disappearing without further finite form, with life alive and existing, the body having a central point that is dependable and never changes, the mind realizing that Karatas exists as something different than the mind just thinking.

God_x

and the Devil; Separation of; & 'I' & 'It', Benevolence, Life flowing (channel), Tri-unity, Grace.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Some detail, pp 19-26/27.

The Benevolence of 'I' equated to the Benevolence of God, which includes something that is not part of ordinary life, but an emotional exchange between oneself and Nature. Benevolence binds 'I' to oneself, is the 'linkage' between 'I' and 'It' and is a consideration of God in one's ordinary, unconscious state that involves the recognition of life (life force) by 'I': one knows one exists, but there is no desire to describe the form. In going toward God as a tri-unity, Benevolence is defined as the third force, a channel for life; a Keshdjanian state that creates a separation between 'I' and 'It', God and the devil, or inner and outer life (otherwise they fight with each other). Explanation, that once this occurs, the devil allows freedom from his influences because one is facing the Sun rather than the Earth and Moon, and is then at peace ('Tevreden' in Dutch). Exercise given, to use the Whirling Dervish positions in order to become more sensitive to life flowing between higher and lower, with man inbetween; a state of grace.

God_x

Experience of, Identification with; & Impartiality, Kesdjan, Inner/Outer life, Being, Translucency, Mind.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Detailed, pp 8-21/22.

Identification or partiality to what is Above, Omnipresent, higher, or eternal (always and everywhere existing) discussed as needed for Impartiality, both by 'I' toward oneself and by inner toward outer life. Necessity to fuse with God to continue the wish; as with Work on oneself, one associates with something not one's own, losing one's own ideals in identifying with existence, the totality of all Being (explained as the same as one's own Being, realized in accepting the 'ism' of myself as I am, one's form no longer of value -- no wish to change it). Discussion of first accepting oneself as one is, one's unbecomingness, bondage, and nothingness; then becoming open, establishing an emotional relationship by leaving this world; inner & outer remain connected within, personality changing to Kesdjanian, and one becomes lighter in density, transparent from the standpoint of material life (the form is Observed by 'I') and translucent from the standpoint of spiritual life, light passing both ways in 'Kesdjanian well-being.' Mention that the mind lights up what's ahead, but its aim/wish may not match one's capacity (not in equilibrium); then let go, devotion to God, Being, simplicity.

God_x

Experience of; & 'I' (qualities of), Objectivity, Aim, Harmonious man; God as architect.

M1434. Tues. 7/23/1968 Boston, Some detail, pp 1-31/31 (entire tape).

God in relation to 'I', having Objectivity in one's life, bringing higher down to Earth, allowing Work to enter, allowing God to enter. Preciousness of life, learning how to live -- simplicity, truthfulness, sincerity, application of Observation process. Aim of equilibrium, growing up, becoming a Man. God as architect -- we have to build ourselves, build a simple house. Need to persist, turn toward effort even if you cannot make one. Part of detailed discussion of aim of a group in relation to an individual member, the Group itself.

God_x

Experience of; & 'I' (qualities of), Work as Religious, level of Being, Harmonious man, Daily life.

M1169. Sun. 4/9/1967 Portland, Group II. Detailed, pp 3-9,16-18,20-26/29.

[Part of a detailed discussion of how to Work.] Discussion of 'I', an Objective faculty, having Objective qualities coming from a real creation, completely free from subjectivity and experienced intuitively (not thoughts, feelings). Magnetic Center defined as the source of life within, attracting and belonging to all life and therefore magnetic, existing even after death. Work explained as religious, a spiritual unfoldment based on knowing that something is missing; becoming complete or Harmonious, a replica of what we understand God, or the universe, to be; the quality of 'I' or Objectivity is of Heaven, purity, Spiritual Being, endless, timeless, formless, all-existing and Omniscient; these qualities are also in Buddhism, Sufism, the Koran and Bible. 'I' Observes 'It', but becomes God within emotionally (toward the center of the universe), the aim of one's existence intellectually as a child of God (toward His Endlessness). 'I' as benevolent in its interest, but from a higher level of Being it measures how one should be (Participation). The more Conscience and Consciousness, the more God, the higher the level of Being. God in daily activity (five manifestations), not church.

God_x

Experience of; & 'I' (qualities), Aspiration, Inspiration, Silence, Experimentation, Magnetic Ctr, Openness.

M2308. Fir, Sat (10/14). 10/13/1973 Westtown, Group IV. Some detail, pp 4,7,16,19-20,22-24/29.

[Part of a detailed discussion of the horizontal 3-Body Diagram, a higher Being level, Kesdjan.]

Discussion that a 'good' scientist or philosopher wishes beyond facts, wishes for insight, considers God, connects with a higher Being level. Not always saying that one has to create an 'I' or think about it; the present can be lit up by something still called 'I', but as a representation of God. Aspiration, a wish to reach God by a vehicle, understand God or a God-like quality within; a step up (vertical) that counterbalances the Law of Gravity. Silence, a contemplation of what has been done to see if it's right -- a mediation between God and Man in one's inner, inner chamber. Experimentation, one imagines to be within (Inspiration, 'La' of Kesdjan) to see how one could behave, sometimes in the presence of God, sometimes the Book of One's Life; requires imagining freedom given by Magnetic Center, then acting in accordance with it. Openness, an ability to be affected by God as a spiritual entity, that one is free from personal desires and bondage, living with 'I' (with Impartiality, feeling Simultaneity rather than one's thoughts).

God_x

Experience of; & Common aim of 3 Omni's within, Being level, Fusion/unity centers, Magnetic Center, Life.

M1716. Fri. 11/14/1969 Westtown, Group IV. Detailed, pp 1-10,13-18/19.

To overcome the changing aspects of one's personality (no common aim regarding openness and what reality, life, form, Conscience are), the need for the three centers to have a common aim of the three 'Omni's' within (e.g., Omnipotence as strength, Omnipresence as love, Omniscience as honesty in evaluating facts), an aim of Being in the image of God in order to fuse them into One as a higher Being level that is one's 'I'. Honesty mentioned as the part of Omniscience that is the easiest to apply with all three centers -- e.g., emotionally accepting oneself totally: that, what (honesty in the presence of God), why (one's aim vertical) and how one is (Work needed). Magnetic Center explained as part of Omnipresence, a concentration of all one's life forces as a point of infinity within that acts like yeast to produce a higher level of Being from the fusion of the centers into One, becoming worthy to meet God; the accent not on oneself but on loving and caring for different forms of life, including the Being and voice of God. The need to find God within and ask Him to come, be open to what He tells about one's activity.

God_x

Experience of; & Devotion, Conscience, Fusion centers, Magnetic Ctr, Part of totality, 'I' temporary, Religion.

M1511. Tues. 12/31/1968 San Francisco, Group I & II. Detailed, pp 2-9,12-15,17-18,22/23.

Discussion of the need to replace Mr. Nyland's presence by finding one's place in relation to a supreme form of intelligence existing in the universe, that the Land and Barn exist to serve as a tangible stepping stone for this effort but ultimately it is devotion toward an abstract entity connected to life and the glory of God. Devotion discussed as belonging to an aim that is not of Earth and therefore not personal; this requires an entity outside of oneself to give to that is created in the image of God by the fusion of the three centers into a wholeness that extends a helping hand to free Magnetic Center, a representation of God within; this Oneness replaces 'I', which is temporary ('I' is God and is created in His image, concentrating the best of oneself). Losing oneself in a totality that one is part of explained as allowing for the development of Conscience, to do or not do based on a wish for the sake of God and life. Work mentioned as having no conflict with the four religions, which belong to His Endlessness as clouds at different places in space that one can draw energy from. Growth of emotions, Conscience, is centered in one's relationship with God.

God_x

Experience of; & Emotional approach to Work, Impartiality, Intuition, Silence, Being, Beauty, Life vs form.

M1526. Fri. 1/24/1969 New York, Group IV. Detailed, pp 1-18/18.

In discussing the emotional approach to Work, mention that Impartiality is more Godlike than one realizes, knowledge and facts received intuitively as emotion of the highest quality, truth about oneself in the presence of God. Developing Conscience, which has a direct relationship to His Endlessness, explained as dependent on creation as if God is Impartial to one, or what one is in the presence of God, just like developing Consciousness is dependent on creation as if 'I' is Impartial to oneself. Mention of the need to express intuition, but that it is not physical or a formulation; rather, an exchange in Silence based on His Endlessness, which can involve prayer or devotion but only exists as Being. Beauty, awe, joy, and a sense of life described as moments of emotion one never forgets, but they belong to the Sun or universe and not oneself, and are not always available; in asking for a form -- e.g., make it like the ocean -- one becomes lost in it instead of asking for God, an Omnipresence or Life free from form. Being touched within by something beautiful explained as 'I', Magnetic Center, or a higher Being meeting life or the reality of oneself within, with God even higher.

God_x

Experience of; & Emotional/Intellectual approaches, Prayer.

M1583. Fri. 5/9/1969 Sante Fe, Detailed, pp 7-15/34.

[Part of a more detailed discussion of the intellectual and emotional approaches to Work.] Discussion of the relationship between oneself and God, trying to find God and the difficulties in reaching God through prayer, wishing or praying for a guide.

God_x

Experience of; & Emotional/Intellectual approaches, Within vs. without, Acceptance, 'I'.

M1569. Tues. 4/15/1969 Boston, Group II. Detailed, pp 1-18/18 (entire tape).

Detailed comparison of God (emotional approach) and 'I' (intellectual approach). The principle of separation, collecting facts, truth of oneself, related to God as within and 'I' as without. Work defined and the process of how to Work described; in relation to acceptance (described in terms of 'I', God), simplicity.

God_x

Experience of; & Level of Being, Emotions, Sensitivity to life, God, Kesdjan, 'I Am', Wish.

M2596. Thurs. 7/17/1975 Barn, Group I. Some detail, pp 4-7,10-18,21-27/27.

[Part of a detailed discussion of Being in relation to spiritual growth, mind, feelings.] Discussion of extending feelings into emotions by increasing one's sensitivity to different forms of life, God, becoming religious, wishing to care and love. Finding out the truth about oneself discussed as "That what I am, I am"; it is 'Third Series' work, involving the Purgatory chapter and what one ought to be in relation to God, not other people. The desire for freedom coming from Magnetic Center because of one's connection to God, being a child of God. Being sensitive to a God-like quality within oneself and asking for His help, wishing His presence.

God_x

Experience of; & Life, Aim of man/Earth, Magnetic Ctr, Being, Unity/Oneness, Ascension, Giving, Love, 'I'.
M1523. Fri. 1/17/1969 Westtown, Group IV. Detailed, pp 2,6-8,11-17/17.

Life in oneself defined as Magnetic center, the voice of God in one. Man's aim: to carry and protect life, not the protective coating of one's body and personality, which make Work difficult; to find life within Magnetic Center, God, one's place on Earth; to go up the Ray of Creation, change to Self and Cosmic Consciousness, understand infinity, God, Omnipresence, Omniscience, Omnipotence. The need for simplicity to get rid of one's junk to become part of the totality, dare to act on the heavenly reason for life to come out: to bring God to oneself (He is not interested in hunting you up); He is Consciousness and one's life is Him. As a 3-centered being capable of creating a Oneness in the image of God, one's Being mentioned as capable of recognizing Karatas; Ascension: going away from Earth because the Law of Gravity doesn't hold one and the Law of Attraction makes one fall toward God. Reference to entering into the life of others; they too belong to God's world; love them as one loves life within, give life force freely. 'I' mentioned as making one's coating transparent so one is exposed to the Sun (one's God) and light; translucency is seen by Magnetic Center, and 'I' shakes hands with both Magnetic Center & God.

God_x

Experience of; & Magnetic Center, 'I', Level of Being, Unity of centers, Participation, God as 'I', 6 Descents.
M2515. Thurs. 1/9/1975 Barn, Group II. Detailed, pp 00/00.13 min.

[Part of a detailed discussion of a higher Being level that helps one to weigh self knowledge.] A higher Being level that touches Magnetic Center and is between Magnetic Center and 'I' described as the result of Work, a unity of the centers or intuition that is above all of the centers (including one's body, feelings and mind) but can affect them, first settling over Kesdjan, then Soul. The six Descents in All & Everything described as descents from God (unity, a higher Being Level). 'I' Participates under the influence of a higher level, self knowledge now being judged under the grace and guidance of God; God holding one's hand when one returns to Earth with what one really is as unconscious, but not forgetting special experiences that become a source of constant prayer for constant Work. With Participation and descending back to Earth, man does the dirty work, not God (described as a representation of 'I'); one must Work in all conditions possible for oneself, not get lost in special experiences such as unity. Impartiality as the neutralizing force (Holy Ghost) between positive and negative that prevents them from eating each other.

God_x

Experience of; & Playing roles, Seeing repetitiousness, Conscience, Aspiration, Aim 'I'.
M1233. Tues. 8/8/1967 New York, Group II. Some detail, pp 8-11,16,18,20-21/29.

[Part of a detailed discussion of Unrolling the film, playing roles.] Discussion of sharpening one's Conscience as the result of doing Unrolling the Film exercise. Playing roles, with God as the Director. God interested in a Conscious person, phenomena at Solar or Planetary levels, has little interest in Earth level, repetitiousness. Seeing the role of one's life in relation to God. Playing a role with script written by God, what is within, an emotional quality which belongs to His Endlessness -- one's role is free from approbation, outside conditions, reactions.

God_x

Eyes of.

M1608. Fri. 6/19/1969 New York, Group IV. Concise, pp 15-16/16.

Mention of "Walking in the eyes of God": one eye is Magnetic Center, the other is the little 'I' which I create, both focusing on one point, the physical body. (Part of a more detailed discussion of the use of the eyes, facial expressions, in the language of inner life, emotions, Silence.)

God_x

Life vs. Form; & Freedom, Being, Unity of centers, God's love/Love of God, Circle of Motion.

M1721. Fri. 11/21/1969 Westtown, Group IV. Some detail, pp 11-15/21.

[Part of a detailed explanation of why thinking and feeling are not what one wishes for when one Works. Rather, it's life, free from form.] Instead of being attached to each other and causing disturbance, the centers need to be unified: ordinary thoughts and feelings have been eliminated and fused together with the body, with emphasis on a Being level, an entity with an aim to grow, God, life without form. The necessity to believe in God, that God is the life that is in the form but free from it, that with the three centers united in prayer, one wants the Lord's life, not one's own (but one discovers that these are the same.) Explanation, that with Work one is in motion, which is described as moving in equilibrium along the circumference of a circle. If too fast, this motion will cause one to go into space (lose oneself, dimensionless); this is prevented by attraction from the center, which is caused by God's love of you, and your love of God.

God_x

Love of; & Gratitude, Payment for emotional states, Prayer.

M2067. Sat, Sun (10/24). 10/23/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 14-16, 18-19/22.

[Part of a detailed discussion of feelings and emotional states.] Unlike joy, the state of ecstasy having no opposite -- in direction of God only. Expression of gratitude as payment for emotional states, toward God as prayer, creating little 'I'; or in forms of art, dance, and religion. Service to God, the body as servant; the place of organs. Love of God.

God_x

Uniting with; & Creation, Evolution/Involution, Essential Essence.

M1501. Thurs. 12/19/1968 San Francisco, Group I. Brief, pp 20-22/24.

Definition of creation. Reasons for creation in relation to God, unity, evolution and involution, Omniscience, Omnipresence, Omnipotence. Discussion of magnetic pull (Magnetic Center) as wish to be united with God, essential essence.

Goethe, see:

Book Reference, Faust (Goethe)

Going Against the Grain, see:

Friction, Going Against the Grain

Good and Evil, see also:

God (and the devil)

Good Friday, see:

Special Occasions, Good Friday
Easter

Gornahoor Harharkh, see:

All & Everything--Terms, Gornahoor Harharkh

Grace_x

Definition; & Bondage, God, Awareness.

M1554. Wed. 3/19/1969 Boston, Group I. Brief, pp 20-21/30.

Grace mentioned in the context of being willing to fuse with and submit to a higher level of Being. Mention that the Roman Catholic definition of Grace is to be bound (by the church, the authority of the pope, even God), and that God is then graceful because one belongs. By freeing oneself from what is now binding one (alertness, intellectualism, intuition) through Awareness, one becomes bound to God.

Gratitude_x

and Payment for emotional states; God, Prayer, Art, Dance, Religion.

M2067. Sat,Sun (10/24). 10/23/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 14-16/22.

[Part of a detailed discussion of feelings and emotional states.] Expression of gratitude as payment for emotional state, toward God as prayer, creating little 'I'; or in forms of art, dance, and religion. Service to God, the body as servant; the place of organs. Love of God.

Gratitude_x

and Thanksgiving, Coming to oneself, God, Prayer, Essence, Being level, one's Debris.

M1722. Sat. 11/22/1969 Barn, Lunch/Coffee. Detailed, pp 13-17,20-22,24-27/27.

Rather than just a party and meal and giving thanks in a general sense without knowing why -- with vanity, pride, self-satisfaction and all the other debris that we hang on to, which prevents real giving of thanks -- Thanksgiving described as an opportunity, if honestly giving thanks and coming to oneself, to experience gratitude and give thanks to God from an emotional level, knowing why one is doing so. Being grateful to the Lord for one's attempts, honesty, love, and sacrifice, wishing to care for and give to others what helps oneself: life, not form. Necessity to find the holy of the holiest within oneself. Explanation, that if one becomes a man on Earth, one is grateful for today while standing on one's soil, accepting one's past. Necessity to first find what can help (God, prayer, life), then one can be grateful for it, and give it -- otherwise one is not really giving thanks or anything else. If God takes one's Soul, there is a reason to be grateful.

Gravity, Law of_x

and Horizontal 3-Body Diagram, aiming for "3" (Soul) to go from '1" to "2" (Kesdjan), Bondage.

M2308. Fir,Sat (10/14). 10/13/1973 Westtown, Group IV. Some detail, pp 15-19/29.

[Part of a detailed discussion of the horizontal 3-Body Diagram, a higher Being level, Kesdjan, freedom from the ordinary centers.] Discussion that although the physical, Kesdjan and Soul bodies are all at different levels, they are all subject to the Law of Gravity and this is especially clear in the horizontal version of the 3-Body Diagram. In order to get to Kesdjan, one must aim for Soul much like aiming a rifle above a target in order to hit it. If one aims solely for the existence of Kesdjan, one will never get there; the Soul gives the inspiration one needs. Because of the Law of Gravity, one has a very difficult time loosening oneself up from the bondage of the physical body (including self love, vanity, self centeredness) in order to form Kesdjan.

Gravity, see:

Gravity, Law of

Group I, II, III, Small Groups, see:

Group (Group I, Group II, Group III, Groups I,II,III, Small Groups)

Group, Aim of, see also:

Aim (of a Group)

Group, Creation of, see:
Meetings, New People

Group, see also:

Barn, Land (Affairs of, Aim and purpose of, Atmosphere at, Attitude at, Organization of, Relationships, Responsibilities, Warwick and)
Meetings (Atmosphere of, Attitude at, Function of, New people, Openness at)
Group (Firefly, Group I, Group II, Group III, Small Groups)
Relationships (Group and, In a Group)
Research Group

Group_x

Aim, Purpose of; & Closeness of Work, Eliminating self love, 6th and 7th senses, Payment of Mankind.
M2200. Sat.,Sun. 1/20/1973 Westtown/Barn, Group IV,Lunch. Brief, pp 23-26/27.

[Part of a detailed discussion of the role of essential essence, payment, the 6th and 7th sense organs, and Silence.] Mention that because of the nearness of the ideas in conversations, meeting, and thoughts, and the proximity of people who are serious and willing to talk about their obstacles and have Work close by, an atmosphere can exist and can be recalled, and in that sense more lasting -- not everlasting because ordinary life will take its toll and unconsciousness will fight back. Necessity to give up one's self love, etc., to pay as you go, to behave like a man with other people and be in charge of one's energy; this is the reason for the 6th and 7th sense organs (with the ordinary five, nothing is in charge). The totality of mankind has to pay a certain sum, and each person pays according to their capacity. Helping others to pay so one can become free.

Group_x

Aim, Purpose of; & Common aim, Volunteership, Death, Relationship of Souls, Transparency of form.
M2546. Sun. 2/23/1975 Land, Lunch/Group IV. Detailed, pp 1-17,25-27/28.

Mention that the Bakery, other activities, and Movements are only for those interested in remembering Work, not others. Volunteership defined as wishing to do for a common aim. Although Gurdjieff created a problem of no proper assignment for a group organization when he died, the need now is for Mr. Nyland to establish a framework of cooperation and responsibility in a group of people. Task to live today as if one's last in order to become simple concerning the Group and oneself and allow for the development of the 'Si-Do' of physical: giving up near-and-dear physical, emotional, and intellectual behaviors, many acquired early on. In dying to oneself -- a thousand deaths a day -- people are connected to a common aim, 'Seelenverwandschaft': a relationship among Souls based on seeing oneself as one is and allowing the form to become transparent to set Magnetic Center free (also an aim for 'I'). In a group one faces oneself, sometimes attacking, sometimes absorbing (accepting) what one is. Learning that what is, is not (timelessness and nondimensionality are freedom -- versus time, which is binding); on this basis, everyone is the same.

Group_x

Aim, Purpose of; & Communicating Work, After-meetings, Other groups, right Attitude, Humanity, Rules.

M1432. Fri. 7/19/1968 New York, Group IV. Detailed, pp 1-20/20.

[Part of a detailed discussion of having meetings without Mr. Nyland.] Necessity that what is taught or explained about Work is not colored by personality but by Work experience including from All & Everything and tapes, and that one must constantly correct oneself and not deviate from communicating correctly about Work. Discussion of answering groups outside New York and starting critique meetings (after-meetings) with Group II answerers, which is a form of Intentional Suffering. Mention that those not Working or not having the right attitude must be eliminated, that it is better to have just a few who are honestly devoted. The Group and humanity discussed as joined in growth. Rules and regulations explained as necessary because of the obstacles created in ordinary life against growth, but that with Work the atmosphere around people would destroy the obstacles and need for rules, much like in the presence of the structure of a fence, the movement of the Sun continues and the fence's shadow ceases to have value.

Group_x

Aim, Purpose of; & Communication, Cooperation, Research, Belcuttassi.

M2522. Sat,Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Concise, pp 28-29,31/32.

Group has to grow up. Communication, cooperation, verifying truth of research concerning what we really are; like Belcuttassi, who wanted to verify his truth with others, people with different backgrounds, to come to same conclusion about properties of a human Being. Ultimate aim, Work together to build a Soul.

Group_x

Aim, Purpose of; & Creating Atmosphere, Wish, Aliveness, Level, Meetings, Moderators.

M2063. Sat,Sun (10/10). 10/9/1971 Westtown/Barn, Group IV/Lunch. Some detail, pp 1-3,6-14/23.

Month of October as concentrated effort of the Group to create an atmosphere; level of the Group, of one's desire to Work. Aliveness at meetings if Work is alive, in answering questions and asking. Answering person in emotional state, concept of little 'I' moving from head to reality in heart. Moderator's responsibility. Wish in relation to aliveness.

Group_x

Aim, Purpose of; & Emotions, Common Aim, Tapes, All & Everything, Movements.

M1501. Thurs. 12/19/1968 San Francisco, Group I. Detailed, pp 4-8,12-19,24/24.

Discussion of what is required in order to function together as a group in terms of experiences, emotional quality, use of tapes, All & Everything, meeting at a common aim. Comparison of Movements to conducting a group. How to discuss Work together; necessity of speaking from one's heart, being truthful, simple.

Group_x

Aim, Purpose of; & Leaders, Research group; Subject Index, Transcriptions, Tapes.

M1460. Tues. 9/10/1968 New York, Group I. Some detail, pp 1-8/35.

Purpose of small Groups II is to give leaders a chance to become responsible regarding Work. Discussed in context of having subject index, transcriptions, the use of Mr. Nyland's tapes, and the meaning of a research group. Usefulness of material to small Group II leaders; development of an exact language.

Group_x

Aim, Purpose of; & Nucleus, Music, Barn, Transcriptions, Subject Index.

M1533. Fri. 2/7/1969 New York, Group IV. Detailed, pp 1-21/21 (entire tape).

Discussion of the aim of the Group. Discussed in relation to the Group as a whole, activities of the Group, group leaders, responsibility to maintain Work. Detailed discussion of aim and responsibilities of a nucleus in maintaining Work, answering questions. Relation to meetings, music, the Barn, transcriptions and subject index. Detailed description of what Work is, and the aim of Work. Caring for oneself and others as the aim of the Group.

Group_x

Aim, Purpose of; & Nucleus, Unity, Coherence.

M1518. Wed. 1/8/1969 Sante Fe, Some detail, pp 41-45/45.

Discussion of Sante Fe group. Purpose of a group. Importance of a group nucleus, unity, coherence.

Group_x

Aim, Purpose of; & Openness, Common aim, Relationships, Sharing.

M1441. Mon. 8/5/1968 Seattle, Detailed, pp 1-10,22-25/31.

Importance of receptivity when hearing tapes. Openness in group meetings, to one another, without fear of criticism while Working. Openness as a necessity for growth. Ordinary relationships as contrasted with people in Work -- with those having the same aim. Need for sharing in the group, and advisable ways of (pp 22-25).

Group_x

Aim, Purpose of; & Provide correct food, vs. the Foundation, read All & Everything (not Ouspensky).

M1525. Tues. 1/21/1969 New York, Group I. Concise, pp 28-31/31.

Mr. Nyland explains that he left the Foundation because they recommended reading Ouspensky rather than Gurdjieff, people not being told what to do; contrasted with the aim of Mr. Nyland's group, to provide tapes and remain in contact with people (e.g., inquiry from Nevada) so they have the chance to find out what Gurdjieff is about and what to do about it.

Group_x

Aim, Purpose of; & Quality vs. quantity, Caring, Being level, Impartial Criticism, Emotions.

M2567. Sat,Sun (5/4). 5/3/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 2-11,22-23/27.

The quality of people in a group contrasted with the issue of quantity and self interest that occurs in ordinary political groups and organizations, where there is no unity and the majority rules. It is far better to have people wishing to become individuals, acting in accordance with Conscience, striving to care and become what they wish the group to be, than to have large numbers. Emotion and one's Being level is the commonality, not friendship, selfishness, and money (one cannot buy respect or the love of God). Necessity of extracting an inspirational quality from someone which one converts within into a higher level of Being. Caring for activities like the Bakery. With meetings, developing patience, keeping things simple so things currently of no meaning eventually can be digested. Being critical of others not on the right road; one cannot help a person to be self-critical but one can help a person to be Impartial. Impartial criticism is the aim, an issue that is settled within one's own heart and relation with God. In a meeting, talking about tendencies that are not right from the standpoint of verticality, not ordinary life affairs.

Group_x

Aim, Purpose of; & Relationships, Atmosphere.

M1410. Mon. 5/27/1968 Boston, Brief, pp 1-4/32.

Responsibility towards Mrs. Pearlman, toward one another, own behavior, considering others. Also, creating an atmosphere, and its value.

Group_x

Aim, Purpose of; & Relationships, Cooperation, Emotions, Openness, Aliveness.

M2307. Sun,Thurs. 10/7/1973 Barn, Lunches. Detailed, pp 1-2,17-32/32.

Evaluation of accomplishments. Need for exploring group relationships; self-critical attitude. Function of a group, attitude toward, cooperation within. Aliveness in connection with the Group, with the creation of an emotional state (discussed at some depth), with a critical attitude, with openness.

Group_x

Aim, Purpose of; & Responsibility/help for oneself & others, See oneself, Small Group, Oneness/triunity.

M2552. Sat/Sun (3/16). 3/15/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 11-25/30.

Discussion of using the Group to be reminded in ordinary life (not church) of something less attached to Earth, an opportunity to use energy everyone can be responsible for, using each other as examples of how to meet conditions, get together and talk, and develop; the responsibility is first for oneself, then for someone else, then for the relationship between two people, afterward extending it like the knots of a net. One's intellect and Conscience explained as necessary in order to see, accept and go against oneself, be honest and simple; Barn chores help (do them). Suggestion made to use a small group (e. g., friends) to confront and expose oneself based on honesty among others wishing to do something in daily life (How am I, what is your opinion of me); people know each other, so there's no reason to pretend or make untruthful excuses. The need to erase one's own wishes (efface oneself) in order to help others with a life-giving, beneficial, healing force, become One as a triunity with 100 percent wish and honesty, responsible and caring for spiritual life and knowledge about the conditions of the universe, Conscience, the subconscious, Consciousness, God and His representation in Magnetic Center.

Group_x

Aim, Purpose of; & Spiritual quality, Ordinary life, Giving Money, Language of emotions.

M2566. Thurs. 5/1/1975 Barn, Group I. Some detail, pp 1-5,13-14,17-18/29.

[Part of a detailed perspective on Work; this section is followed by a discussion of the purpose of meetings.] Group represents a certain spiritual quality, something of value in ordinary life, a kind of unity in midst of civilization. An opportunity to become clear, to find out if application can help in facing ordinary affairs, to see if we can become different people. Do you wish the Group to continue? What can you contribute? Physical labor, 9%, sacrifice. Using other people, who they are, for developing the language of emotions (e.g., sensitivity, devotion, caring for life).

Group_x

Aim, Purpose of; & the Group as School, Inner vs. outer life.

M1579. Fri. 5/2/1969 New York, Group IV. Detailed, pp 1-13/18.

Description of Work, the Group as a method of establishing a relation between inner life and outer life. Earth conditions discussed in some detail, and their relation to Work. Aim of the Group discussed in terms of the activities of the Group, the upcoming trip to the West Coast, responsibilities of the Group, and the necessity of helping to maintain Work. The Group described as a school to learn how to live in outer life. Discussion of attitude when attending a school such as the Group.

Group_x

Aim, Purpose of; & the Group as School, Meetings, Answering questions.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Some detail, pp 2-5/37.

Discussion of Gurdjieff having schools in St. Petersburg, Constantinople, and to some extent the Priore (it wasn't in existence long enough), but that we don't now have have a school in the real sense of the word, which should have enough people who can put to practice the idea of Objectivity and give the method of how to get there, some in charge and giving it all the time that is needed (there are very few who devote this kind of time to these ideas). Instead, and for the time being, this is taken care of with meetings and answering questions to guide people. Mention of Ouspensky not having a school, and that although the Gurdjieff Foundation in New York attempts to be one, the ideas are changed by personal interpretation.

Group_x

Aim, Purpose of; & Work on one's own vs Submit to teacher/others.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Concise, pp 20-23/30.

[Part of an ABC/Introductory tape.] Submitting to the will of a teacher or to people in a group explained as sometimes helpful (there is no rule for it), but not at the expense of ultimately having to do things on one's own; getting information from another and seeing similar struggles helpful for Waking Up, as is being with others when one doesn't wish it; be somewhere in between doing everything on one's own (don't submit at all) and just following blindly (Gurdjieff asked such people to leave).

Group_x

Aim, purpose of; & Working together, Not letting things go, Sincerity, West Coast trip.

M1563. Fri. 4/4/1969 New York, Group IV. Detailed, pp 1-13, 17-18/19.

Discussion of the attitude toward others in group. Evaluation of group as a whole -- where it is going, how much Work there is. Necessity to learn to Work together, not let things go, be honest, sincere. Reasons why people should travel together discussed in relation to a trip to the West Coast.

Group_x

Aim, Purpose of; & Working together, Respect for each other, Common aim (otherwise fall apart).

M1515. Sun. 1/5/1969 Land, Group I & II. Detailed, pp 1-4/4 (entire tape).

Description of conditions within the Group as too superficial, too flippant, not sincere enough, not knowing even what is a common aim among people at the Land. Lack of respect for Mr. Nyland, for each other. Without the right attitude -- really being serious about Work and each other, with respect -- the Group will fall apart. The Land, the Group as an opportunity that is not taken enough advantage of; need for attitude of fighting for one's life, learn how to Work together.

Group_x

Aim, Purpose of; as Esoteric current.

M1424. Sat, Sun (6/30). 6/29/1968 Barn, Sat/Sun. Brief, p 13/17.

Description of the Group as part of an esoteric current taking place regardless of civilization.

Group_x

Aim, Purpose of; Individual member and.

M1434. Tues. 7/23/1968 Boston, Detailed, pp 1-31/31 (entire tape).

Aim of a group in relation to an individual member, reason for uniting, need for introducing Objectivity in your life. The Group's aim -- outside of each person, toward which each person strives -- is to become Conscious. Dealing with lack of solidarity, of real feeling for each other, Conscience. Sincerity, talking from heart, bringing life to a meeting. Aim of equilibrium, growing up, becoming a Man. Need to persist, turn toward effort even if you cannot make one. Task of Group.

Group_x

Enemy groups; & Work in ordinary life, Negativity, Anulios, Relationships, Change.

M2565. Sat,Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Some detail, pp 7-10,17,22,26-27,29/30.

Suggestion, to have a small enemy or negativity group, with five people maximum, to overcome too much emphasis on one's own reactions, instead see a common aim; include only one antagonistic person, the others not taking sides or evenly divided so one doesn't feel ganged-up upon. The necessity of distinguishing between a personality and telling the truth according to knowledge; seeing that the slightest remark can create sulking or a bad mood (e.g., Gurdjieff's description of a man whose moods constantly change), and that negative states waste energy. Realizing that arguing is only a temporary vanity to satisfy one's sleep. Experiencing the unfamiliar, unwanted, or unenjoyable, but not if the energy is wasted unnecessarily; when encountering someone, making up one's mind: either meet or stay away; in committing oneself, one is responsible for subsequent activity.

Group.

Firefly; & Conscious labor/Intentional suffering, not Group I or for criticism, Personal experience, God.

M1604. Tues. 6/17/1969 Firefly House, Firefly (FF I-1). Some detail, pp 1-8,16/18.

Explanation, that the Firefly group is not a Group I, not for people wanting to find out about the ABCs, nor for satisfying curiosity, vanity, or criticizing others (statements stand on their own and are given as the truth for oneself, and are not for any kind of criticism from anyone else), but to admit failure and straighten out what is not clear, to communicate with a common language using axiomatic material based on personal experience, not personal interpretation (small Groups II have not been successful). Discussion, that the Firefly meetings are for those with a wish to go further than the ABCs and begin to labor Consciously, suffer intentionally, and develop Conscience, and that this involves being more adventurous, going against the grain, being in contact with something out of this world., one's relation toward God -- Conscious Labor and Intentional Suffering belong at the point where one is willing to give the highest of oneself to God.

Group.

Firefly; & Mr. Nyland/Gurdjieff as Channels, Receiving and Giving of esoteric knowledge.

M1652. Tues. 8/26/1969 Firefly House, Firefly (FF II-3). Brief, pp 1-3,20/21.

Mention that those who need and can receive esoteric knowledge should take the material presented by Mr. Nyland to the extent that they can, that they are entitled to it, but otherwise it can be harmful. Explanation, that the material is not one's own, either in giving (e.g., Mr. Nyland, Gurdjieff) or receiving; rather, both transmission and reception, which belong to Earth, occur through channels and have to happen in the right way. Mention that in giving information for the benefit of humanity, Gurdjieff was acting on a holy wish and offered himself to God as a channel.

Group.

Firefly; & others in Firefly group, Facts and truth about oneself, establishing permanency of Work.

M1611. Tues. 6/24/1969 Firefly House, Firefly (FF I-2). Brief, pp 1-2,6/35.

What is discussed in the Firefly meetings mentioned as not secret but only to be talked about among others in the Firefly group; it may harm others. Necessity to report on and discuss honest facts about oneself, that discovering truth is the only way to become free from Earth and die with no surprises. Explanation, that the purpose of the Firefly meetings is to establish a permanency of Work so it is not dependent on the help of anyone else, and that this means being Awake, that God can be present at any time.

Groupx

Firefly; & Task (sit in silence), Positivity (no Negativity), Unity, Intentional Suffering, Maintaining Work.

M1615. Tues. 7/1/1969 Firefly House, Firefly (FF I-3). Some detail, pp 1-2,4-7,12-13/15.

Mention that it is not right to be negative or critical toward others in the Firefly group, which will not only prevent oneself, but also others from making efforts. Instruction given, to sit in the meeting and Drain, eliminate negativity or anything that will disturb others so that inner life, positivity, and Being take over rather than ordinary life. Being essential explained as allowing for unity and distinctions between people to fall away. Discussion of the need to study oneself and deal with what's unbecoming (resentment, opinions), and that if one is not at the right level, to stay away. Mention of the importance of using one's own words when communicating the ideas of Gurdjieff, finding one's own way; Intentional Suffering enters when one realizes that being responsible for the influence of one's words, level and atmosphere doesn't end with the ABCs; it never ends, and one must prepare.

Group.

Group I; & Responsibilities of, Being overfed.

M1505. Tues. 12/24/1968 San Francisco, Group I & II. Brief, pp 12-16/16.

Discussion of responsibility of Group I and gift of a music tape from Mr. Nyland to members of Group I. Also, discussion of lack of enthusiasm concerning trip to Seattle, superficiality, being overfed. Reflection on eagerness at time of Orage.

Group.

Group I; Aim, Purpose of; & Being level, Kesdjan body, Life, 'I Amness', Belcultassi, God, Honesty.

M2596. Thurs. 7/17/1975 Barn, Group I. Some detail, pp 3-4,8-12,14-15,23/27.

[Part of a detailed discussion of Being in relation to spiritual growth, mind, feelings.] Interest in Being and the Kesdjanian body described as the aim of Group I meetings -- not how to Work, describing Work, or receiving results, which are the aims of other meetings. Group I described as starting with the truth about oneself, concerning Life is real only then when "I am" and understanding Purgatory and one's relation to God (Third Series work), versus "I have a body", which is for other group meetings. Mention that, as with Gurdjieff, Belcultassi first established the reliability of his thoughts, then established a group based on Magnetic Center and Being. Level of Being and learning that people need to feel needed in a group, feel dependent on each other; honesty to admit failure in relationships.

Group.

Group I; Attitude at, Level of; & Talking about Work, Openness, Giving of Private life.

M1554. Wed. 3/19/1969 Boston, Group I. Some detail, pp 2-3,20-23,26-30/30.

Requirements for coming to meetings and maintaining them, that people have to be interested in their inner life, not just curiosity (tell them to read). As part of a detailed discussion of the need to be very clear about Work and the reasons and motivation for Awareness, talking to one another with the principle that one remembers Work, uses opportunities for Work, and that this does not have to do with the personality; it involves a light source that is free from form, a quantum of intellectual and emotional energy that acts to change alertness into Awareness. Mention that people can differ a little intellectually as long as there is agreement about the need for Objectivity, freedom from subjectivity, and practical application; at the end, all should agree: "let's Work." Not trying to tell others what takes place by analyzing it or giving it one's personal interpretation. Discussion of Group I: attitude of openness; wishing to give one's private life, which creates God for all; sharing your attitude when attempting to Work and emphasizing the positive in a meeting, maintaining and raising a level, not allowing periods of silence, giving without wishing to receive.

Group.

Group I; Attitude at; & Working together; Exact language, Tapes, Trust, Criticism & acceptance.

M1506. Thurs. 12/26/1968 San Francisco, Group I. Detailed, pp 1-14/32.

Necessity to Work together. Use of common, exact language in Group I. Conscientious handling of tapes. Honor system. Discussion of attitude together: that we study, work, read, talk together; trust each other. Discussion of talking about each other, being able to discuss what is really wrong on the part of someone. Intimate relationships: acceptance of the other person, working together and helping each other to grow. Attitude toward Work when one is away from someone. Examples of creating conditions to help other person; Legominism (definition of); necessity for patience and flexibility.

Group.

Group II Beginners, Talking to; & Observing/watching/seeing oneself, Properties of 'I', Exactness.

M2142. Thurs. 6/22/1972 Barn, Group II. Detailed, pp 4-14, 18-22/26.

Mention that 'I' can be explained as a little part of Consciousness or the brain that will, when it is grown up, represent all of me as a Being in harmony (one's Being, however, is not 'I'). For beginners, the importance of short, exact answers, not necessarily what you may want to talk about (this may belong in Group I or a smaller group, or in giving perspectives to an audience or in Group III); need to mention 'I' and to convey its special, 'royal,' God-like properties, explain Observation and Impartiality exactly -- not Simultaneity, 'as if,' and 'aliveness,' which won't yet be understood (the aliveness of 'I' is not ordinary). Encouraging people even if only alertness or watching (the interest is there), then emphasizing Impartiality or non identification: nothing goes out from you to the object, as occurs with identification. The necessity of choosing words carefully and not being wishy-washy when talking about Work and 'I,' with awe in one's voice to convey the extraordinary quality, becoming a channel for giving knowledge. Insisting that Group II people do what is suggested and ask serious questions; otherwise, they don't belong; don't cater to them, waste time.

Group.

Group II; Aim, Purpose of (vs. Group III); Level of; & Work attempts, pure Gurdjieff, All & Everything.

M2410. Thurs. 5/30/1974 Barn, Lunch. Concise, pp 2-5/23.

Mention that the Group II in New York City has run down and Mr. Nyland is stopping meetings for 2 months because too many newer people are asking questions that belong to Group III ('curiosity' topics), and not enough discussion of actual Work by people who have been trying for a while and can help maintain a level. Necessity of clear questions based on attempts, reading All & Everything, having the meetings really represent Gurdjieff's work, not Ouspensky or anyone else.

Group.

Group II; Aim, Purpose of; & 6-month commitment, All & Everything, Exactness, no Holidays.

M1413. Mon. 6/3/1968 New York, Group II. Some detail, pp 1-6/30.

Structure and purpose of the ten Group II meetings, with different leaders. Smaller meetings more intimate, and a greater chance to ask questions. Necessity of a 6-month commitment, setting aside other approaches until Work is understood, relying on All & Everything and personal experience rather than Ouspensky or anyone else. Necessity of exactness in communicating Work, that the leaders talk together about their answers. Mention that meetings continue during the summer, and that with Work there are no holidays.

Group.

Group II; Aim, Purpose of; & Answering questions, Exercises & perspectives (dangers of), Vanity, Clarity.

M1431. Tues. 7/16/1968 New York, Group I. Detailed, pp 1-2,4-26/30.

Discussion of conducting question-and-answer Group II meetings, that one hour should be enough time for finding out what Work is and how to apply it, reporting on Work and receiving answers, discussing difficulties and how to overcome them; if a lecture instead, more time allowed for the meeting.

Attributes of an answerer explained: being sufficiently well-rounded; focusing on why the interest in Gurdjieff; staying one step ahead but close enough to retain trust; before answering, to understand the essential nature of the question and one's answer (it can then be simplest, without arguing -- e.g., Are you satisfied?), with few words if the language is feeling, with exactness and strictness if it is intellectual; not allowing exaggerated reports or over-answers (both are vanity; don't try to keep people in your group). Discussion of the risk associated with having many topics on the tapes, including exercises and advanced subjects; people feel entitled to ask, but with new people there is a danger in giving exercises prematurely and describing experiences they have heard of but are not their own. Need for clarity about the motivation for Work in both the answerer and questioner.

Group.

Group II; Attitude toward; & Leaders, Enthusiasm & Aliveness.

M1733. Tues. 12/9/1969 Barn, Group I. Detailed, pp 1-2,9-14/20.

With Group II, the accent on people; leader as moderator who learns, doesn't teach. Questions should relate to Work attempts, not ordinary life. Need for enthusiasm for wishing to Work. When there is aliveness, something overflowing, it comes out in a meeting. Criterion is what one wants from a meeting -- presence of thoughts of others doesn't matter. Payment for value of a meeting is reinvesting it in Work on oneself.

Group.

Group II; Attitude, Openness.

M1454. Mon. 8/26/1968 New York, Group I & II. Brief, pp 2,5-6/35.

Attitude in Group II meetings: necessity of openness, application of ideas in ordinary life.

Group.

Group II; New people; Attitude vs. Ordinary life; Work attempts, Simplicity.

M1517. Tues. 1/7/1969 Los Angeles, Group II. Detailed, pp 1-4,13-26/26.

Discussion of responsibility in bringing new people; talking about Work in a meeting, not ordinary life (pp 1-4). Attitude one should have in a meeting: leaving ordinary life behind, coming with one's essence. Talking about Work -- detailed example given of a Work attempt. How to talk about experiences; purpose in connection with level of Being. Discussion of being simple, honest, sincere.

Group.

Group II; relation to Leader.

M1576. Sat,Sun. 4/26/1969 Barn, Sat/Sun. Brief, pp 2-3/15.

Reorganization of groups. Relation of Group II to leader and leader to Group II. Reasons why fewer meetings.

Group.

Group II; Talking at.

M1421. Tues. 6/25/1968 New York, Group I. Some detail, pp 11, 20-24/25.

Reference to question of tendencies. Use of talk at meetings, when to keep things to self, emotional quality of talk. (Use of symbolism in description.)

Group.

Group III, II; Aim, Purpose of; & Clarity, Struggle to Maintain 'I' (Gp II), Tools of Work (Gp III).

M2566. Thurs. 5/1/1975 Barn, Group I. Some detail, pp 6,11-13,25,29/29.

[Part of a detailed perspective on Work.] In Group II, too much description of ordinary life, not enough talk about Work itself (seeing oneself, Impartial Criticism). In Group II, talk about attempts to continue to stay with 'I', not just creation or flash in a pan; talk about struggle not to lose 'I', about oneself as a human Being wishing 'I' to Observe you, the whole day. In Group III, talk of tools of Work, what is Work, not about your Work itself; talk about clarity about what to do, conducive conditions, 'I' and 'It', wish, what Observes, how to use personality.

Group.

Group III, II; Answering questions, Level of.

M1407. Tues. 5/21/1968 New York, Group I. Detailed, pp 1-8/27.(19 min)

Creation of ten Small groups II to replace a large Group II discussed in relation to answering questions about Work, the fact that different types of people need to be answered different ways. Names small group leaders, gives some instruction and suggestions. Concerning Group III, emphasis should be on why people come, who they are (very important to Gurdjieff), with not too detailed a discussion about Work. Maintaining proper level for communicating ideas to new people.

Group.

Group III; Aim, Purpose of; Discussing life, not Work.

M1422. Wed. 6/26/1968 New York, Group III. Brief, pp 1-3/25.

Group III -- the purpose of: discussion of general problems of life rather than discussion of Work.

Group.

Groups I, II, and III; Functions of, Relation to one another.

M1680. Sat,Sun (9/27). 9/26/1969 Land, Sat/Sun. Detailed, pp 7-11/21.

Discussion, that Group I should consist of people committed to Work but are also interested in helping maintain other groups and activities (mention of the need for group I people to attend meetings in Palo Alto and Berkeley, which ideally would each have both Groups III and II, and a group of people to answer the diversity of issues in Group III), that Group II is for discussing Work attempts and getting clear about Work (mention of also listening to tapes and reading from All & Everything), that Group III should discuss serious life questions with Gurdjieff only in the background, avoiding talking about Work itself. Explanation, that Group I is the central group, and that Group III, the contact with the outside world, should be feeding people to Group II and that Group II should be feeding people to group I.

Group.

Groups I, II, and III; Functions of.

M1168. Thurs. 4/6/1967 San Francisco, Group I & II. Concise, pp 15-16,18/18.

Mention that with the Group II meetings in Berkeley and Palo Alto, these should be central for talking about Work, where people from Group I test how much they know and how words are used to answer the question: How do I Work, why should I Work? With Group III, learning how to deal with the general public: putting into their words whatever their interests are so that it becomes apparent that they are looking for something; and then the issue, without judging (Group III is 'neutral'): are they willing to do something or not? With Group I, talking about Work, what Work means, one's obstacles, what bothers one, coming with a real wish to find reality so one can apply it and place oneself in the service of the Lord.

Group

Groups I, II, and III; Functions of.

M1448. Wed. 8/14/1968 San Francisco, Group III. Some detail, pp 1-5/34.

Description of Groups I, II, and III.

Group_x

Leaders of; & Emotional quality.

M1423. Fri. 6/28/1968 New York, Group IV. Brief, pp 4-6/18.

Reference to leaders and their honesty in explaining Work to others. Brief reference to Boston group and how closed people are. Need for emotional quality.

Group_x

Leaders of; & Mr. Nyland's death.

M1402. Fri. 5/10/1968 New York, Group IV. Detailed, pp 11-20/19.

Whole of second part of tape is discussion of possibilities of further growth of Group after Mr. Nyland's death: responsibility of older members, dangers of Subjective interpretation of ideas, roles of group leaders and Groups II, III, etc.

Group_x

Leaders of.

M1409. Fri. 5/24/1968 New York, Group IV. Some detail, pp 2-5/18.

Responsibility of seven couples as small group leaders, responsibility of group leaders for the Barn, role of husband and wife; improper attitude and how to fulfill responsibility.

Group_x

Leaders of.

M1419. Sat. 6/22/1968 Barn, Lunch. Some detail, pp 2-6/10.

Seven couples designated to take responsibility at the Barn. Discussion of responsibility at the Barn taken by a few. Distinction between leaders and followers, submission to those in positions of greater responsibility.

Group_x

Leaders of.

M1429. Fri. 7/12/1968 New York, Group IV. Brief, pp 1-5/19.

Responsibilities of small Group II leaders in organization of group as a whole.

Group_x

Maintaining, Aim, Purpose; & Mental sickness, Unity, Ashiata Shiemash, Periphery/center, Labor of love.

M1662. Sat. 9/6/1969 Barn, Lunch/Coffee. Detailed, pp 1-18/18 (entire tape).

Discussion of the need for the discipline and unity in the Group to counteract the detrimental effects of being 'nice' to a psychologically sick person, also to 'rotten apples;' asking people to leave if disturbing the aim, which is Work. Mention of two answers for what Gurdjieff expected -- that All & Everything would be read by everyone, and that he would be satisfied if only two or three benefited from what he tried to do (what Ashiata Shiemash attempted was perhaps only an unrealized story). Finding one's place in relation to the periphery and heart of the Group; those taking responsibilities move toward the center, which is based on responsibility to maintain Work (not superficial values), essence, positivity of aim, not ordinary camaraderie and friendship; judgment of the periphery is possible only from the center, but tolerance is needed (we all live there at times). Explanation of how being within the center of the Group manifests in meetings, "labors of love", persistence, and an emotional level of communication, that the maintenance of the heart of a group occurs through one's own Work and the quality of one's activities for/with the Group.

Group_x

Maintaining; & Level without Mr. Nyland, Emotions.

M1435. Fri. 7/26/1968 New York, Group IV. Some detail, pp 1-10/21.

Problem of maintaining a level without Mr. Nyland. What is needed to maintain a level in a group is an emotional quality. The necessity of development of an emotional quality before the development of the mind (pp 9-10). Brief explanation of Objective facts and Impartiality.

Group_x

Maintaining; & Mr. Nyland's death, dangers of subjective interpretation of Gurdjieff's ideas.

M1402. Fri. 5/10/1968 New York, Group IV. Detailed, pp 11-20/19.

Whole of second part of tape is discussion of possibilities of further growth of Group after Mr. Nyland's death: responsibility of older members, dangers of Subjective interpretation of ideas, roles of group leaders and Groups II, III, etc.

Group_x

Maintaining; & need for Level, Responsibility.

M1419. Sat. 6/22/1968 Barn, Lunch. Brief, pp 3-5/10.

Maintenance of a level when Mr. Nyland is away. Need for coherence within the Group (leads to a discussion of responsibility). Seven couples -- need for a few to take responsibility at the Barn (leads to discussion of need for submission).

Group_x

Maintaining; & Relationships, Small Groups, Answering tapes, Gratitude, Self knowledge.

M2105. Sat, Sun (3/5). 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 2-7/25.

For the sake of maintaining the Group, need for Conscience and maturity in relationships. Small discussion groups (two friends who agree to a third, etc.) to clarify Work and share experiences, strengthen friendships by helping each other with Work. Answering tapes from other groups as a constant responsibility, an opportunity to share attitude of cooperation with others, give clarity to others based on Work, influence people by what is important to you. Use of gratitude toward Gurdjieff, the Group to see oneself as one really is.

Group_x

Nucleus of; & Difficulties answering questions, establishing Homogeneity.

M2003. Thurs. 2/25/1971 Barn, Group II. Brief, pp 2,20-22/28.

Difficulties answering questions concerning Objectivity and wishing to be Awake, difficulties asking questions; not accepting answers to questions. How to answer questions, need for the group nucleus to be homogeneous.

Group_x

Nucleus of; & Maintenance of Work, Answering questions.

M1533. Fri. 2/7/1969 New York, Group IV. Detailed, pp 1-9/21.

Detailed discussion of aim and responsibilities of a nucleus in maintaining Work, answering questions. Nucleus of ten people. Discussion of Mr. Nyland's task in relation to the Group as a whole; relation to meetings, music, the Barn, group leaders, transcriptions and subject index.

Group_x

Nucleus of; & Working together, Commitment, Answering questions.

M1951. Sun. 10/25/1970 Barn, Lunch/Coffee. Some detail, pp 15-16,20-23/25.

Value of a nucleus, learning to Work together; necessity of commitment. Answering questions.

Group_x

Reading Group; & restrict Discussion, Silence for assimilation, no Criticism.

M1431. Tues. 7/16/1968 New York, Group I. Detailed, pp 19-23/30.

Discussion, that except among those who know each other and want to say something simple about the book from one's heart -- how beautiful it was, what insight gained, seeing something never seen before (without argument, not theoretical or critical) -- one must restrict discussion and asking questions, that silence is needed to assimilate and digest the material. Reading in a group explained as different than on one's own; just listen, don't follow along; don't air any criticism (e.g., about long sentences, Second Series easier, the person is pronouncing words badly) because your state will affect the others; it is OK to be critical about all sorts of things, but not to air it in the presence of others unless they ask.

Group.

Small Groups (Beginning of); & Emphasis on personal growth, Sharing Work/inner life/level of Being.

M1952. Tues. 10/27/1970 Barn, Group I. Some detail, pp 1-10/24.

As part of a detailed discussion of the growth of the group accommodating personal growth, members described as belonging to the trunk of a tree with dependence of others and responsibility to maintain the group, but also individual, separate cells inside the tree that belong to a life-giving force not dependent on meetings or Mr. Nyland, only there for personal growth (likened to attending a school where no attendance is taken). Discussion of changing the group so that emphasis is placed on small groups where people can talk more freely about their inner life, emotions and intellect, these functioning in a new way to help personal understanding of higher levels of Being and what keeps one unconscious, similar to one's personal pursuit in reading and tape-listening groups, using the index or library. Small groups described as no more than 7 people, friends more or less of the same age or development talking about experiences in Work (one's thoughts, wish, and application) with no criticism or desire to shine, seeking clarity not necessarily with the answers given but in relation to standing up for oneself and staying on the right road.

Group_x

Small Groups, Group I, Office, Activities, Solidarity.

M2312. Thurs. 10/19/1973 Land, Group I. Some detail, pp 1-9,12/27.

Brief discussion of the need to correspond with people throughout the West. Explanation of small groups beginning with two people, then inviting a third if they wish, etc. Importance of talking in Group I and being open to others, but insisting on sticking to the principles of Work. Activities described as branches of a tree, providing financial support and an opportunity for people in Work. Solidarity as strength from a group as a whole, solidity as strength from within oneself.

Group

Small groups, Group IV (Music), Barn; & Common aim; Counteracting destructive influences.

M1384. Tues. 4/9/1968 New York, Group I. Brief, pp 3-8/22.

Discussion of the value of small groups and Group IV (Nishamura's, music) as an opportunity to understand oneself and others more essentially. Being reminded of common aim by the atmosphere of the Barn, a striving to keep things simple and build something within oneself that can counteract the influences that prevent Work.

Group

Small groups, Groups I & II; & Unity of Feeling, Working together, Self knowledge, Impartial Criticism.

qM2515. Thurs. 1/9/1975 Barn, Group II. Some detail, pp 00/00.10 min.

Working together described as requiring a unity of feeling among people which the mind needs to connect to. One must develop a strength to deal with the onslaught of the opinions of others. With small groups, OK to change from one to another. Not being critical of what another person is saying. Need to understand that people have different motivations, correct for each person. Unity of feeling is to be taken as absolute whereas physical is according to type. Impartiality eventually is not only of the body but also of one's thoughts and feelings, leading to Impartial Criticism; these experiences should be included in the meetings.

Group

Small Groups; & Member selection, Purpose of.

M2105. Sat,Sun (3/5). 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 3-4/25.

Starting a small discussion group: two friends who agree to a third, then the three may add a fourth, etc. Purpose is to clarify Work and share experiences, strengthen friendships by helping each other with Work.

Group_x

Small Groups; & Unsolved questions, Honesty, Truth, See/confront oneself, one's Past.

M2552. Sat/Sun (3/16). 3/15/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 15-20,25/30.

Discussion of using a small group (e.g., friends) to understand unsolved questions about the aim of one's existence and prepare for spiritual existence by confronting and exposing oneself among others in exactly the same condition, being honest with one another, not rationalizing or dishonestly justifying conditions or one's traits of character, not put on a coating to create an untruthful impression; people know each other, so there's no reason to pretend or make untruthful excuses. The need to select people wishing for truth -- How am I, what is your opinion of me, tell me where I fail and have made mistakes you know of; others give information one doesn't wish to accept because one is blinded by excuses and interpretations that make it easier to live with oneself; include one's behavior as a result of the past (biological, astrological, parents & ancestry, sociological, one's type), extracting what's essential for continuing life and discarding the rest.

Group

Small Groups; as Inspirational force; & Honesty.

M2558. Sat, Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Concise, pp 18-19/25.

Aim of meetings: to make aspiration of meeting into an inspirational force of application. Necessity of honesty. Small groups to talk about esoteric knowledge, possibility of development of a Soul.

Group

Small Groups; Member selection, Growth of leader, Reference to Orage.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Brief, pp 7-9, 15-16/33.

Discussion of establishment of small discussion groups. Selection of participants by leader. Leader's growth dependent on quality of questions asked. Mention that for his own growth, Orage was dependent on the quality of questions asked him.

Group_x

Trips; from NY to Sante Fe, San Francisco, Portland Seattle; & Working together, Participation of 'I'.

M1168. Thurs. 4/6/1967 San Francisco, Group I & II. Detailed, pp 1-6, 12-14, 17-18/18.

Discussion of the road trip from New York to Sante Fe to San Francisco, as well as plans to have meetings in Portland, Seattle, Palo Alto, Berkeley, and Big Sur. Using the difficulties of enduring the trip and getting into each other's hair discussed as a means to gain flexibility and be in different situations: seeing one's own limitations (according to type), but also realizing that Objectively the quality of life, essential essence, is the same for all -- the 'chief feature' of the group is the greatest common denominator, found when things are all stirred up. Necessity of having variety in life, enlarging one's world based on the Participation of 'I': seeing oneself with honesty and sincerity and truth, including one's place among others (one's own life is only a small part of mankind or the possibility of the group as a whole), cooperating and setting aside one's vanity, the desire to be in the foreground and make an impression, exploring one's adaptations via Experimentation.

Group_x

Trips; Sierra's (Earthquake prophecy).

M1424. Sat, Sun (6/30). 6/29/1968 Barn, Sat/Sun. Brief, pp 11-12/17.

One hundred thirty West Coast members going to the Sierra's for one week.

Group_x

Trips; West Coast; & Outer conditions, Zilnotrago.

M1579. Fri. 5/2/1969 New York, Group IV. Some detail, pp 1-18/18.

Description of the upcoming trip to the West Coast, the Activities, as means for learning how to live in outer conditions, means of extending inner life into outer life. The Group described as a school to learn how to live in outer life, and the trip as one of the activities of the Group as a school. Zilnotrago discussed in relation to conditions which the trip offers that can remind one to Work.

Group_x

Trips; West Coast.

M1424. Sat, Sun (6/30). 6/29/1968 Barn, Sat/Sun. Brief, pp 4-5/17.

Details on trip to West Coast in September.

Group_x

Trips; West Coast.

M1563. Fri. 4/4/1969 New York, Group IV. Brief, pp 17-18/19.

Discussion of trip to West Coast. Reasons why people should travel together. Seeing oneself in different situations during trip.

Group_x

Trips; West Coast.

M1576. Sat,Sun (4/27). 4/26/1969 Barn, Sat/Sun. Detailed, pp 3-4,7-12/15.

Discussion of the responsibility of those not going on trip to West Coast, the organization at the Barn to maintain Work during the trip, and the reasons for staying at Barn. The rules and plans for the trip, and the responsibility of those who go. Reasons for the trip as an opportunity for oneself.

Group_x

Trips; West Coast.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Very brief, pp 35-36/36.

Brief mention of plans for trip from Osceola to West Coast (campsites, etc.), and the aim of the trip.

Group_x

Use of; & Conscience, Responsibility, Fighting unconsciousness/personality, Positive/negative reactions.

M1527. Sat,Sun. 1/25/1969 Barn, Sat/Sun. Detailed, pp 1-8,11-15/15.

Discussion of the need to fight against expressing one's personality when working with others in the Group, use the opportunity to develop Conscience by remembering one is with others and is part of the outside world, not alone; instead of unconscious states, express life by introducing something that belongs to everyone on the basis of Work, not postpone taking responsibility, meet people in the present and not with what happened in the past, consider one's judgments and words. The need to leave, or change the condition, if one is a detriment to others, not allow the misuse of energy by satisfying one's own desires and imposing oneself at the expense of someone else. Task given, at the end of the day to consider one's relation to other people and how one was. Concerning complaints about conditions at the Barn, the need to take what is of concern and use it as much as possible, both positive and negative; what is needed for a group of people has little to do with individual desires, but it can always be useful for Work by converting the energy from unconsciousness into a different rate of vibration for the purpose of Waking Up.

Group_x

Use of; & Energy, Cultivating soil.

M1507. Fri. 12/27/1968 Seattle, Concise, pp 24-26/27.

Relationship between an individual and the Group. How to derive greatest benefit from the Group. How to utilize energy during meetings. Analogy of cultivating of soil.

Growth, and Law of Gravity, see:

Gravity, Law of

Growth, see also:

Advanced Perspectives	Emotions, Development	Kesdjan Body, Development
Aging	Evolution	Mind, Development
Being, Higher level	'I', Development	Physical Body, Development
Level of	Individuality	Soul Body, Development
Centers, Development of	Inner Life, Development of	Work, Progress in
Conscience, Development	Unity/Oneness (Connected Centers, Fusion of Centers)	

Growth_x

of Children; & role of Parents, Kesdjan, Soul.

M1402. Fri. 5/10/1968 New York, Group IV. Detailed, pp 5-10/19.

Detailed description of development of child from ages 1-7. Role of mother and father as positive, negative and neutralizing forces. Analogy made to growth of Barn and growth of Kesdjan and Soul.

Growth_x

of Oneself; & Aim of Individual/Group, Small groups, Magnetic Center, Participation, Fusion of centers.

M1952. Tues. 10/27/1970 Barn, Group I. Detailed, pp 1-24/24 (entire tape).

Discussion of growth of the group to accommodate one's own personal growth, an evolution also wished for by Mother Nature. Separate cells inside a tree likened to individual people, each belonging to a life-giving force dependent only on personal experience of higher Being levels and what keeps one unconscious; start small groups to talk about inner life in one's own, freer way. The aim of Work described as more than the ABCs: to reduce Karma, fulfill the 4th & 5th rules of Objective Morality, attain Cosmic Consciousness, understand Omnipresence and life free (with 'Omni's,' Gurdjieff means "I" and "Am" as One, united with God and life). The road within to Magnetic Center explained as the same as toward the planets and Sun, one's real Self the motivator for experiencing God. Participation discussed as going from within (Magnetic Center) out, stopping at emotions and mind. Fusion of centers likened to a Fall leaf with separate cells while alive, but when full grown (life over and free) membranes shrivel up, the cells (centers) disappear to become One with changed color; man becomes white, centers harmonious having overcome the belief they are separate (a consequence of Kundabuffer).

Growth_x

of Oneself; & Dissatisfaction, Chemical fusion (tri-unity, centers), Magnetic Ctr, God, Stepwise 1-3-2 process.

M1170. Mon. 4/10/1967 Seattle, Group III. Detailed, pp 6-13, 16-23/25.

[Part of a detailed Introductory tape.] For Work, wishing something separate from ordinary based on dissatisfaction with the way one is, seeing that ordinary life will never give the values and spiritual Being one seeks, willing to overcome obstacles to reach a different level. Work explained as involving spiritual growth connected with life, God, a conduct of life based on a higher level of Being, something that remains after death that is more valuable than what is normally perceived: Kesdjan of lighter density, more ethereal, and Conscious experience of existence in the moment. A harmonious man described as finding his place in relation to His Endlessness, Magnetic Center, and existence, with three centers in balance, fused as in a chemical reaction producing a chemical equilibrium with spiritual Being as the new product: the Soul as mind (heliocentric, the Sun), Kesdjan as wish in relation to God (planetary) and the body (Earth) as servant, the three combining (tri-unity) to create a Oneness with qualities of Objectivity and truth. Work a united effort; growth to different levels as stepwise or quantal, the higher level pulling one up (1-3-2, 4-3, etc.).

Growth_x

of Oneself; & Infinity, end of Work.

M1448. Wed. 8/14/1968 San Francisco, Group III. Brief, pp 29-32/34.

Question: Is there an end to the process of Work? Mr. Nyland speaks of Infinity, growth.

Growth_x

of Oneself; & Magnetic Center, 'I', Organ Kundabuffer, Cleansing process, Aspiration, Inspiration, Silence.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Detailed, pp 17-34/36.

Detailed description of growth process. Discussed in relation to Magnetic Center; its nurturing under the influence of 'I'. Growth toward Objectivity in relation to realizing the results of (and removal of) the Organ Kundabuffer. Work as a cleansing process for the physical body, the feelings, and the mind. Meaning of Aspiration, Inspiration, Silence, Experimentation. Magnetic Center in relation to freedom, 'I', Objectivity, breathing and its importance in relation to being open to oneself and others.

Guest House, see:

Activities, Barn (in general)

Historical Interest (Guest house)

Guide, 'I' as, see:
 'I', Qualities of (Guide)

Gurdjieff Foundation, see:
 Foundation

Gurdjieff_x

and Attitude at Prieure; Gurdjieff's music.

M1891. Fri. 7/24/1970 Westtown, Group IV. Brief, pp 7-8,12/15.

In relation to remembering one's aim in being at the Barn -- what Gurdjieff was like, imagining what kind of man he was; conditions at the Prieure for Work. Keeping Gurdjieff's music sacred.

Gurdjieff_x

and Travels, Sufism, Christianity, Mohammedanism, Dalai Lama, other Philosophies.

M2017. Sat. 5/1/1971 Westtown, Group IV. Some detail, pp 1-5/23.

Discussion of unique personality of Gurdjieff, influenced by conditions in Armenia, Tibet, India, Persia, Egypt, also by Sufism, Christianity, Mohammedanism. Did not stay in East, wanted to give to West. Position with Dalai Lama. Gurdjieff compared to other philosophers; unique philosophy of Earth, Man as bound. What can Man do?

Gurdjieff_x

Birthday Memorial; Reminiscences; Attitude toward; "Unique idiot"; Reading from All & Everything.

M1752. Tues. 1/13/1970 Barn, Group I. Detailed, pp 1-20/20 (entire tape).

Personal reminiscences of Mr. Nyland about Gurdjieff, Mr. Nyland's relation to Gurdjieff, and the meaning of Gurdjieff's life for us. Helping Gurdjieff as a group, becoming close to him, proper attitude toward him. Gurdjieff as a channel. Description of Gurdjieff as a man; his misleading appearance, calling himself "unique idiot." Too much prattle about ideas and literature about Gurdjieff does not deal with what he taught; too much written, not enough Work. Mr. Nyland reading from All & Everything about Hasnamuss individuals. Influence of Gurdjieff during one's day, in maintaining 'I'.

Gurdjieff_x

Gratitude toward.

M1646. Sat. 8/16/1969 Barn, Brief, pp 14-17/26.

Gratitude to Gurdjieff for his teaching. Also, discussion of attitude toward Barn Activities, Work.

Gurdjieff_x

Memorial.

M1703. Wed. 10/29/1969 New York, Group III. Detailed, pp 1-31/31 (entire tape).

Discussion of the meaning of Gurdjieff's death; that he is still alive, still exists. What Gurdjieff tried to do in his life on Earth. Meaning and value of All & Everything; application of its concepts, Gurdjieff's use of unfamiliar words. Gratitude toward Gurdjieff.

Gurdjieff_x

Travels, Prieure, Family; & Giving/Taking, Vanity.

M2046. Sat. 7/24/1971 Westtown, Group IV. Some detail, pp 6-10/19.

Discussion of his travels, establishment of Prieure, family. Gurdjieff as a simple man who devoted his life to others, as an example of a person who gave, who was able to negate vanity as a result of Work. [In context of a detailed discussion of giving and taking, vanity, conceit, selfishness, hypocrisy, self love.]

Gurdjieff_x

Uniqueness of; & "Pure Gurdjieff, Conditions as we find them, the Method of Work.

M2262. Sun. 5/27/1973 Land, Evening. Some detail, pp 1-9/28.

Necessity to communicate "pure" Gurdjieff, be clear and exact in describing Work in meetings. The uniqueness of Gurdjieff's ideas, keeping his feet on the ground. Gurdjieff telling us of conditions as we find them, not going into a lot of detail explaining what we might expect from our growth, but showing the way. Starting the day and Waking Up in a double sense, applying a definite method to go from unconsciousness toward Consciousness. Unless one Works, things of a spiritual nature that affect our mind and feelings are of no value.

Gurdjieff_x

Using Talents; & Selfishness, Caring.

M1733. Tues. 12/9/1969 Barn, Group I. Brief, p 7/20.

Discussion of Gurdjieff's life as an example of using the many talents given him, not being selfish. (Part of a more detailed discussion that as one's own life and understanding of Work grows, one cannot bury one's talents within oneself but must utilize them for life as a whole, for others.)

Gurdjieff_x (Anecdote)_x

Answering questions.

M1501. Thurs. 12/19/1968 San Francisco, Group I. Brief, p 19/24.

Description of Gurdjieff answering questions; attitude, consideration toward people.

Gurdjieff_x (Anecdote)_x

Answering questions.

M1904. Tues. 8/11/1970 Barn, Group I. Brief, p 5/24.

Description of meetings with Gurdjieff in New York, 15-20 'poor' people not understanding what they should ask, but Gurdjieff being kind, patient, almost benevolent, paying attention to questions Mr. Nyland thought didn't amount to much, but answering them.

Gurdjieff_x (Anecdote)_x

as Being; & Influence on others (walks into room).

M1525. Tues. 1/21/1969 New York, Group I. Brief, p 9/31.

As part of discussing the influence of others as dependent on both one's own and the other's level of Being, mention of people waiting for Gurdjieff to come into a room, not daring to look at the door but realizing someone definitely entered, a Being.

Gurdjieff_x (Anecdote)_x

being Awake for 1 hour.

M1611. Tues. 6/24/1969 Firefly House, Firefly (FF I-2). Brief, p 7/35.

In giving a task for Conscious Labor/Intentional Suffering, to sit in silence with a group of people and be Awake as often as possible, Mr. Nyland mentions that Gurdjieff said that if for one hour one would not meditate but have an Awareness more or less continuously, that after that one would know what one is and what is ahead for oneself.

Gurdjieff_x (Anecdote)_x

Children, Christmas.

M1505. Tues. 12/24/1968 San Francisco, Group I & II. Brief, pp 1-3/16.

Anecdote related of Gurdjieff and children at Christmas. Gurdjieff's last Christmas.

Gurdjieff.(Anecdote)x

Comment about not interested in organizing Groups, sometimes adverse effects on others.

M1432. Fri. 7/19/1968 New York, Group IV. Brief, pp 8,15/20.

Mention that Gurdjieff was not interested in organizing, but wrote and left behind principles which could be verified and he let it go at that, not considering whether his influence might affect someone adversely. He did not assign responsibility to one person, knowing that he influenced people by the way he was and could not be replaced.

Gurdjieff.(Anecdote)x

Comment about organizing Groups.

M2546. Sun. 2/23/1975 Land, Lunch/Group IV. Brief, pp 7-8/28.

[Part of a detailed perspective on the purpose of a group in Work: to serve a common aim and develop 'Seelenverwandschaft': a relationship among Souls that is possible if one strives to give up one's form (die to oneself, allow the form to become transparent.)] Mr. Nyland mentions that although Gurdjieff did what was required based on his sole, individual understanding -- and created a problem of no proper assignment for a group organization when he died -- the need now is for Mr. Nyland to establish a framework of cooperation and responsibility in a group of people (not a single individual).

Gurdjieff.(Anecdote)x

Exact language.

M1439. Sat. 8/3/1968 Seattle, Concise, pp 18-19/27.

Mr. Nyland tells of Gurdjieff asking him to repeat an exercise word for word, in the exact way as given. Use of unfamiliar words in All & Everything so there is no chance of reinterpretation in the wrong way. Attending to Work (and Sensing, "I Am") in the right way, in an exact direction.

Gurdjieff.(Anecdote)x

Extracting information from; & Formulating questions.

M1431. Tues. 7/16/1968 New York, Group I. Brief, p 18/30.

Mention of Mr. Nyland allowing the opportunity to ask Gurdjieff questions to slip by while driving him and going to his hotel, and that Gurdjieff would not volunteer until a real question was formulated; one couldn't extract anything from Gurdjieff that he wasn't willing to give.

Gurdjieff.(Anecdote)x

Finding place for Movements in New York.

M1540. Sun. 2/23/1969 Barn, Sun. Concise, pp 10-12/12.

Description of an incident when Mr. Nyland found a place for Movements in New York that shook, and then had to face in public Gurdjieff's comment to him about it.

Gurdjieff.(Anecdote)x

Groups with Gurdjieff vs. Groups now.

M578. Fri. 4/24/1964 New York, Brief, pp 22-27/32.

The difference between being with Gurdjieff and groups now.

Gurdjieff.(Anecdote)x

Gurdjieff meeting; Sharing emotional quality, Being touched.

M1902. Sat. 8/8/1970 Barn, Coffee. Brief, pp 24-25/28.

Leaving meetings being quiet, having one's life touched; realizing sanctity of inner life, Soul. Example of how it was when Mr. Nyland and others left a meeting after Gurdjieff spoke.

Gurdjieff.(Anecdote)x

Helping him for wrong reason; & Accepting/rejecting money.

M1431. Tues. 7/16/1968 New York, Group I. Brief, p 10/30.

Mention that it was beautiful to see how, for the sake of aliveness and being Awake, Gurdjieff rejected things if they were given for the wrong reason, even if they could help him (e.g., rejecting gifts of money if given by people to distinguish themselves or somehow bind Gurdjieff to them).

Gurdjieff.(Anecdote)x

"I Am" exercise; & Not elaborating.

M1431. Tues. 7/16/1968 New York, Group I. Brief, p 13/30.

As part of a discussion of not giving out exercises prematurely in Group II, mention that Gurdjieff gave the "I Am" exercise to new people in the Paris group to give them a sense that they existed, but did not elaborate on it.

Gurdjieff.(Anecdote)x

Later years; & Benevolence, Giving.

M2069. Wed. 10/27/1971 Barn, Group III (Open). Brief, pp 3-5,12-13/25.

In relation to Mr. Nyland's 82nd birthday, reference to his own and Gurdjieff's later years. During the later years of his life, Gurdjieff changing from intellectual sharpness to emotional state of Benevolence. Example of Benevolence and giving of Gurdjieff in his later years, giving of his life.

Gurdjieff.(Anecdote)x

Method of teaching.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Brief, pp 5-6/33.

As part of a detailed explanation of making use of criticism by Mr. Nyland and doing things one doesn't like when asked, mention of Gurdjieff and how he taught by insisting that people do what he asked, otherwise leave.

Gurdjieff.(Anecdote)x

Newborn Child.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Brief, p 1/29.

After Mr. Nyland's daughter, Corolla, was born, Gurdjieff stating that she was "his child." [Part of a discussion of a responsibility of group members to help group children to gain understanding and grow up.]

Gurdjieff.(Anecdote)x

Reading group; & Not talking about All & Everything.

M1431. Tues. 7/16/1968 New York, Group I. Brief, p 20/30.

Mention that in response to Mr. Nyland asking Gurdjieff about talking about All and Everything in a reading group, he said to just read (Who knows! You read!).

Gurdjieff.(Anecdote)x

Seeing through you, Helping without criticism, Presence of something emotional.

M2549. Thurs. 3/6/1975 Barn, Group II. Very brief, pp 15-16/34.

Mr. Nyland describes the experience of having Gurdjieff look at you when you do something stupid, seeing through you as if you were transparent, saying "Oh," "Oh, it is you"; no other remark. Also, Gurdjieff saying "You're old." to someone whom he hadn't seen for a while, then "We can help you"; no more; just benevolence and acceptance. Likened to having something Objective present emotionally [part of a detailed discussion of the emotional approach to Work].

Gurdjieff._x (Anecdote)_x

stopping Orage's meetings; & Over-talk vs about Work, Essence, Humility, Emotions, Conscience.

M1520. Fri. 1/10/1969 New York, Group IV. Some detail, pp 12-16/18.

As part of discussing that without Work one is not entitled to talk, example given of Gurdjieff visiting New York and stopping Orage's meetings because they were too theoretical, people loving to consider and discuss deep concepts but not their Work, which requires reaching emotionally for His Endlessness and life (arms outstretched; from essence, essential Being); this requires humility.

Gurdjieff._x (Anecdote)_x

Task, Historical time.

M1418. Fri. 6/21/1968 New York, Group IV. Concise, pp 8-9/22.

Historical time task given by Gurdjieff to his group -- about origins of an object.

Gurdjieff._x (Anecdote)_x

Toasting to Idiots.

M1502. Fri. 12/19/1968 San Francisco, Group IV. Concise, p 1/18.

Armagnac custom, toasting to the idiots.

Gurdjieff._x (Anecdote)_x

Waiting to publish All & Everything.

M2596. Thurs. 7/17/1975 Barn, Group I. Brief, pp 14-15/27.

Mention of Mr. Nyland's experiences with Gurdjieff publishing All & Everything, that despite efforts made by Mr. Nyland and others to find print shops, Gurdjieff waited to publish until he felt the time was right.

Habits, see:

Conditions, Creating/Using for Work (Habits)

Crystallization

Mechanicality

Tasks--General, Breaking mechanicality

Hamolinadir, see:

All & Everything--Terms, Various

Hanbledzoin, see also:

All & Everything--Terms, Hanbledzoin

Hypnosis

Physiology of Work

Hanbledzoin_x

and 3-Body Diagram, Physiology of the body.

M1008. Tues. 7/5/1966 Berkeley, Evening. Concise, p 29/40.

[Part of a very detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] Hanbledzoin described as flowing from Consciousness to the emotional body, a road between the head and the heart. Hanbledzoin developing 'Sol-La-Si' of Kesdjan to become Conscience. Hanbledzoin produced in the thalamus and hypothalamus of the brain, finds its way down by means of the spine, uses the sympathetic nervous system to go to the heart where it becomes a circulation of Hanbledzoin for the emotional body.

Hanbledzoin_x

and Heart, Mind, Pineal gland.

M2500. Sat, Sun (12/1). 11/30/1974 Westtown/Barn, Group IV/Lunch. Brief, p 22/29.

Discussion of heart becoming the distributor of Kesdjanian Hanbledzoin being made by the mind; pineal gland opening up.

Hanbledzoin_x

and Impressions, changes in the Brain.

M.982. Wed. 5/11/1966 New York, Group III/II. Brief, pp 14-15, 17, 19/31.

[Part of an ABC/Introductory tape: "A story of Work", which includes a detailed general description of physiological results.] By receiving impressions Consciously through the sense organs (not the ordinary senses or mind), not only does the brain develop, but also a substance, Hanbledzoin, functions as blood for Kesdjan and flows from the hypothalamus and thalamus through the neck to the heart. This comment is part of a discussion that if one Works, a portion of the brain becomes active and coexists with the other parts of the brain and allows for an exchange between subjectivity and Objectivity; this development reforms -- through Participation -- the rest of the brain and all the body's cells so one becomes an Individual or an Harmonious Man (pp 7-8, 11-13, 16, 23, 27-29).

Harmonious Man, see also:

Being, Level of Tetrahedron)	Individuality	Symbolism (Hourglass, Sphere,
Centers, Development of Three-Centered activity	Peace, State of Equilibrium/Balance, among Centers	Three-Body Diagram
Equilibrium/Different levels, Chemical-like (substrate/product)		
Unity/Oneness (Connected Centers, Fusion of Centers)		

Harmonious Man_x

Defined; & Aim, Motivation.

M2118. Thurs. 4/13/1972 Barn, Group II. Brief, pp 9-10/29.

[Part of an ABC/Introductory tape: Detailed answer to question, "How do I Work?"] Becoming a Harmonious Man possible only on Earth. Harmony as equilibrium, striking an endless note or vibration. State of permanency, being in balance, peace as aims even if not fully understood. Need for self study, understanding man with a small 'm' in order to become a real Man.

Harmonious Man_x

Described; & Individuality, Being level, Impartial Criticism, Three centers, Emotion, Simultaneity.

M2566. Thurs. 5/1/1975 Barn, Group I. Some detail, pp 7, 22-26/29.

[Part of a detailed discussion of seeing and Observing the totality of oneself, all three centers.] Developing into a Harmonious Man discussed as an aim of Work involving becoming a Being of a higher level. Becoming an Individuality described as an effort that involves seeing oneself totally and developing all three centers; this requires knowing oneself totally and being engaged in Impartial Criticism and Participation; then one begins to complete the 'Sol-La-Si' of Kesdjan with the help of the language of emotions (described) and the Simultaneity of the Soul. At 'Fa' of emotions, one is going in the direction of becoming a Conscious and Conscientious man with a Will to become Harmonious and striving for a higher Being level. Simultaneity defined as the 'Sol-La-Si' of Kesdjan 'working together' with the 'Do-Re-Mi' of Soul, being Aware of the totality of oneself, all three centers, occurring at time of experience: action, feeling, and thought simultaneously existing as three bodies functioning concurrently, in unity as a Harmonious Man.

Harmonious Man_x

Described; & Understanding, Participation, Individuality, Equilibrium, Physiological changes, Silence.

M982. Wed. 5/11/1966 New York, Group III/II. Some detail, pp 13,16,23-26,29-30/31.

[Part of an ABC/Introductory tape: "A story of Work", which includes a detailed general description of physiological results.] Becoming Conscious allows for an exchange between subjectivity and Objectivity: through Participation, virgin (Conscious) fields in the brain reform the rest of the brain and all the body's cells, the person becoming an Individual or Harmonious. Understanding described as a stability within, based on insight (a realization in the heart that is partly Aspirational, partly Inspirational as intuition) and knowledge (knowing Objectively what is right for maintenance and growth, with thoughts free from associations or evaluation). An Harmonious Man described as in equilibrium and at peace, having developed -- through Participation -- the physical body, the emotional body as Kesdjan, and the intellectual body as Soul. No matter what the external situation or conditions, knowing what to do in accordance with Planetary and Solar Laws (not of Earth), what is right or wrong, having Will and a state of Silence within (no distinction between opposing forces, no argument).

Hasnamuss, see:

All & Everything--Terms, Hasnamuss

Hassein, see:

All & Everything--Terms, Hassein

All & Everything--Terms, Various

Hatred, see:

Negativity

States, Negative (Hatred, Resentment)

Head, Heart, and Hands, see:

Caring/Emotional Involvement

Centers, Three-centered activity

Healing_x

taking ordinary Medicine; & Counteracting conditions.

M1455. Tues. 8/27/1968 Boston, Concise, pp 38-39/40.

Mention that as long as it isn't habit forming or clearly excessive, one should take medicine to get better if it helps. There is no problem having coffee in the morning, moving hands if they're cramped, taking a tranquilizer if one is nervous, as long as it usefully counteracts a physiological condition and the body can handle it without too much cost (if it makes one sick, it's stupid to continue).

Healing_x

Work as healing process; & Balance/harmony & Fused/Oneness of centers, 'I' replaced, God, real Doctor.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Some detail, pp 1-4/30.

Concerning being more in equilibrium, balance and at ease with oneself, or in a certain state of health that involves all three centers that is experienced as being of more value than an Awareness, this experience discussed as a byproduct of having an 'I' function that eventually becomes the main product, the 'I' only a means to attain it. The 'I' described as tutoring the centers in a healing process ordained by and aimed at God; it involves all three centers healed (all are in disorder or sick), the 'I' replaced when they function in equilibrium in a harmonious man, fusing as One to become an Individual as an entity in itself, ready to enter Cosmic Consciousness. A real doctor defined in a much broader sense than ordinary: a healer (spirit doctor) who operates at a level of creating equilibrium between the three centers, understanding and healing pain in any of them.

Hearing, see:

Sense Organs (ears, hearing)

Heart, see also:

Emotions

Hanbledzoin

Heart_x

Defined: and Feelings vs. Emotions.

M1415. Wed. 6/5/1968 New York, Group III. Concise, pp 17-18/25.

Definition of heart as being distinct from both feelings and Conscience. Relation of essence to divine impulses. Part of a discussion of changing of a feeling into an emotion to break laziness.

Helkdonis, see:

Abrustdonis and Helkdonis

Physiology of Work, Helkdonis

All & Everything--Terms (Helkdonis, Abrustdonis)

Energy (Use of, Use/Misuse of)

Help (from 'I' or God), see:

Prayer, Help from 'I' or God

Helping others, see:

Mankind (Aim of)

Relationships, Helping Others

Office, Function (Group offices)

In a Group

Working Together

Heptaparaparshinokh, see:

All & Everything--Terms, Various

Heropass, see also:

Time

Heropass_x

and His Endlessness, Earth Conditions, Cosmic Ray.

M1413. Mon. 6/3/1968 New York, Group II. Brief, pp 20-22/30.

Mention that His Endlessness having to deal with Heropass was only a situation that relates to Earth, and is not at all the case with respect to the rest of the universe, in the same way as the reason to Work only belongs to Earth and the Earth is far away from the absolute on the Cosmic ray.

'High', see:

States, 'High'

His Endlessness, see:

All & Everything--Terms, His Endlessness

All & Everything--Terms, Various

Historical Interest.

Activities (Fixit, Chardavogne Service, Garage, Mike Near); & Car rental, Pay/agree on costs, Clear debts.
M2065. Sat, Sun (10/17). 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 26-30/30.

The function of two new Activities explained: Chardavogne Service for car rental and possibly a shuttle between the Guest house and the Barn, Fixit for whatever needs fixing, but to take Paul (Sengir?)'s word for if he can't fix it, agree to the price first. Mention that people need to pay for their gas from the Garage, and that Mike Near will help Activities get their books in order to straighten out finances, clear up debts so an Activity can grow (if this can't be done, stop the Activity; likened to tending a flower so it can grow -- pull out the weeds).

Historical Interest.

Activities (Garage); & Payment for service, Repaying Mr. Nyland, Good credit.

M1904. Tues. 8/11/1970 Barn, Group I. Some detail, pp 1-3/24.

New policy explained, of paying the Garage in advance because people not paying what is owed, not even repaying Mr. Nyland for covering their accounts so the Garage has the needed money. Mention that Mr. Nyland is part of the Garage and he insists on good credit and people keeping their word.

Historical Interest.

Activities (Guest house); & Clean rest house, have Atmosphere for Work, No single men.

M1721. Fri. 11/21/1969 Westtown, Group IV. Brief, pp 16-17/21.

Mention that the Guest House must be a rest house: clean and not too disturbing, where people can maintain a level in their rooms. Having an atmosphere of Work, not ordinary life (single men asked to leave).

Historical Interest.

Activities (Guest house); & extension of Family, keep Clean, Place to eat, aim to Work, Atmosphere.

M2003. Thurs. 2/25/1971 Barn, Group II. Brief, pp 25-26/28.

Discussion of attitude toward Guest house, that one should treat it as part of the family, not only keep it clean, but have the discipline to take care of it because it is connected with the aim to Work, a place to come to and eat which has an atmosphere (don't just talk nonsense).

Historical Interest.

Activities (Pottery, Jerry & Arlene, John Marshall); & Barn expanding, giving Information when asked, 10%.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Brief, pp 6-7, 11-12/33.

Brief reference to Jerry & Arlene being in charge of pottery, that it is physically and psychologically expanding; use common sense in knowing the limits of one's abilities. Making use of disagreement when engaged in Barn activities and responsibilities, give John Marshall information when asked and not consider it as prying into one's affairs when the 10% payment is considered.

Historical Interest.

Activities (Pottery, Toy & Silver shops, Charlotte); & Outsiders, Help/understand others, Financial support.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Some detail, pp 1-4/27.

Mention of the name 'Chardavogne Barn Activities' and that one should not talk to outside people about what Mr. Nyland says it, nor about the Activities themselves. Reference to the addition of an extra Pottery, a Toy shop, and a Silver shop for Charlotte (also others if they wish) in a room at the Barn. Discussion, that the Activities are an extension of the Barn, as such an opportunity to understand and help one another (mention of Robert and the Construction Co.), in the future a support for the Group financially.

Historical Interest.

Activities (Printing); & Calendar for sale.

M2105. Sat, Sun. 3/4/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, pp 1-2/25.

Printing of calendar for 1972: beautiful, ready for sale to all groups; not profitable this year, but will be next year.

Historical Interest.

Activities (Real estate, Woodwork, Pottery, Jere Whiting); & Rentals, Building village, Pricing, Honesty/care.

M1920. Sun. 9/6/1970 Barn, Lunch/Coffee. Some detail, pp 4-10/28.

Discussion of the real estate/rental office, that Jere Whiting will take care of finding places for people to permanently stay, their needs (e.g., a car), and people should inform him of empty places when they leave. Mention of the improved pottery, with cistern, water & electricity, having learned the cost of building (materials expensive), now to be applied to building the woodworking shop as the start of a village at the Barn, the hand labor of construction done with care and love making the result alive as a symbol for Work. Discussion of the need for the woodwork to be honest, not slipshod, not to overcharge in the beginning (can charge more later, once dexterity has been achieved), that the difficulties are a form of intentional suffering so that one's labor can become Conscious. Establishing 'Chardavogne Barn Activities' as a name denoting reliability, doing things well.

Historical Interest.

Activities (Sound shop, Cabinet shop, Pottery); & Dexterity, Physical engagement, Doing things right.

M1423. Fri. 6/28/1968 New York, Group IV. Brief, pp 14-16/18.

Brief reference to Sound Workshop, Cabinet shop, and Pottery as opportunities to learn learn a dexterity (how to hoe a garden, saw straight, electrical, plumbing, cooking), be engaged physically and do things right with more than superficial interest, not be lazy, going away from one's horoscope and developing one's potential as an all-around person.

Historical Interest.

Barn Affairs; & Canceling meetings for a week, Mr. Nyland to Europe, 14 people for maintaining the Barn.

M1414. Tues. 6/4/1968 New York, Group I. Brief, pp 2-4/25.

Mr. Nyland explains that although he does not necessarily believe that a catastrophe or calamity is about to occur in New York City and other places, he is going to Europe and canceling meetings for the week so people can leave if they wish and use the time to find solidity within their inner life and real Self in order to counteract the hysteria of the outside world and the deleterious effects of conditions created by so-called 'progress.' Mention that during his 2-week absence, Barn activities are to be maintained by 14 people and that the men and women have to be unanimous in the assignments and decisions that can then be represented by someone.

Historical Interest.

Barn Affairs; & Institute for Religious Development (Legal, Warwick planning board), Chardavogne village.

M2596. Thurs. 7/17/1975 Barn, Group I. Brief, pp 2-3/27.

Mention that after about a year of having to straighten things out with the planning board of the Town of Warwick it has finally acknowledged the existence of the Barn as the Institute for Religious Development. Continuation of Chardavogne village.

Historical Interest.

Barn Affairs; & Navajo weaving on workday, Mr. Nyland's house for winter, Sauna.

M1436. Sun. 7/28/1968 Barn, Sun. Brief, pp 5-8/16.

Mention of Navajo weaving as an activity on Sunday afternoons, finishing a place for Mr. Nyland before the winter, plan to build a sauna, having a hotel outside the Barn.

Historical Interest.

Barn Affairs; & Preparing Nishamura's for music.

M1646. Sat. 8/16/1969 Barn, Brief, pp 12-13/26.

Discussion of preparing Nishamura's house for music and meetings on Fridays as a Barn activity.

Historical Interest.

Barn Affairs; & Privacy at Firefly house, Marjorie invited.

M1520. Fri. 1/10/1969 New York, Group IV. Brief, pp 5-7,9/18.

Mention of rule not to disturb Mr. Nyland, that privacy for himself and Marjorie at Firefly House is to be respected (his house is closed until 2 p.m.) and that some did not properly care for the house in his absence (trip to West Coast).

Historical Interest.

Discussion leaders (Marilyn & Guest house, Peter, Wesley, Trudy); & Own growth, not Proud, Orage.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Brief, pp 7-9/33.

Mention of Marilyn in charge of a small discussion Group at the Guesthouse, and Peter, Wesley, and Trudy having their own discussion groups, using it for one's own growth instead of being proud, help others to understand Work; one is dependent on the quality of questions asked (mention of Orage), and has to face what one knows.

Historical Interest.

Land (beginnings of); & trip to West Coast, Working together.

M1520. Fri. 1/10/1969 New York, Group IV. Some detail, pp 1-6,9-12/18.

As part of a general report on his trip to the West Coast (meetings in San Francisco, Palo Alto, the Land, Portland, Seattle, Los Angeles, then Sante Fe), Mr. Nyland describes the beauty and the conditions at the Land (no electricity, stays in a hut), the coherence of the Group working together to plan buildings, getting up early to drive there, working together as a group with a love for Work and an openness to come to meetings and not be loafers. Mention of care for Mr. Nyland at Clara Street (full refrigerator, desk with pencils, etc.), honoring his privacy until 2 p.m. so he could write Firefly and listen to tapes.

Historical Interest.

Leaving Barn (Tom & Julie Harris); & Support others, Sante Fe 3rd center, Maintain Work from anywhere.

M1436. Sun. 7/28/1968 Barn, Sun. Some detail, pp 2-5/16.

Discussion of the need to support Tom & Julie Harris moving from the Barn to Sante Fe, wishing for them as they lead the group and adjust to their life there; because Work has value for themselves, people at the 'home office' should not forget, or lose contact with, others at different places; they should feel free to ask for whatever they want, with people approving, kind, and understanding. Mention that Sante Fe could become a third center, as such perhaps functioning as a neutralizer between the East and West Coast; the group does not need to become too much of an organization because no matter where one is, those who Work will connect and recognize each other, and will join in the attempt to maintain it.

Historical Interest.

Nursery; & not a School, Parents come to Barn (not children).

M2065. Sat,Sun (10/17). 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 5-8/30.

Discussion of the Nursery as a place where young children (not school-age) can go so that mothers can attend a meeting or come to the Barn (the Barn is for grown-ups, not children; planned activity for older children at the Barn canceled). Parents and family discussed as having the responsibility to educate children, not the Nursery.

Holland, see:

Mr. Nyland, Trip to Holland

Holy Ghost, see:

Unity/Oneness (Trinity; Father, Son, Holy Ghost)

Honesty, see also:

Attitude (toward Work)

Openness

Lying

Honesty_x

and Aim of existing, Conscience, Universal quality/God, Small gp, Pure intellect/lie, Acceptance, the Group.

M2552. Sat/Sun (3/16). 3/15/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 13-16,18-21,23-24/30.

The need for absolute honesty to understand the aim and meaning of one's existence, develop Conscience by not rationalizing or dishonestly justifying conditions and traits of character or being hypocritical about what one doesn't do. Discussion of coming to truth in a small group (e.g., friends), knowing each other so no reason to pretend or make untruthful excuses: discuss oneself, Work, and evolution honestly and simply with others in exactly the same condition, no need to create an untruthful impression. Absolute honesty mentioned as very difficult, but it is the universal quality of infinity, the reason the universe exists and changes according to rules understood by every object subject to its laws (that is how to look at God); it is pure intellect, total integrity (e.g., scientific), correct facts/truth setting one free (no personal interpretation or modification) and has no opposite -- if it is not there, it doesn't exist; lie is absence of truth, not an existence in itself. Acceptance explained as honesty to the highest power; start a day with no pretense, wishing only for what is: "This is me." Mention, to leave the Group if one cannot be honest with others; need 100 percent to become One as a triunity with intellect & body.

Honesty_x

and Level of Being, Seeing behavior, Relationships, Meetings.

M2596. Thurs. 7/17/1975 Barn, Group I. Brief, pp 19-21,23/27.

[Part of a detailed discussion of Being in relation to spiritual growth, mind, feelings, seeing oneself.] Difficulty in being honest about one's behavior, in relationships, and at meetings. Three anecdotes on this point: visitor of Mr. Nyland's father, La Reve by Zola, Finkle and Finkle.

Honesty_x

and Relationships, Work, Sincerity, Inner & outer life, Manifestations, Truth.

M1478. Fri. 10/25/1968 New York, Group IV. Some detail, pp 6-11/11.

Need for being sincere with oneself in relationships, in Work, in Inner and outer life, in relation to manifestations. Honesty and sincerity are needed to find truth, to help 'I' grow.

Honesty_x

Examples of; Dr. Reiger.

M2088. Sat,Sun (1/16). 1/15/1972 Westtown/Barn, Group IV/Lunch. Some detail, pp 12-14,19/19.

Dr. Reiger discussed as a man who has reached a certain degree of Consciousness and Conscience; someone perhaps to imitate for oneself. Using Dr. Reiger as an example for helping Mr. Nyland by being honest and considerate. Dr. Reiger a simple man, Gurdjieff a real Man; Gurdjieff died, so will Dr. Reiger. Take for yourself what you can as examples from their lives.

Honesty_x

Omniscience within; & Unity/fusion of centers, 'I', Being Level, *That/what/why/how* one is, God, Man No. 4. M1716. Fri. 11/14/1969 Westtown, Group IV. Detailed, pp 4-10,13-15,17-18/19.

As part of a discussion of the three 'Omni's' as common aim for unity of the three centers and Being in the image of God, honesty mentioned as a property of Omniscience that is the easiest to apply in order to fuse the centers into One as a higher Being level that is one's 'I': physically, the correctness of what one does; intellectually, eliminating oneself so facts speak for themselves; emotionally, total acceptance of oneself: that one is, what one is (honesty in the presence of God), why and how. 'Mi' of Kesdjan described as the terror of the situation, a state of anxiety and confusion in which one prays to God for growth and guidance; 'Fa,' honesty in search of truth, a wish for Conscience and Consciousness knowing that God exists and wishing to be in His presence; 'Si-Do,' Conscience, a clean slate: "In truth you will find that what you need, in honesty you will be able to live." The need to honestly fulfill a promise to oneself, continue attempts and not let things go, ask God for help, be honest for truth's sake.

Hope, see also:

Advanced Perspectives
Faith, Love, Hope

Hope_x

and Wish from Pondering, Higher foods, Breathing, Sensing.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Detailed, pp 4-7,8-15/28.

[Part of a detailed discussion of what to do when one cannot Work.] Hope, wish coming from a relation between the mind and the heart. Need for increased sensitivity to what one is, greater desire to cross threshold toward something higher. Relation between mind and feelings starting from the back of the head (pondering): using associations from sense organs to connect the mind and the heart. Using breathing to cross threshold; a physiological change when going from inhalation to exhalation: attaching psychological effect to the physiological effect, exhalation to wish. Experiencing a long period of twilight before the Sun comes over the horizon. Sensing producing a relation between the mind and the body which becomes a channel for foods higher and lighter than air: the arm receiving food from the outside world that is not entirely of this Earth. Using breathing to distribute material deposited by Sensing.

Hope_x

and Wish, Centers.

M1415. Wed. 6/5/1968 New York, Group III. Some detail, pp 18-21/25.

Necessity of hope to revive wish. What to do with state of having no wish. Importance of Waking Up the body, activation of all three centers.

Hope_x

Described.

M578. Fri. 4/24/1964 New York, Brief, pp 28-30/32.

Description of. Real hope based on reasonable assumptions and possibilities.

Hope_x

Loss of, and Breathing.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Some detail, pp 21-29/36.

Suffering on Earth and loss of hope. Deep breathing, realizing existence of Magnetic Center, ending in hope, openness to oneself and other people; need to be open, sensitive, through breathing. (Part of a detailed discussion of the meaning of Kundabuffer and Magnetic Center in oneself.)

Hope_x

Struggling, Losing interest; & Higher Being level, Light of Sun, Persistence, Magnetic Ctr., "I Am", Prayer.

M1176. Thurs. 4/27/1967 San Francisco, Group I. Detailed, pp 1-18/18 (entire tape).

[Part of a detailed discussion of striving for and protecting experiences of the Sun, which lights and heats.] Discussion, that when struggling with Work and knowing one is incomplete, the need to go toward a higher Being level that one knows is more sacred, go toward God and not try to bring Heaven down to Earth. Developing new facilities by decrystallizing habits, doing things with determination; this involves whittling who we are -- a square -- to fit into the round hole of spirituality, which is different from ordinary life and involves Helkdonis and Abrustdonis, finding Silence within, having solidity (a point of light as aim), life, Magnetic Center as never changing. Acknowledging being on the right road when one is, in fact, Working. Finding room for quietness and prayer, saying "I Am" and using breathing with "I" as a contact with one's outside world (God, an atmosphere) and inner world (Magnetic Center, the Sun within), "Am" as a vibration in the chest that affects one's heart -- God lives there -- so one knows intuitively that one exists. Experiencing the Benevolence of 'I' and the wish of 'I' to help 'It.' Praying when going to bed; using the morning.

Horizontal line, see:

Three-Body Diagram

Horns of Beelzebub, see:

All & Everything--Terms, Horns of Beelzebub

Hourglass, see:

Symbolism, Hourglass

How I am, see:

Amness, *How I am*
Experimentation

Honesty, Omniscience within
Self Knowledge

Humanity, see:

Aim (of Oneself; and Earth, Civilization)

Politics

Mankind

Society (Sociological life)

Man, Place of

Relationships, Four parts (private, personal, professional, humanity)

Humble, being Humble, see:

Humility

Humility_x

and Higher knowledge, Unconsciousness, Bondage, Work.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Some detail, pp 17-22/25.

How to become humble. To what extent is one entitled to higher knowledge? Acting from incomplete knowledge, without understanding. Our unwillingness to give up whatever is required from us. The inertia, bondage of one's unconscious state. Attitude of humility in asking for the presence of an 'I'.

[Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Humility_x

in presence of Work, Mankind, God.

M2017. Sat. 5/1/1971 Westtown, Group IV. Brief, pp 11-12/23.

Being humble in presence of Work. Self valuation: honesty in presence of others (compared to Mankind). Standing before God: conditions of the Lord, requirements of Heaven. Attempts from mind/Heart.

Humility_x

Value of; & Seeing unbecomingness/reactivity, Small/meek with higher forms of life vs Mastery over lower.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Some detail, pp 8-10/30.

Humility or feeling small explained as resulting three ways: 1) seeing oneself as unbecoming/reactive; 2) feeling small in the presence of something higher (e.g., supreme intelligence, the solar system, God); 3) seeing one's place in relation to levels above and below: meek toward what's above one, having mastery and greater knowledge over what's below, including plants and animals.

Hymn to our Endlessness, see:

All & Everything--Terms, Hymn to our Endlessness

Hypnosis_x

Defined; & Blood circulation, Hanbledzoin, Self hypnosis.

M735. Fri. 2/19/1965 New York, Group IV. Detailed, pp 1-9/19.

Talks about a definition of hypnosis. Reference is made about the change of the circulation of the blood. Self hypnosis when one is Awake as opposed to being under the influence of others. The real meaning of Hanbledzoin and the development of Kesdjanian body. Talks in detail about using self-hypnosis through the development of 'I' and how to use it in ordinary life through relaxing.

Hypothalamus, see:

Physiology of Work, Hypothalamus

"I Am Now", see:

Exercises/Task, Miscellaneous (Mantra)

"I Am", see also:

Being, Higher level

Life Is Real Only Then When "I Am"

Sensing/Sensing Exercise

"I Am"_x

Described, Use of, & Distribution of energy, Solar plexus, Chest, Draining, Sensing, Unity of body.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Detailed, pp 5-6,17/30.

Complete description of the "I Am" exercise. "I" associated with being affected by something higher, receiving energy. Solar plexus and chest involved, respectively, in the vibration and sound of 'Amness'. Doing "I Am" three times after Draining, also by itself. Exhalation distributing energy produced in the four limbs after Sensing, making the body more balanced, physiologically more homogeneous.

"I Am"_x

Described, Use of; & Contact with God, Being, Earth, Coming to oneself.

M2586. Sat,Sun (6/22). 6/21/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 15-20/24.

[Follows a detailed discussion of questions that arise in relation to death, life after death.] "I Am" as exercise with breathing. Making contact with God, coming to Earth. Coming to oneself, reaching Being. When one Wakes Up; in relation to 'I'-ness, 'Am'-ness.

"I Am"_x

Described, Use of; & Sensing/Feeling exercise, God, Distribution of energy.

M2302. Sat, Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 18-19/25.

[Part of a detailed description of a Sensing/Feeling exercise to establish a relation between the heart and the different parts of the body:] Concise description of "I Am" exercise, to be done three times after the Sensing/Feeling exercise: "I" as thinking of God, inhalation, receiving; "Am" as thinking of oneself, exhalation, distribution over the body of what has been taken in (associated with feeling and Sensing).

"I Am"_x

Described; & Chest, Distribution of energy (head, heart, and feet), Sensing.

M1008. Tues. 7/5/1966 Berkeley, Evening. Brief, pp 32,38/40.

Saying "I" with one's mind, a relation with Infinity, and "Am" with one's heart, a relation with what is still on the ground. The tonality of 'm' in "Am" striking the 'Do' of Kesdjan, making the chest vibrate -- like the solar plexus being sensed and set into motion. With exhalation, energies being distributed from head to heart to feet. Doing "I Am" after Sensing.

"I Am"_x

Use of; & 'Omni's', "I Am" fused into One, "Amness" as what is, "I" as higher Being level.

M1952. Tues. 10/27/1970 Barn, Group I. Brief, pp 12-14/24.

Discussion of Work being far more than the ABCs; it is to fulfill the 4th and 5th rules of Objective Morality, attain Cosmic Conscious leaving Self Consciousness behind, understand life free from form and Omnipresence. Explanation, that with 'Omni,' Gurdjieff means "I" and "Am" becoming One as an entity existing everywhere and always, the "I Amness" united with God and yielding to the totality of all life existing; "Amness" defined as what actually is, and "I" as one's Being at a higher level and nature.

"I Am"_x

Use of; & Prayer, Sun, God, Magnetic Center.

M1176. Thurs. 4/27/1967 San Francisco, Group I. Some detail, pp 5,16-17/18.

[Part of a detailed discussion of struggling against oneself, developing new facilities, and striving to live in constant light.] Not being affected by ordinary conditions of ordinary life and finding quietness, prayer, room to say, "I Am." Preparing the evening before to Work first thing in the morning. Saying "I Am" as a prayer before going to bed at night in order to have 'I' continue to exist during one's sleep, using breathing with "I" as a contact with one's outside world (God, an atmosphere) and inner world (Magnetic Center, the Sun within), "Am" as a vibration in the chest that affects one's heart -- God lives there -- so one knows intuitively that one exists.

"I Am"_x

Use of; & Sensing, 'Lord, have mercy' Movement.

M1652. Tues. 8/26/1969 Firefly House, Firefly (FF II-3). Brief, p 13/21.

[Part of a detailed discussion of Sensing as the 'Mi' of Man Number Four.] Mention that as a result of Sensing, the mind cannot take away what it has given the body, and the fact that the totality of one's body knows that this cannot be taken away is affirmed by saying "I" (inhalation) "Am" (exhalation) three times at the end of Sensing. Asking God to bless one in one's preparation for further emotional growth (the 'Fa' of Kesdjan) by saying "Lord, have mercy" while Sensing; the intermede ["intermet"] of the Lord Have Mercy Movement described as an "I Am" period of relaxation inbetween periods of Sensing.

"I Am"_x

Use of; & Sensing, Air, Draining.

M1381. Thurs. 3/28/1968 Dallas, Some detail, pp 8,9,28-32,40,41/42.

"I Am" in connection with Sensing, air as a food, Draining. Part of a discussion of Sensing and Draining exercises.

"I Am"_x

Use of; & Sensing, four Religions.

M.646. Wed. 9/16/1964 New York, Group IV. Brief, pp 16-18/30.

Mention of Sensing and saying, "I Am" in relation to considering Buddhism, Tibetanism, Christianity, Mohammedanism. [[Note: There is a Stavelly sitting dealing with Sensing and Lord Mohammed, Lord Buddha, Saint Lama, Lord Jesus Christ, and Lord Moses -- see Exercise compilation.]]

"I Am"_x

Use of; & Sensing, Gurdjieff, Orage, "I Have A Body".

M1439. Sat. 8/3/1968 Seattle, Brief, pp 14,20/27.

Doing "I Am" exercise at the end of the Sensing exercise. (Part of a detailed explanation and description of Sensing exercise -- pp 1-21.) Brief mention of Gurdjieff suggesting to people to come to themselves in an ordinary sense and to say "I Am", much in the same way as Orage suggested to people to say the mantra, "I Have A Body".

I Ching, see:

Book Reference, I Ching
Knowledge (Esoteric)

"I Have A Body", see:

Exercises/Task, Miscellaneous (Mantra)

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Aim of: see also Advanced Perspectives

Creation of, see also Work, Creation of 'I'

Development of, see also: Advanced Perspectives, Amnes (*that, what, how, and why* I am), Aspiration, Inspiration, Silence, Participation, Experimentation, Conscious Labor/Intentional Suffering

Experiences of, see: Work, Results of

Qualities of, see also: Advanced Perspectives, Approaches to Work, Benevolence of 'I', Observation, Impartiality, Simultaneity, Tapes (ABC, ABC/Introductory), Work (Description of)

'I', see also:

Benevolence (of 'I')

Wish (for 'I')

Centers, relationship to 'I'

 Γ_x

Aim of, Motivation for; & three Centers, Guide, Catalyst, 'As If'; Introductory tape.

M1595. Wed. 5/28/1969 Santa Cruz, Group III (Open). Detailed, pp 6-21/37.

[Part of a detailed introductory discussion of aims of Man and of Work, terminology and the concepts of Gurdjieff.] Discussion of the purpose of 'I' in relation to the three centers, the motivation to create something reliable, away from Earth, a guide; 'I' as a catalyzer to speed growth. Attributes of an 'I'. Development growth, and feeding of 'I'; 'As If' creation of. Brief mention of essence, Magnetic Center, 'I', God and their relation to the search for inner life.

'I'_x

Aim of, Temporary; & Fusion of centers, Individuality, God, Unity/Oneness, Magnetic Center.

M1511. Tues. 12/31/1968 San Francisco, Group I & II. Brief, pp 8,12-13/23.

Discussion of the temporary existence of 'I' and its disappearance when the three centers are fused or become One in an Individuality. Explanation, that 'I' is God and one creates 'I' in His image, concentrating the best of oneself using the best of oneself. 'I' mentioned as helping by 1) not letting one forget that one is in the presence of God and 2) by extending a hand through essence to Magnetic Center, helping it to come out and realize that its bondage and our inability to experience Omnipresence are an hallucination created by the results of Kundabuffer.

'I'_x

Aim of, Temporary; & Inner vs. Outer, Channel, Pineal, Fusion of Centers, Individuality, Chief Feature.

M1209. Tues. 6/27/1967 New York, Group I. Detailed, pp 12-23/36.

'I' described as authoritative, affecting one's ordinary, subjective mind, feelings and body. Explanation, that the quality of 'I' comes from two things: 1) Magnetic Center, which is not 'I' but is God within one, the wish to be free and unite emotionally with God, and 2) something as if outside of one that will help, in the moment, as an eternal, Objective, quality of the mind. 'I' mentioned as an organ that is not used, the pineal gland, which activates pondering in the lobes above the temples, affecting the rest of the brain and making Hanbledzoin in the blood as a road to the heart -- the 'Sol-La-Si' of Kesdjan developing in parallel with the 'Do-Re-Mi' of the Soul. Discussion, that 'I' creates Consciousness, Conscience, and Will and belongs to all three, and that 'I' becomes the unit created in an Individuality when the three bodies fuse into One as a triunity, becoming God for oneself. Discussion, that Work allows one's manifestations and Chief Feature to use the channel that is created between inner and outer life with a level of Being that goes from the inside out; 'I' using Chief Feature as a friend to create a Harmonious man.

'I'_x

Aim of; & Death, God, Emotions, Observation, Participation, Experimentation, Neutralizing force.

M2275. Sat,Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Detailed, pp 1-26/26 (entire tape).

Discussion, that 'I' gives tangible intent, whatever the Earth condition, to be in contact with God and emotions to prepare for freedom from physical death. Striking a fundamental feeling and being sensitive to emotional overtones. The energy of Inspiration culminating at the Soul level, wishing to give for the glory of God with Awareness, not the glory of oneself (in Kesdjan, still feeling that one is oneself). Impartiality as easier understood (substitution of emotion for feeling) than Simultaneity (associative thinking and time lost). 'I'-energy changing blood into Hanbledzoin to maintain the 'Sol-La-Si' of Kesdjan. Observation: going from the surface to Magnetic Center with facts of existence of 'It', from the outside in, the form becoming transparent; Participation: becoming familiar with 'It's expressions from within Magnetic Center, with no criticism; Experimentation: going from the inside out with 'I' guiding as a higher level of Being and 'It' becoming translucent and changing, under Impartial Criticism, to correspond to Objective morality. Our place as a neutralizing force. 'I' created for inner life, but then having its own demands, coming from Above.

'I'_x

Aim of; & Participation, 'I' and 'It'.

M1441. Mon. 8/5/1968 Seattle, Some detail, pp 21-22,25-28/31.

Good definition of Participation; explanation of step made when 'I' returns to Earth (pp 21-22). Functions of 'I', description of the interchange between 'I' and 'It'.

'I'_x

Creation of, and Brain, Magnetic Center, Firefly.

M1003. Wed. 6/15/1966 New York, Group III. Detailed, pp 16-28/33.

Creation of an Objective Faculty, little 'I'. How and where in the brain it is located. Reference to Magnetic Center; Firefly.

'I'_x

Creation of, and Mental, Feeling processes.

M1448. Wed. 8/14/1968 San Francisco, Group III. Some detail, pp 6-13/34.

How to create the little 'I'. How it can Observe mental and feeling processes (pp 10-13).

'I'_x

Creation of, Little 'I'; & Thought, Feeling, Awareness, Truth, Pineal gland, Facts, Benevolence.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Detailed, pp 18-29/37.

Going in the direction of absolute truth as changeover from thought process into Awareness process, without associations. Absolute truth. Potentiality of mind and feeling vs. the functioning of the mind as it is. Process of Work, creating little 'I', as the introduction of something entirely different, a vertical step, changing potential into the actuality of mental activity. Virgin field in the mind, pineal gland keeping little 'I' pure. Cold facts. Benevolence as a form, foundation for building Kesdjan and Soul; ultimate aim. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

'I'_x

Creation of, Results of; & Wish, Observation.

M2065. Sat, Sun (10/17). 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 13-20, 24, 29/30.

Birth, qualities, of little 'I'. How one knows that 'I' exists. Description of a moment of 'I' existing -- relation to sense organs, centers. Results of Work: realization of 'I' existing as a result of wish to Work -- wish for creation, then effort; awareness of solidity. Two kinds of wish: in relation to my life, in relation to 'I'. Process of Observation in relation to wish. Analogy to flower, grass, weeds.

'I'_x

Creation of; & Emotions, Impartiality, Simultaneity, Awareness, Sensing, Simplicity.

M2118. Thurs. 4/13/1972 Barn, Group II. Detailed, pp 19-29/29.

[Part of an ABC/Introductory tape: Detailed answer to question, "How do I Work?"] Creation of little 'I' as an entity giving Objective information leading to freedom, freedom of emotional state from the body, separation of life from form. Existence of emotions independent of body as a key to permanency of existence not subject to Earth; this is the reason for a method, for Work. Impartiality defined in relation to emotions: freedom from manifestations of one's feeling, acceptance of body, existence, without changing or criticizing; feelings no longer tied to body are free for life. 'I' giving self knowledge: understanding the body as form, not as life, emotions that are free from expression, a change of mind in presence of something higher. Receiving impressions Simultaneously: no chance for associations to be attached, free from thinking, memory, anticipation -- future going into past through present, 'now'. Work as creation of 'I' wishing to be Aware, giving light (like firefly), becoming Awake. Sensing as a helpful unconscious exercise. Creating conditions of simplicity for Work: sitting in a chair, reducing tensions, habitual actions like walking, gestures, postures.

'I'_x

Creation of; & Method of Work, Aliveness, Observation, Wish, Movement of body, Impartiality.

M2037 (grammar of Work). Thurs. 7/8/1971 Barn, Group II, Series of 9. Detailed, pp 14-19, 22-25, 28-32/32.

[ABC/Introductory, question & answer.] The method or rules of Work (prescription) explained as distinct from its application (many uses and aims for the medicine); Work is not thoughts about, or seeing, what one is doing, but creating an instrument ('I') that has Awareness, Objectivity; three rules: 1) How: 'I' becomes Aware of what has life in it, Observation of me as I am, Impartial (facts, physical manifestations without describing, liking or disliking); 2) When: if the wish to Work is present; and 3) the Conditions: simple, not too much energy going into unconscious states. Mention that the 'I' will not fully grow overnight; accept that at first the facts will be small and the mind not very clear. Movement of the body: 'I' not interested in the arm moving, but the movement makes 'I' attentive, Observe the fact that the arm is alive. Impartiality explained as impossible if the wish concerns overcoming ordinary conditions or feelings (even deep); real emotions, which involve other people and forms of life, can be used as energy for Impartiality because they are free from expression.

'I'_x

Creation of; & Observation, 'I' and 'It', Wish, Absolute facts, Simple attempts (examples).

M1403. Mon. 5/13/1968 Boston, Detailed, pp 4-11,24-27,31-34/38.

Answer to question, how to Observe: Observation is using what one is for the purpose of further growth; not a subjective recording of facts of oneself, but a Conscious recording of absolute facts; Observation by an 'I', which Observes me (personality, or 'It'); creating little 'I' as if outside of one, with a distance between 'I' and 'It'; 'I' is Awake, 'It' remains asleep; Observation free from interpretation and association, Impartial and of me at the time it happens; need to keep on trying, feeding the wish (no wish, no attempt -- the wish is based on what I know about myself); making simple attempts (examples given: while sitting, walking, etc.). Explanation, that regardless of how confused or lost one is, one starts with an emotional state of wishing to accumulate data about one's characteristics and to know oneself as absolutely as possible, coupled with wishing to grow; then, going from darkness to light -- I wish, I do, changing dissatisfaction into positivity: that what I am exists, finding God (reference to Kierkegaard), collecting myself (described), then returning to daily activities (3 ways described); I exist, and something is Aware of myself existing.

'I'_x

Creation of; & Ordinary life, between Higher/lower (Wish for 'I' & life/no interest), feeding 'I', Participation.

M1530. Fri. 1/31/1969 Westtown, Group IV. Brief, pp 2-6/11.

Finding out what one really is discussed as requiring living in ordinary life, that all the influences and obstacles that come one's way are a means to Work or reach a higher level, find one's place balanced inbetween lower and higher; in wishing to create 'I', one chooses to go upward and have life continue rather than downward toward no interest in form -- both involve freedom from form, but the aliveness for wishing to Wake Up requires Awareness involving wish for life rather than form. Similarly, Participation explained as using one's opportunities in life as a means to remind 'I' to exist; to Work, one waits for 'I' to say, "give me food;" what matters is the presence of forms of life, not the form itself, which becomes transparent.

'I'_x

Defined, Creation of; & Awareness, Movement, Observation, Acceptance, Magnetic Center.

M2499 (Seminar #4). Wed. 11/27/1974 Barn, Seminar series. Detailed, pp 16,19-26,30-35/35.

[Part of an ABC/Introductory tape.] Definition of 'I', its functions, 'I' and 'It', Awareness, State of being Awake. Working at simple times, just making the attempt, in simple conditions when being routine or habitual. Necessity for physical movement in Observation process. Reducing mental activity, use of Draining; mind remains active in sense of Awareness. Relationship to Magnetic Center, acceptance, Self remembering.

'I'_x

Defined, Creation of; & Ordinary mind, Awareness.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Detailed, pp 11-13,16,17,20-22/30.

How it is created. Description of function of ordinary mind, 'I' as a new mental function. Description of 'I' or Objectivity. Detailed discussion of Awareness as a function of 'I'.

'I'_x

Defined, Function; & Acceptance, Awareness, Benevolence, Impartiality, Mechanicality.

M2492 (Seminar #2). Wed. 11/13/1974 Barn, Seminar series. Detailed, pp 15,17-18,20-25,32/35.

Definition of 'I'. Function of 'I': giving information, acceptance, Awareness, Impartiality. Discussion of Benevolence as an attribute of 'I': being interested in me, wishing me to grow up; wishing to help me, first by understanding what I am. Purpose of 'I' to give facts which one can use to overcome mechanicality, have Impartiality toward mechanicality. Energy for wish to grow up vs. energy for creation and maintenance of 'I'.

'I'_x

Defined; & 'I' and 'It', Neutralizing force, Awareness, Benevolence of 'I'.

M1501. Thurs. 12/19/1968 San Francisco, Group I. Some detail, pp 8-11/24.

Discussion of aim to develop guide to help cross 'Fa' Bridge. Relation of 'I' to 'It' and 'It' to 'I', neutralizing force and fusion. Awareness defined, definition of 'I' with Benevolence as emotional quality.

'I'_x

Defined; & Wish, Prayer; Unity of Intellect, Emotions, Sexual energy.

M1593. Sun. 5/25/1969 Land, Some detail, pp 2-6/7.

Discussion of placing emphasis on creation of 'I' rather than on the object of Observation. 'I' defined. Work discussed as a wish to create 'I'. Creation of 'I' compared to Prayer. Sincere wish, unity, discussed as bridge between 'I' and 'It'. Unity of intellect, emotions, sexual energy, organs of body, in creation of 'I'.

'I'_x

Development of, as an Octave; & the 3-Body diagram, Magnetic Center.

M1008. Tues. 7/5/1966 Berkeley, Evening. Brief, pp 11-12/40.

[Part of a very detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] 'I' described as beginning at the 'Do-Re-Mi' of Kesdjan (with wish and hopes of Work), but only becoming in existence when, with the wish of Magnetic Center for unity, Magnetic Center becomes 'I' and the three bodies belong to 'I' in serving it. The little 'I' growing in its own octave: in the beginning ('Do', 'Re', 'Mi') only a thought and a feeling, 'Fa' as returning to Earth to Participate in the activities of the physical body, 'Si-Do' as becoming a servant to that what is becoming free.

'I'_x

Development of, Creation; & Life, Form (personality), Wish, Intellectual & Emotional Approaches.

M2549. Thurs. 3/6/1975 Barn, Group II. Detailed, pp 3-22/34.

Description of the gradual process of 'I' growing up, 'I' and the wish to Work (based on life, the form becoming transparent) and motivation (based on one's level of Being). The creation of 'I' is both intellectual and emotional; after some time there is little difference. Understanding that although an 'I' is created in one's unconscious state and is part of the totality of spiritual life and the highest one conceives of, an 'I' at first only gives knowledge of oneself existing, just facts. With growth, however, the form also gets observed by 'I' (including thoughts and feelings), and one gradually becomes part of a spiritual world, doing away with bondage of the personality and developing Kesdjan and Soul, becoming a child of God on Earth. ABCs mentioned as merely an explanation; what's important is the result: an 'I' in the name and image of God, the 'I' wishing (caring) for me and me wishing (caring) for emotional and spiritual life. Creating 'I' and accepting oneself for what one is: described as part of both the emotional and intellectual approaches to Work.

'I'_x

Development of, Temporary; & 'As if', ABC's, Wish is 'I', God's Will, *That, What, How & Why* I am.

M2410. Thurs. 5/30/1974 Barn, Lunch. Detailed, pp 5-22/23.

The growth of 'I' described as a sequential 'as if' process enlivened by Magnetic Center: 1) assuming that an Objective Faculty exists; 2) wishing to verify 'I' based on dissatisfaction and wanting truth or freedom; 3) verifying with Objective impressions of oneself. Explanation, that Observation or Impartiality are not difficult 'as if' concepts, but Simultaneity is more realized by saying, "My wish is my 'I,'" one's wish not distinguished from the wish for 'I' to Observe. The wish is 'I' described as a '1-3-2' process: '1' is Aspiration, wishing for God; '3' is Inspiration, from God to me; '2,' settling for 'I'. First verifying that life and Magnetic Center exist (these are close to me -- one assumes an 'I'), then, with impressions, that I belong to all things. Explanation, that when one has died to the physical body and Kesdjan, 'I' is no longer necessary, becoming equivalent to my wish to help God in creation; 'emotion' no longer concerned with the Earth or planets, but has become a state of the Sun, represented by the mind. That, What, How, & Why I am (Observation, Participation, Experimentation; 'Do,' 'Re,' 'Mi' of Soul) described as tasks for 'I', Magnetic Center as the 'Si-Do' of Kesdjan.

'I'_x

Development of; & ABCs, Awareness, image of God, Participation, Impartial Criticism, Experimentation.

M2001. Sat. 2/13/1971 Westtown, Group IV. Detailed, pp 1-11/19.

Mention of the difficulty in understanding Work because it is contrary to our nature; even if one knows that God possibly exists, there is a difference between man and God and Objective tools are needed for 'I' that are totally different from ordinary life. 'I' explained as having real substance that has to be fed, starting little but becoming full-grown in the image of God, guiding one: a spiritual body with perceptual qualities, emotional qualities as rates of vibration, acceptance of oneself as life rather than form, giving information that is truth. How to Work: 'As If' process; Observation, Participation and Experimentation as 'Do-Re-Mi' of Intellectual body. Qualities of full-grown 'I': Impartiality, Simultaneity, and Awareness defined. Impartial Criticism: Beelzebub on Earth -- a metaphor for 'I' Participating in our unconscious life; Participation when little 'I' is grown up: Conscious Man Participates in unconscious behavior forms. Experimentation: enlarging one's experience in both Inner and outer life. After the Experimental period, one crosses 'Fa' of Intellectual body and meets God, who takes over for 'I'.

'I'_x

Development of; & Balance/harmony centers, 3-Body Diag'm, Solidity, Being, Outward Sun/essence within.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Detailed, pp 1-14/30.

'I' described as tutoring the centers in a healing process ordained by and aimed at God, the 'I' replaced when the centers function in balance and harmony, healed and fused in an Individual. Concerning its place in the 3-Body Diagram, 'I' explained as first teaching Observation as Awareness instead of thinking ('Do,' what one actually is); Participation, what one ought to become colored with Objectivity ('Re'; 'I' a voice from Above: Waste less energy); Experimentation ('Mi'), unfamiliar forms of life within one's range, including other personalities, Organic Kingdom as a whole and one's proper place in relation to God (a small, humble, speck of dust); in parallel, 'I' also teaches the 'Sol-La-Si' of Kesdjan, feelings changing into emotion about life existing in many forms besides oneself. Concerning finding solidity within oneself, 'I' described as creating something that continues despite being angry, vain etc.; the growth of 'I' is not by improving emotional states but toward a higher level of Being, vertically either outward toward the Sun/Sun Absolute or within toward essential Being; harmony, Consciousness, Conscience & Will are developed by learning how to Be, one's "I Amness": "I" toward Above, "Am" one's existence on Earth.

'I'_x

Development of; & Facts, Individuality, Emotional & intellectual octaves.

M1594. Tues. 5/27/1969 San Francisco, Group II. Detailed, pp 10-19/25.

A description of the development or growth of 'I'. How 'I', as it develops, gives one Objective facts of oneself. Discussion of Participation, Experimentation, Individuality, the place of Intentional Suffering, body Kesdjan. Also, the place of Aspiration, Inspiration, Silence.

'I'_x

Location of; & interest in 'I'.

M2037 (grammar of Work). Thurs. 7/8/1971 Barn, Group II, Series of 9. Concise, pp 22-23/32.

[ABC/Introductory, question & answer.] The need to be interested in what 'I' can give one (Awareness), not thinking about where it lives or is located; it doesn't matter where it is (could be one's big toe), as long as it functions.

'I'_x

Location of; & Outside/Inside of body.

M1404. Tues. 5/14/1968 Boston, Detailed, pp 1-6/28.

The location of the Observing faculty, the use of placing it outside of one's body. Where in one's body Consciousness and Conscience develop.

'I'_x

Maintaining; & Life, Wish, Impartial Criticism, Changing oneself, Becoming behavior, Kesdjan.

M2567. Sat, Sun (5/4). 5/3/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 13-27/27.

When there is no wish, the 'I' loses interest and goes away, unites again with the totality of life. If a person is Awake, the emphasis is on life and the 'I' remains and asks whether one's form is right, whether it belongs to life, is Becoming; this Impartial Criticism requires utter seriousness and a relation with one's heart and with God. Kesdjan won't develop unless one gets free from one's reactions, constantly stays in contact with one's existence, becomes strong enough to constantly counteract Zilnotrago, which is the bondage of one's life that is created by habitual behavior, values, thoughts and feelings; this is a vertical direction (in shortening the reaction to zero, there is Impartiality and Simultaneity). One changes because of the presence of 'I' -- the change in form gives an emotional aspect of oneself; the 'I' asks, "What is Becoming?" Developing a spirituality that is expressed in an emotional language; this involves a sensitivity, a change in the use of one's manifestations so they express life, not one's unconscious reactions. In maintaining an 'I', acceptance described as an Observation process in which one constantly changes.

'I'_x

Maintaining; & Pure telling, Impartial Criticism, Observing the three centers, Simultaneity.

M2566. Thurs. 5/1/1975 Barn, Group I. Detailed, pp 7-23, 25-29/29.

[Part of a detailed perspective on Work.] 'I' discussed as a new mental function that will only stay if I wish for it, can constantly wake up to the fact that it is missing. 'I' does Work of pure telling: what I am. Impartial criticism given by 'I' is dependent on spiritual development: 'I' first requires that one accepts everything one is, in all conditions, with aim of total acceptance, understanding; only afterwards will give criticism. Extending the moment, Participation. First, Observation of body doing, 'I' continuing to Observe a person behaving; Second, Observation of feeling, partly in solar plexus, partly in heart, and role of Draining, Sensing, and language of emotions (expressed through sensitivity, devotion, caring for life, atmosphere, one's eyes); Third, Observation of functions of the brain and the role of 'I' as separate from one's thought processes. Simultaneity defined as being Aware of totality of oneself, all three centers, occurring at time of experience: action, feeling, and thought simultaneously existing as three bodies functioning concurrently, in unity as Harmonious Man.

'I'_x

Qualities of, Little 'I' & Self remembering; & Essence, ABCs, Awareness, Dissatisfaction, Simplicity.

M1605. Wed. 6/18/1969 New York, Group II. Detailed, pp 14-18,26-34/34.

The little 'I' described as an Observation instrument that penetrates -- is Impartial and Simultaneous to -- the personality, awakening essential life into action, a remembering of one's Self as a fact of existence in which acquired and other characteristics (self with small 's') are excluded. The task of 'I', to become Aware of me, starts with the five manifestations; this (ABCs) sounds intellectual, but the wish is for something not encumbered by the form. Two results of Awareness mentioned: a form of life, a form of light. Explanation, that the wish for 'I' and for the real Self to be present to ordinary self are the same: both involve one's deepest wish and essentiality, a rate of vibration, a thought without a form, something ethereal. The Self, little 'I', and freedom all mentioned as replicas of essential essence, which is connected to God and the eternity of life. With Work, becoming satisfied is off the road; the only wish is for 'I' to continue, to repeat the cycle from head (observation) to body to feeling (wish), back to head, etc.; dissatisfaction based on seeing oneself, not a parlor word. Coming to one's real Self with simple ABC attempts: break mechanicality, walk, open door, stand still.

'I'_x

Qualities of; & Absolute truth, Essential Essence, Four states of Consciousness.

M1009. Wed. 7/6/1966 Berkeley, Group III. Some detail, pp 13-18/24.

Why waking-sleeping state is better to use for Observation than physical sleeping state. Why 'I' can give absolute truth whereas Fakir, Yogi, or Monk develops lopsidedly; that is, one center at the expense of others. How 'I' is the catalyzer that speeds up the process to reach one's essential essence; comparison to four states of Consciousness.

'I'_x

Qualities of; & Accidental experiences, Magnetic Center, Breathing; Growth of; 'I' and 'It'.

M1507. Fri. 12/27/1968 Seattle, Detailed, pp 13-23/27.

Discussed in relation to accidental experiences; conception, gestation, and birth of 'I'; function and Work of 'I'; feeding of 'I'; separation of 'I' and 'It'; Benevolence; setting free Magnetic Center; relation to totality of universe. Use of breath to maintain 'I'. Description of moment of Observation.

'I'_x

Qualities of; & Beginners (Gp. II), Observing oneself, Instigator for Being, Losing oneself, Freedom.

M2142. Thurs. 6/22/1972 Barn, Group II. Detailed, pp 2-16,23,26/26.

[Part of a detailed discussion of how to talk about Work in Group II.] Mention of the equivalence between 'I' not existing (like agnostic, God doesn't exist) and 'I' covered up and needing to be awakened (religious, God there but not part of me until I receive Him). 'I' described as a little part of Consciousness or the brain that instigates a change in one's level of Being and will represent the three centers in harmony when the 'I' is grown up. 'I' likened to a Messenger from God that instigates action and although not full-grown, still has the properties of God -- Omnipresence, Omniscience, and Omnipotence -- and is of a 'royal,' higher, nature (of Great Nature). When talking about Work and 'I,' the need to have awe in one's voice to convey that it is not ordinary, that it involves a wish. Explanation, that 'Being' is not 'I' and does not take the place of 'I,' although under its influence the level of a person's Being changes from a personality into an Individuality (a Being in a real sense has three full-grown bodies). Wishing to be free even from what one has created is an indication of how one should create 'I,' without any strings attached.

'I'_x

Qualities of; & Brain, Mind, Pineal gland, Pituitary gland.

M2099. Sat,Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Detailed, pp 16-26/31.

Properties of mind that are necessary for ideal functioning. Little 'I' affecting the brain. Pineal gland as the seat of the Soul; pituitary gland. Analogy of little 'I' as newcomer in hostile community in which neighbors gradually become supportive of 'I'. Wishing 'I' to exist; interference by the mind. Description of state when a person considers Work important. Wish in heart compelling mind to Wake Up.

'I'_x

Qualities of; & Emotions, Body, Openness, Hanbledzoin, Participation, Experimentation.

M1454. Mon. 8/26/1968 New York, Group I & II. Detailed, pp 16-35/35.

Difficulty of separating Life from form. Life in form of three centers. Importance of emotional center as means to reach higher level. (The entire tape is a detailed discussion of openness.) Predominance of the physical body. Seeing disunity in oneself. Wishing to find freedom, to create. 'I' collecting facts in Observing the physical body -- facts judged and given value by emotions become useful. Consciousness and the creation of Hanbledzoin. Participation and Experimentation.

'I'_x

Qualities of; & Emotions, Spiritual value, Bondage, Wish, Soul, Emotions, Physical forces.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Some detail, pp 25-26,28,30-31/32.

'I' as a spiritual value, its value as an emotional state, which begins with caring for life. 'I' as a mediator. [Pp 2-10 discuss raising one's level of Being (task given), acceptance.]

'I'_x

Qualities of; & Fact of existence, ABCs, Thought & feeling, Life existing vs. object Observed, not 5-10 min..

M2027 (grammar of Work). Mon. 5/24/1971 New York, Group III, Series of 9. Detailed, pp 3-10,12-17,19-21.

[ABC/Introductory, question & answer.] Discussion of placing more emphasis on 'I'; if too much energy is going to the object of Observation, which makes Consciousness less possible, increase the wish for 'I' even without trying to have it Observe; the existence of 'I' is realized and validated when it receives facts of oneself by Observation. The importance of getting clear about the separation between oneself and something with light and Impartial interest in one; it is not thinking, feeling, relaxing or stopping to have more energy, a mental recording of a part of one's body, or interest in one's engagement in ordinary life, but an interest in the fact of one's existence; the 'I' is not interested in one's walking or having a hand; Work starts with the wish to create 'I' and understanding that Observation and Awareness are not ordinary watching or seeing, but an entirely different road: Impartial Observation in the present moment (Simultaneity), the fact there is life (e.g., in the hand moving) and having something register one's existence. The need to wish for Impartiality, an image of God or something of a higher nature to be present (if the 'I' is present for 5-10 minutes, 1 hour, etc., it's blatant nonsense).

'I'_x

Qualities of; & Head, Heart, Wish, God, 'I' vs. 'It', 'Seeing', Impartiality, Simultaneity.

M2063. Sat,Sun (10/10). 10/9/1971 Westtown/Barn, Group IV/Lunch. Detailed, pp 4-7,9-11,13-15,17/23.

Concept of moving little 'I' from inside the head to reality in heart. 'I' as mediator between oneself and God. Discussion of functions, attributes, food and wish for 'I' as opposed to thoughts and feelings. 'I' as Consciousness, 'It' as always unconscious; 'I' having interest only in life, unable to see motivations. Having respect for little 'I'. Concepts of 'seeing', Impartiality, Simultaneity.

'I'_x

Qualities of; & Impartiality (vs. detachment), 'I' and 'It', God, Participation, Observation, Benevolence.

M1384. Tues. 4/9/1968 New York, Group I. Some detail, pp 9-12/22.

[Part of a detailed discussion about changing oneself and its relation to Participation and the fourth Obligorian Striving.] Impartiality described as a relationship between 'I' and 'It' with the importance on 'I' helping one to become an Individual. Being detached from one's experiences not useful, not what is meant by Impartiality. The difficulty of terminology, that Observation is not really the right word -- Awareness meaning that the experience is in one's mind, Observation meaning that the experience is of oneself as an object. 'I' having God-like qualities, including seeing oneself truthfully and with benevolence. It is the benevolence of God which makes 'I' willing to stay and help a person become free from bondage. This belongs to Participation, a difficult period of change involving the joining of two forces: those of oneself (understanding one's bondage, being bound to Earth) and those of 'I' (toward understanding God, striving according to the fourth Rule of Objective Morality).

'I'_x

Qualities of; & Objective facts, Benevolence, Relation to Beelzebub and Hassein; Guide.

M1517. Tues. 1/7/1969 Los Angeles, Group II. Some detail, pp 10-12/26.

Discussion of attitude toward 'I', relation to Beelzebub and Hassein. Acceptance of Objective facts as Law from the Lord; use of facts as based on acceptance of Law. Development of Conscience and its relation to Benevolence of 'I', necessity for guide for one's life.

'I'_x

Qualities of; & Observation, Awareness, God-like, 5 Manifestations, Participation, Self Remembering.

M1169. Sun. 4/9/1967 Portland, Group II. Detailed, pp 2-13,17-21,24,26/29.

[Part of a detailed description of how to Work.] Explanation, that 'I', an Objective faculty, Observes oneself only and has Objective qualities coming from real creation, including God-like and spiritual Being. 'I' created to help endow one with something completely separate from me or 'It', which is what 'I' is Aware of; experienced as a higher level of Being through intuition (not thoughts, feelings), giving absoluteness and truth without personal interpretation. Work explained as religious; the quality of 'I' is endless, timeless, formless, all-existing and Omniscient, qualities also in Buddhism, Sufism, the Koran and Bible. 'I' described as becoming God within emotionally (toward the center of the universe), the aim of one's existence intellectually as a child of God (toward His Endlessness). 'I' as benevolent in its interest, but from a higher level of Being it measures how one should be (Participation). Self Remembering explained as one's real Self as a child before being covered up; this was 'I' in the beginning. Building an 'I' likened to building a telescope on Mars; the state of Mars is the state of wanting to Work. With Awareness, 'I' exists, 'It' exists, and life exists.

'I'_x

Qualities of; & Results, two sides of 'I' (Intellectual, Emotional), 'I' & 'It', Benevolence, Facts, Intuition.

M1684. Thurs. 10/2/1969 Seattle, Group II. Detailed, pp 5-13/25.

'I' described as short-lasting, like a firefly. Discussion of two sides of 'I' created by wish: 1) as Observer, one end of telescope, interested *that* I exist; an intellectual quality of 'I' including ABC's, with acceptance, no change; and 2) as a guide, Benevolent, emotional, helping one to Wake Up, interested in *what* I am, penetrating deeper, life within a form, what to do with one's life. One part of 'I' acknowledges mind as ABCs, the other part wish as emotion, both sides of 'I' facing 'It'; thoughts and feelings become unified in the joining of Consciousness and Conscience. Wish to Work noticed by the Benevolence of 'I'. As 'Do' of Intellect and 'Fa' of Kesdjan, 'I' giving results (sending energy) in two directions: 1) to give memory of what one is, facts of oneself, one's form; and 2) to give what is needed for emotional state directly to the heart, experienced intuitively. Two results of Work that counterbalance each other: 'I' is Aware of 'It', 'It' is Aware of 'I'; the awareness of 'It' toward 'I' not impartial.

'I'_x

Qualities of; & self knowledge, Self love, Aliveness, Kesdjan.

M2083. Sat, Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Some detail, pp 10-15/29.

Little 'I' telling you about yourself. Little 'I' can Observe your jealousies, vanities, and self-love.

Necessity to change past relationships in order to Work with little 'I', in order to break self love. Little 'I' exists only when one is Awake; Objectivity as opening the little 'I' to Wake Up to one's aliveness.

Kesdjarian body living in a different world, an entity of little 'I' which is emotional.

'I'_x

Qualities of; & the present, 'I' & 'It', Impartiality, Physiology, Feelings, Intellect, Magnetic Center.

M1587. Thurs. 5/15/1969 San Francisco, Group I. Detailed, pp 2,4,7-9,12-13,16/19.

Discussion of 'I' living in the present, the relationship of 'I' to 'It', Impartiality, physiological changes, and the use of one's eyes to prolong the experience. Explanation, that a full-grown 'I' Observes feelings and intellect. The relation between 'I' and Magnetic Center.

'I'_x

Qualities of; & Wish, Benevolence, Simultaneity, Magnetic Center, Devotion, Conscience, Soul.

M2558. Sat, Sun. 4/5/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-21/25.

'I' requires constant wish. Qualities of 'I': understanding, wisdom, Benevolence toward becoming Conscious and Conscientious; wants mind to become Objective, Aware; wants a person to become an Individual, Harmonious. Simultaneity as full-grown Objective Faculty in mind and as Benevolence: mind and Heart, Soul and Kesdjan. Benevolence creating road from solar plexus to heart. Aim of 'I': to reach essential essence, recognize Magnetic Center, contact it and set it free, acting as a guide. Person becomes devoted to Work and possibility of Magnetic Center being set free and remaining free. As 'I' becomes permanent, inner life acquires functions of Conscience and also of Soul. Function of 'I' fulfilled when when Kesdjan grown up to 'Si-Do' and Soul firmly established at 'Do-Re-Mi'. 'I' going from outside to center to outside again; becomes guide for Magnetic Center and personality. Full-grown 'I's recognize each other from a distance, because 'I' doesn't know finiteness.

'I'_x

Qualities of; Friend; & Help from 'I' or God, Joy, Unity of Centers.

M2312. Thurs. 10/19/1973 Land, Group I. Some detail, pp 19-27/27.

A sudden, intense moment of Awareness described as a beautiful experience, the 'I' "reacting" in response to being asked to Observe. Discussed as experiencing the 'I' or God as having almost human-like qualities of response, such as seeking us out, being a friend, a guide, able to hear what one is saying, sensitive to oneself, helping. This response by 'I' related to a unity of all three centers (body, feeling, mind) that produces a seriousness, a prayer, a humbleness, an aliveness; this is connected to a willingness to fight to develop wings to offset gravity or Mother Nature, to let go of habits and clichés and bury the past, become nothing. Mr. Nyland describes a personal experience of joy many years earlier while waiting for a train into Lido: while sitting, realizing that something was knocking on the door of his heart, trying to find him, an 'I' letting him know that it wanted to enter, or remind him of himself.

'I'_x

Reasons for, Creation of, Properties of; Self knowledge, 'As If', ABC's, "I Am Now" mantra.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Detailed, pp 5-8,10-11,14,17-19,21-24,26-28/3

The whole tape is a discussion of basic concepts. Work having to do with a method that will give insight, truth, reality, to find out reason why born, to become real Man, develop a relationship with something higher. Creation of 'I': to find out truth of oneself since we are Subjective; neither mind nor feelings can give irrefutable facts. Creation of 'I' equivalent to uncovering 'I'. Description of 'as If'; imagination becoming actuality by receiving impressions of oneself. Brief description of intellectual vs. emotional approaches. What is 'I': relationship between oneself and what is higher, God; attributes of Impartiality and Simultaneity, Objectivity. Self knowledge as a foundation to build Consciousness, Conscience, Keshdjan and Soul: function of 'I' to Observe, give knowledge, Impartial facts, truth, acceptance. "I Am Now" mantra as reminder, bringing one closer to wish, simplicity.

'I'_x

Reasons for, Special moments; Growth of, Benevolence; ABC/Introductory.

M1510. Mon. 12/30/1968 San Francisco, Group II & III. Detailed, pp 21-27/30.

Wish, motivation for Work related to reasons for an 'I', self acceptance, separation of life from body and death of the physical body, experience of special moments that one doesn't forget (pp 16-21,24). Definition of 'I', creation and growth of an 'I', relation to ABC's -- Observation, Impartiality, Simultaneity -- Objective facts, Participation, Benevolence of an 'I', Conscience (pp 21-27). (Part of a detailed ABC/Introductory tape.)

'I'_x

Separation; & Distance vs intensity, Virgin area of brain, 'I' as spiritual substance/dispersion in Oneness.

M1522. Tues. 1/14/1969 New York, Group I. Some detail, pp 7-9,30-32/34.

Discussion of the relation between the distance and the intensity of an Awareness, that the closer the 'I' is to one, the greater its focus or attention on a part of the body and therefore intensity; with more distance, more wish needed to make 'I' attentive (Observant), but the experience of Awareness is more separate from oneself. 'I' explained as functioning in a part of the brain that is separated from the rest differently than formulation from pondering, vision from hearing; with Awareness, it acts like a sentinel to prevent interference by other brain sections, creating the distinction between 'I' and 'It', Consciousness and unconsciousness. The experience of 'I' separating out as a sense of its own existence, a substance of a lighter nature that crystallizes as a spiritual value, explained as a result of its maturation; it is not visible but is noticed, after a while 'I' dispersing to become One with the highest one can reach, a source of joy because one's head and heart are lifted to an atmosphere at a higher level; at first this experience rare, but eventually can be called upon.

'I'_x and 'It', see also:

'I'

Work, and Relation between 'I' and 'It'

Separation

[Although they are indexed separately, Mr. Nyland's explanations of 'I' & 'It', noumena/phenomena, inner life/outer life, life/form, God/devil, Anulios/Moon, freedom (Magnetic center)/bondage, emotion/feeling involve similar constructs.]

'I' and 'It'

Relationship, Communication; & Etherogram, Telescope, Intellect, Emotions, Awareness.

M1684. Thurs. 10/2/1969 Seattle, Group II. Detailed, pp 7-14, 18/25.

Etherogram as 'I' reporting to me ('It'), giving facts to be used as needed. Two-way street: 1) 'It' wishing for Work, directed from mind and feelings toward 'I', and 2) 'I' sending information to 'It'; the relationship between 'I' and 'It' is the telescope, which is in-between. 'Do' of Intellect and the 'Fa' of Kesdjan as 'I' giving results (sending energy) in two directions, both sides facing 'It': 1) intellectually, to give memory of what one is, facts, one's form; and 2) emotionally, as Benevolence, to give directly to the heart, experienced intuitively; thoughts and feelings become unified in the joining of Consciousness and Conscience. When 'I' is there, 'It' also there; 'It' always remaining. Being in a good state connected to the relationship between 'I' and 'It', less maintenance of 'It': reducing thoughts and feelings, muscle tensions, outside influences and impressions that evoke reactions; not stopping 'It' -- just reduce. Two results of Work that counterbalance each other: 'I' is Aware of 'It', 'It' is Aware of 'I'; the awareness of 'It' toward 'I' not impartial.

'I' and 'It'

Relationship, Line between; & Results, Etherogram, Telescope, Prayer, Magnetic Center, Vanity, Draining.

M1613. Fri. 6/27/1969 New York, Group IV. Detailed, pp 10-18/18.

Discussion of the importance of trusting one's belief or wish, using the highest one can conceive of to imagine 'I' recording facts about oneself. The line connecting 'I' and 'It' (me) explained as important for results, a bridge between Objectivity and subjectivity with 'I' perceiving 'It' (the actuality of me existing); experiences of Work and the energy of wish flows from 'It' to 'I', higher energy flows from 'I' to 'It'. The line of communication between 'I' (the ethereal quality of Mars) and 'It' (conditions of Earth) defined as a telescope that took a long time to build (six descents). Explanation, that the information sent from 'I' is an Etherogram, but a chemical produced in 'It' by reverence for God (God can enter one's heart), prayer with all three centers (head, heart, and hands), or an atmosphere from Magnetic Center is needed to decipher it; prayer necessary to destroy vanity, replace self love with openness, become nothing with a wish to receive; one must lose selfishness, replace feelings of one's own world with feeling of Mankind. Mention that with Draining, the emptiness in 'It' can be filled from Above; channel for the glory of God.

'I' and 'It'

Relationship; & 'As if'.

M1426. Fri. 7/5/1968 New York, Group IV. Brief, pp 14-16/18.

'I' as establishing a relationship between the 'It' and what is recorded as a fact. The 'I' changing from 'as if' condition into reality.

'I' and 'It'

Relationship; & Feeding 'I', Equilibrium, Self knowledge, Openness, Unconsciousness.

M1920. Sun. 9/6/1970 Barn, Lunch/Coffee. Detailed, pp 10-20/28.

Relationship between 'I' and 'It' in terms of an equilibrium. Feeding of 'I' with wish, feeding of 'It' with information about oneself. Disturbances in equilibrium explained: when there is too much wish going to 'I' or when 'It' is not open. Holding on to unconscious states and preventing 'I' from functioning, causing sadness for 'I'. Personality afraid of dying, afraid to give up unconscious states, of wishing to suffer or be disturbed, all of which prevents one from Working, prevents 'I' from existing.

'I' and 'It'

Relationship; & Growth.

M1404. Tues. 5/14/1968 Boston, Brief, pp 4, 8/28.

Brief but concentrated. Growth of relationship between 'I' and 'It' and effect of this relationship on my growth.

'I'x and 'It'x

Relationship; & Physical work, Growth of 'I', Wish.

M1409. Fri. 5/24/1968 New York, Group IV. Detailed, pp 11-13,15-16/18.

Relationship between 'I' and 'It' in relation to physical work, growth of 'I', manifestations. Growth of 'I' in relation to wish, manifestations, super effort.

'I'x and 'It'x

Relationship; & Work in daily life, Intellectual & Emotional approaches, Spiritualized part, 'Si of Kesdjan.

M2565. Sat,Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Detailed, pp 1-7/30.

Discussion of developing a spiritualized part of oneself in ordinary life by combining the intellectual and emotional approaches in an exchange between 'I' and 'It', the emphasis at times on one or the other: 1) With the intellectual approach (emphasis on 'I'), 'I' is Aware of me ('It') and because it resides in one's house, 'I' tells 'It' about the body or personality; and 2) With the emotional approach, me is Aware of 'I' (emphasis on 'It'), not forgetting Objectivity; one's [un]becomingness is seen with one's wish in the presence of Great Nature, God, or something higher. 'I' and 'It' coming together mentioned as a preparation for the 'Si' of Kesdjan, described as contemplating the wish to die and not be further encumbered by the bondage of Earth.

'I'x and 'It'x

Separation; & Acceptance, Benevolence, Life flowing (channel, vs. form), Tri-unity.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Some detail, pp 19-26/27.

The relationship between 'I' and 'It' involving two separate functions -- also described as life and form, inner and outer life, God and the devil, higher and lower, attention to the Sun and Anulios rather than the Earth and Moon -- with Benevolence as the 'linkage', and acceptance as considering the life in 'I'. Benevolence described as a consideration of God in one's ordinary, unconscious state, an acceptance involving the recognition of life (life force) by 'I' without form: one knows one exists, but there is no desire to change or describe. Using simple behavior forms (movement) so it is easier to separate life from form. Necessity to go toward God as a tri-unity, where Benevolence is the third force, becoming a channel for life; this creates a separation between 'I' and 'It', God and the devil, inner and outer life, otherwise they fight with each other; when harmonious (at peace), man is between these two.

Exercise given, to use the Whirling Dervish positions in order to become more sensitive to life flowing.

'I'x and 'It'x

Separation; & Heart, Mind, Emotions.

M1807. Tues. 3/24/1970 Barn, Group I. Some detail, pp 12-14,27-31/33.

Description of separation between 'I' and 'It' in relation to heart and mind. Road from 'It' to 'I' by means of one's emotions; not listening to mind, which says it cannot be done, but proceeding with faith in one's heart. Heart and mind in relation to each other, then in relation to 'I'.

Identification, see:

Bondage	Feelings	Personality	Unconsciousness
Centers	Impartiality, Difficulties of	Relationships	
Criticism	Man, Unconscious	States	

Impartial Criticism, see also:

Impartiality (and Criticism)	Participation
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Impartial Criticism_x

and Beelzebub on Earth, Participation.

M2001. Sat. 2/13/1971 Westtown, Group IV. Brief, pp 9-10/19.

Beelzebub comes from Mars, where he Observes, to Earth, where he helps by giving Impartial Criticism -- a metaphor for 'I' Participating in our unconscious life. Beelzebub has moored his ship on Earth, so no more reason to talk about methods; goes on foot to Maralpleicie, Tikliamish. Participation is when little 'I' is grown up: Conscious Man Participates in unconscious behavior forms.

Impartial Criticism_x

and Changing oneself, Maintaining 'I', Becoming behavior, Zilnotrago.

M2567. Sat, Sun (5/4). 5/3/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 8-25/27.

[Part of a detailed discussion of the necessity to change oneself, that in a group it is far better to have people wishing to become individuals than to have large numbers.] Becoming free from one's reactions described as ultimately involving impartiality with whatever is taking place, in whatever form, in all three centers. If a person is Awake, with Consciousness and Conscience, the emphasis is on life and the 'I' remains and asks whether one's form is right, whether it belongs to life, is Becoming, is right from the standpoint of verticality; this requires utter seriousness. Responsibility to set life free, stay in contact with one's existence, become strong enough to constantly counteract Zilnotrago, which is the bondage of one's life that is created by one's habitual behavior, values, thoughts and feelings; this is a vertical direction, vs. the horizontality of unconsciousness. Shortening the process of reacting to zero; then there is Impartiality and Simultaneity. Being critical of others not right; one cannot help a person to be self-critical, but one can help a person to be Impartial. Impartial criticism is settled within one's own heart and relation with God.

Impartial Criticism_x

and Maintaining 'I', Observing the three centers, Participation, Simultaneity, Harmonious Man.

M2566. Thurs. 5/1/1975 Barn, Group I. Some detail, pp 9-11,21-24/29.

[Part of a detailed perspective on Work, including 'I' accepting the totality of oneself and the roles of Draining, Sensing, and the language of emotions.] Reconciling apparent contradiction in terms. Impartial criticism given by 'I' is dependent on spiritual development: 'I' first requires that one accepts everything one is, in all three centers, and only afterwards will give criticism. With Impartial Criticism, 'I' does Work of Observing me and pure telling: not only that I am, but what I am. Participation by 'I' begins when one knows all of oneself, in all conditions. With knowing oneself and being engaged in Impartial Criticism and Participation, one begins to complete the 'Sol-La-Si' of Kesdjan through learning the language of emotions (e.g., sensitivity, devotion, caring for life, atmosphere) and Simultaneity (a property of the Soul) in order to have action, feeling, and thought simultaneously existing as three bodies functioning concurrently, in unity as a Harmonious Man.

Impartial Criticism_x

and Paradox, Conscience, Participation, Daily life.

M1405. Fri. 5/17/1968 New York, Group IV. Some detail, pp 2,5-7/17.

Although Impartial Criticism not mentioned per se, Work explained as always involving irrefutable facts but there is an inherent paradox insofar as with Observation facts are Impartial, separate, as if outside, with no criticism, whereas with Participation and Conscience outer & inner join, with criticism of facts but not caught by them. For Conscience, mention of the need to be Impartial, which means being free from identification but also learning one's bondage by seeing one's mechanicality in all three centers, that at first one's unbecomingness doesn't matter, but after 'I' is sufficiently grown up to take part in the conditions of Earth and one's tasks (for oneself, others, and Mother Earth), one becomes extremely sensitive to, and critical of, oneself but knows that living with both inner & outer, light & dark, is necessary to remain in equilibrium.

Impartial Criticism_x

and Weighing one's behavior, Developing a scale, Impartial facts, Observation.

M1507. Fri. 12/27/1968 Seattle, Some detail, pp 2-6/27.

How to use Impartial Criticism about yourself, developing scale to weigh behavior. Discussed in relation to elimination of obstacles in way of growth, collection of Impartial facts as result of Observation, truth, acceptance of self, behavior of self.

Impartial Mentation, see:

All & Everything--Terms, Impartial Mentation

Impartiality, see also:

Acceptance

Definitions, Various definitions

Impartial Criticism

Observation (Impartiality, Simultaneity and)

Simultaneity (Observation, Impartiality and)

Tapes (ABC, ABC/Introductory)

Force, Neutralizing

Soul Body, 'Do' of Intellect

Work, Description of

'I' (Creation of, Definition of, Description of, etc.)

Impartiality_x

Defined, Need for; & Emotions, Freedom from feelings & form, Self knowledge, Separation of life & form.

M2118. Thurs. 4/13/1972 Barn, Group II. Some detail, pp 21-24/29.

[Part of an ABC/Introductory tape: Detailed answer to question, "How do I Work?"] Existence of emotions independent of body as a key to permanency of existence not subject to Earth; this is the reason for a method, for Work. Impartiality defined in relation to emotions: freedom from manifestations of one's feeling, acceptance of body, existence, without changing or criticizing; feelings no longer tied to body are free for life. Need for freedom of emotional state from the body for separation of life from form. 'I' giving self knowledge: understanding the body as form, not as life, emotions free from expression, a change of mind in presence of something higher.

Impartiality_x

Defined; & Kesdjan, Acceptance, Simultaneity, not Changing oneself.

M2500. Sat,Sun (12/1). 11/30/1974 Westtown/Barn, Group IV/Lunch. Some detail, pp 12-15,19-20/29.

[Part of an ABC/Introductory tape.] Discussion of Impartiality giving freedom from bondage, belonging to Kesdjan body. Based on non-wish of myself, elimination of likes, dislikes. Acceptance is totality of Impartiality, Simultaneity. Wish for improvement, change as not being accepting. Improving oneself only by introduction of Objective Faculty, without wish to change. "I accept myself, that I am, in order to become what I can become."

Impartiality_x

Defined; & Observation, 'I', Simplicity, Facts, Emotions free from body, Weigh like Judge or scientist.

M2037 (grammar of Work). Thurs. 7/8/1971 Barn, Group II, Series of 9. Detailed, pp 16-19,24-25,28-32/32.

[ABC/Introductory, question & answer.] Discussion, that creating an Objective faculty or 'I' requires that the 'I' Observe oneself as one is Impartially and will be most successful when the wish is simply to Work and conditions are simple. Mention that the 'I' will not fully grow overnight; accept that at first the facts will be small and the mind not very clear. Explanation, that as the observee, one is interested in facts of one's existence, information, knowledge, or truth that the 'I' (observer) gathers about oneself, recorded by 'I' without classification, liking or disliking, criticism or other feelings; these are recorded both by 'I' and in one's ordinary mind (memory). Impartiality explained as impossible if the wish concerns overcoming ordinary conditions or feelings (even deep); real emotions, which involve other people and forms of life, can be used as energy for Impartiality because they are free from expression. Impartiality likened to a judge weighing facts without attaching value or a scientist simply taking measurements, except that it is not natural when it concerns oneself (one needs 'I').

Impartiality_x

Difficulty of; & Conscience, Observation, Thoughts, Feelings, 'I', Facts, Awareness.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Some detail, pp 8,16-17,26/30.

The whole tape is a discussion of basic concepts. Impartiality is discussed throughout, often without mentioning the word per se. Difficulty of attaining Impartiality: attachments, mind as temporal and associative, feelings as judgmental. Impartiality as no likes or dislikes, based on Conscience, truth within oneself as a quality of 'I'. Function of 'I' to Observe, give knowledge, Impartial facts, truth, acceptance, registered in state of Awareness.

Impartiality_x

Difficulty of; & Simple conditions (examples), Body existing without judgment, Make actual attempts.

M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Some detail, pp 23-27/31.

Explanation, that to overcome difficulty experiencing Impartiality, one needs to apply Work in simple, habitual, routine conditions in which there is clearly no requirement for any liking, disliking, or name-giving: walking, swinging arms, slowing down, up and down stairs, making a sigh, repeating the same thing several times, etc., when there is only one purpose, to have 'I' Observe Impartially what one happens to be at that time. The need to actually do it, not stop (then one is not doing it).

Impartiality_x

Explained; & Observation, Simultaneity.

M1508. Sat. 12/28/1968 Seattle, Brief, pp 3-5/30.

Discussion of how to recognize Impartiality in one's Observation. Also, Impartiality as related to Simultaneity.

Impartiality_x

Explained; & Participation (vs. Detachment), relation between 'I' and 'It', Individuality, Benevolence.

M1384. Tues. 4/9/1968 New York, Group I. Concise, pp 9-10/22.

[Part of a detailed discussion about changing oneself and its relation to Participation and the fourth Obligolnian Striving.] Impartiality described as meaning that there is a relationship between 'I' and 'It' with the importance on 'I' helping one to become an Individual. Being detached from one's experiences described as not useful, not at all what is meant by Impartiality. 'I' having God-like qualities, including seeing oneself truthfully and with benevolence.

Impartiality_x

Explained; & Wish, Identification with God/Spiritual life, Nothingness, Being, Acceptance, Ordinary life.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Some detail, pp 8-14/22.

Discussion, that as with Work on oneself, communicating inner life or Work requires Impartially and that this non-identification requires identification with the wish, God, or unity; this partiality toward something higher is needed for Impartiality, both by 'I' towards oneself (I remain identified with God) and by inner toward outer life (I remain identified with inner life while Impartial toward the outside world, including having no interest or wish to be understood by others when communicating with them). Necessity to fuse with God to avoid a short-lived effort because of the mind, and that the aim is the same as with Work on oneself: to associate with something not one's own, losing the identification with one's own ideal in becoming identified and fusing with existence, the totality of all Being (explained as the same as one's own Being, realized in accepting the 'ism' of myself as I am, one's form no longer of value -- no wish to change it). Discussion, first accepting oneself as one is, one's unbecomingness, bondage, and nothingness, becoming open; then establishing an emotional relationship by leaving this world while remaining in ordinary life.

Impartiality_x

Need for; & Emotional approach to Work, God, Facts, Conscience.

M1526. Fri. 1/24/1969 New York, Group IV. Some detail, pp 1-7,13-14/18.

In discussing the emotional approach to Work, mention that it is easier to define Impartiality intellectually because it's difficult to understand getting facts emotionally without judgment, but receiving facts is required regardless of the approach; Impartiality is more Godlike than one realizes, with knowledge and facts received intuitively as emotion of the highest quality, the truth about oneself in the presence of God (untruthfulness not tolerated). Developing Conscience, which has a direct relationship to His Endlessness, explained as dependent on creation as if God is Impartial to one, or what one is in the presence of God, just like developing Consciousness is dependent on creation as if 'I' is Impartial to oneself. Finding the value of form explained as requiring Impartiality in Observing the form, but one wishes for 'I', Magnetic Center, a higher Being, or God to meet life, or the reality of oneself, within.

Impartiality_x

Need for; & Exact language, Awareness, 'I', "I Am", Honesty.

M2017. Sat. 5/1/1971 Westtown, Group IV. Some detail, pp 6-9,20-22/23.

[Part of a more detailed discussion of answering questions, need for exact language.] Danger of not using an exact language. Principles of Work expressed in certain words. Responsibility of group nucleus in describing Work; Impartiality, Awareness, 'I'. When talking about Work, Impartiality must be there. Awareness: Impartial something on part of little 'I'. Posture indicates it. Work must be clearer. "Don't know how to make attempt": sit and think, read All & Everything, listen to tapes, turn inward to find inner life. Moment of Awareness: consider yourself -- "I Am". Honesty when by yourself.

Impartiality_x

Need for; & experiencing Existence of Self, Consciousness as Parallel line.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Brief, pp 21-23/29.

With Work, the issue not really experiencing one's existence (everyone does) or existing nearer to the present. Rather, the issue is Impartiality, Impartial facts. The purpose of Work, to create two separate, parallel lines -- Consciousness and unconsciousness -- with Impartiality most important, even more so than Awareness or 'I'.

Impartiality_x

Use of, Defined; & recognizing Mechanicality, Acceptance, Freedom.

M1549. Tues. 3/11/1969 New York, Group I. Brief, pp 13-16/24.

Discussion of relationship between Impartiality and mechanicality: recognition of mechanicality only through Impartiality. Impartiality defined in terms of acceptance. Impartiality as the only means of escape from Earth.

Impartiality_x

Use of; & Impartial criticism, Observation, Facts, Acceptance, Truth, Freedom.

M1507. Fri. 12/27/1968 Seattle, Some detail, pp 2-8/27.

How to use Impartial Criticism about oneself, develop a scale to weigh behavior. Discussed in relation to collecting Impartial facts as result of Observation, truth, acceptance of self, behavior of self. Importance of Impartiality in Observation. Impartiality as a necessary step to freedom.

Impatience, see:

Death, and sense of Urgency

Patience, toward Work

Impressions, see also:

Definitions, Various definitions

Food, Impressions

Hanbledzoin, Impressions and

Subconscious

Impressions_x

Ordinary vs. Conscious; & 5 Senses & 6th & 7th, Cambium layer, Inner/Outer Balance, Change, Will.

M1540. Sun. 2/23/1969 Barn, Sun. Detailed, pp 2-8/12.

Inner and outer life discussed as meeting and in balance in our 'cambium' layer, living matter just beneath the skin where energies from outer and inner worlds are converted for the sixth and seventh sense organs. Energy from the outside explained as received on the outside of our skin by our ordinary sense organs, our reactions to the outside world which continue as reflections of what we see, hear and touch but also feed the outer part of our cambium layer. Unconscious impressions become Conscious when, through an effort of openness to both the inside and outside and slowing oneself to match outer with inner influences, input from the five ordinary sense organs meets inner life in our cambium layer, the sixth and seventh sense organs then developing Conscience, Consciousness, and Will, allowing one to change; this requires the development of an inner strength toward the outside world so that Will becomes apparent in relation to what one should be, based on what is understood and felt. Mention that for Conscious impressions, what's important is what one is while receiving unconscious impressions.

Impressions_x

Ordinary vs. Conscious; & Essence, I am, the Senses, Abrustdonis & Helkdonis, God, Experimentation.

M2200. Sat.,Sun. 1/20/1973 Westtown/Barn, Group IV,Lunch. Some detail, pp 13-19,25-26/27.

[Part of a detailed discussion of the purpose of Work and the role of essential essence.] Mention that impressions received through the sense organs must become of a Conscious and Conscientious nature, that breathing is related to the wish for this, as is the decision that whatever one hears, smells, touches, etc., belongs to an aim of using one's essential essence. Using Conscious impressions (these have an aim), not being satisfied with an occasional insight or the ordinary senses; the mind cries out for a different kind of food, including that from the 6th and 7th sense organs. Paying by remembering one's nature, including one's ordinary five senses, and not allowing it to stop you from Work; using what one is in essential essence -- I am what I am -- to intentionally create the 6th and 7th sense organs (Helkdonis and Abrustdonis belong to the essential essence of Kesdjan and Soul). Wishing for a state in which 'I am,' a state of Silence, with God and life, being open during the experimental period to impressions outside of one's little world and having a sense of adventure.

Impressions_x

Ordinary vs. Conscious; & Formulation vs. Pondering, Higher foods via Sensing & Breathing.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Concise, pp 3-7,12-14/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] Receiving data from others and the outside world in the back of the head (pondering) rather than the front (formulations) in order to establish a relation between the mind and the emotions via the thalamus. Thoughts from associations with outside world come through sense organs and go to formulation, preventing Work from entering, which would involve the back of the head. Experiencing a long period of twilight before the Sun comes over the horizon. Sensing discussed as producing a relation between the mind and the body which becomes a channel for foods higher and lighter than air: the arm receiving food from the outside world that is not entirely of this Earth. Using breathing to distribute material deposited by Sensing.

Impressions_x

Ordinary vs. Conscious; & Senses, different forms of Energy, Subconscious, God, Kesdjan, Soul.

M446. Tues. 6/11/1963 New York, Group I. Some detail, pp 1-2,4-7,12-14,20/27.

[Part of a detailed discussion of the mechanism of Work, that if we understand it better, we will Work more.] Impressions received by sense organs from the outside (or re-experienced from inside) discussed as going to the brain and solar plexus and serving ordinary experiences of one's senses, but that the origin of Consciousness (or 'I,' Awareness, an Objective faculty), involves impressions of a different form of energy that go, via different channels, to a different part of the brain, called the 'Subconscious' by Gurdjieff because it is not known unless one is Awake. When one Works, forms of energy explained as becoming available besides ordinary material forms (i.e., the physical body and its centers as matter undeveloped, including all thoughts and feelings of the personality), and that when one is Awake, these first go to the Subconscious and later to the heart; a form of life is recognized that I want to become responsible for, involving Magnetic Center: emotionally, a desire for life and love of God; mentally, God present as a remnant. The physical body provides the atmosphere for received impressions so they can become Conscious by going to Kesdjan and Soul.

'In' or 'Out', see:

Work, Results of (Knowing one is Working; and 'belonging' or not)

Inability to Work, see:

Advanced Perspectives

Work, Can't (what to do)

Mind, Interference of thoughts

Index, see:

Subject Index

Office, Function (Group offices)

India, see:

All & Everything--Terms, Various

Individuality, see also:

Aim, of Oneself

Centers, Development of

Definitions, Various definitions

Harmonious Man

'I', Development of

Man (Real Man, Place of, Numbers One through Seven)

Unity/Oneness (Connected Centers, Fusion of Centers)

Individuality_x

Description, Progress toward; & Higher level, Awareness, Emotions, God, Balance, Collecting Oneself.

M1403. Mon. 5/13/1968 Boston, Some detail, pp 23-25/38.

[Part of a discussion of Equilibrium/Balance.] Becoming an Individuality, defined as being Conscious with Conscience and Will, discussed as an evolutionary process that is 1) a change from one step (personality) to another on a different level; and 2) a state of having three full-grown bodies, personality having merged with Individuality, free from the body so it is only a servant at the command of Consciousness and Conscience. Explanation, that becoming an Individuality is accomplished by 'I' enabling Awareness to spread over the entire mind (created through Observation and Participation), and emotions over feelings (created through a wish connected with God). The state of going within or collecting oneself mentioned to be very close to the state of having the centers function separately and the physiological state that one wishes to reach.

Individuality_x

Description, Progress toward; & Participation, 'I' as God, Fourth Obligolnian Striving, Conscience.

M1384. Tues. 4/9/1968 New York, Group I. Detailed, pp 1,9-15,18-19/22.

Changing the personality into an Individuality described as a gradual process involving Participation by one's 'I' and a higher Being level. Through a Being level having Consciousness, Conscience and Benevolence (from God,) 'I' able to stay and help free one from bondage; this involves a change from a personality (not recognized by God, one is nothing) into an individuality (recognized by God, chosen, a servant, connected with life.) Having the strength to act according to one's own Conscience, not what someone else wants. The first three Obligolnian Strivings involve changing for the sake of one's own growth, while the fourth is for finding one's place as a servant of God in daily life, a change from self centeredness to connecting oneself to the life of others and allowing others to enter your life. Necessity not to predetermine the road one has to take, not be caught by one's wishes of what "ought" to be, but to know why God has called.

Individuality_x

Description; & Real Man.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Some detail, pp 5-6,10,17,30/30.

Definition and description of real Man in context of detailed discussion of basic concepts of Work. A person who can do in any condition, at any time, understanding what must be done. A master of all abilities. Knowing what to think, what Conscience says and following them, not wasting energy. A person who has Consciousness, Conscience, and Will. Three bodies in equilibrium, functioning harmoniously, with unity; as aim of Work.

Individuality_x

Description; & Magnetic Center, God, Chief Feature, 'I', Fusion of centers, Tri-unity, 3 Dimensions.

M1209. Tues. 6/27/1967 New York, Group I. Detailed, pp 10-30/36.

Discussion of the personality becoming an Individuality, a servant of God and a manifestation of life on Earth as it should have been lived from the beginning, 'I' using Magnetic Center and Chief Feature so inner life helps outer life to cleanse its manifestations. Magnetic Center described as coming out of its encasement via a channel between inner and outer caused by a pinprick from Work, but our manifestations, particularly Chief Feature, also make use of this channel, gradually becoming a friend of inner life. The 'Do-Re-Mi' of Soul and 'Sol-La-Si' of Kesdjan described as developing together, united making decisions (Will), which is where the three centers meet and fuse, the physical body reformed in its 'Si-Do' state. Discussion of finding one's place, becoming a replica of the laws of God. Discussion, that 'I' creates Consciousness, Conscience, and Will and belongs to all three, and that 'I' becomes the unit in an Individuality when the three centers fuse into One as a triunity, becoming God for oneself. Explanation of the three space and time dimensions fusing into points in an Individuality, and the need to extend growth vertically.

Infant, see:

Children, Newborn

Infinity, see also:

Freedom

Infinity_x

as Level of Being, Life force.

M1426. Fri. 7/5/1968 New York, Group IV. Brief, pp 16-18/18.

Infinity as a level of Being; as life force within one.

Infinity_x

as Wordless, Parallel lines meeting.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Brief, pp 17-18,24/29.

Pp 17-18: Infinity defined as if time stands still, space endless; one is nothing, everything taken away, wordless. Page 24: When Conscience and Awareness together, the 2 parallel lines (Consciousness and unconsciousness) meeting in Infinity.

Influences, see:

Aim (of Oneself; and Earth, Civilization)	Nature (Use of, Mother Nature)
Atmosphere (Barn, Group, Land, Meetings)	Relationships
Conditions, Creating/Using for Work (Outside influences)	Reminders, Prior Experiences
Earth Conditions	States (Influence of Nature, People, Physical body)
Inner Life/Outer Life	

Information about Oneself, see:

Facts	Participation	Self Knowledge
'I', Self Knowledge	Personality (Tendencies)	
Knowledge (Psychology)		

Information, see:

Facts	Knowledge (Esoteric, Psychology, Spiritual)	Self Knowledge
'I', Self Knowledge	Personality (Tendencies)	Self-Study

Inhalation, see:

Breathing	"I Am"
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Inner Life, see also:

Essence	Life	Magnetic Center
Inner Life/Outer Life	Man, Number Four	

Communication of Inner Life, see:

Answering Questions	Magnetic Center, Language of	Groups/Meetings
Communication (of Work, Inner Life)	Meetings	
Emotions, Language of		

Inner Life_x

Defined, Development; & Geo- vs. Heliocentric life, Private life, Law of Three, Vertical line, Come to oneself.

M1537. Tues. 2/18/1969 Boston, Open. Detailed, pp 4-16, 20-24, 26-31/31.

[Part of a detailed introduction to Gurdjieff.] Discussion, that most people live superficially, rely on outer appearance, etc. but inner life, defined as starting with what one feels, can deepen with aspiration, inspiration, and experiences of Conscience (one ought to be a certain way); the center of inner life can shift from geocentric (self centered; the body is positive and dominant; Earth is the center; aliveness experienced physically and feelingly) to heliocentric (as a harmonious being, the mind is positive and dominant, the body a servant, Sun the center; emotions concern others, God, the rest of the universe and one's place or responsibility in it; a state of Karatas; life is universal). Explanation, that without developing private life as the third part of the triangle representing a person's life on Earth, growth in a vertical line away from the surface doesn't occur (two cannot fuse into One); it must fuse with personal and professional lives to become One in accordance with the Law of Three. Suggestion, to pause daily and come to oneself for a moment, be open to one's existence, 'I' Impartially accepting oneself in Awareness; one comes to oneself from one's inner, inner chamber.

Inner Life_x

Development of; & 'I', Essentiality in the centers, Will, Life, the 6th & 7th Sense Organs, Unselfishness.

M1509. Sun. 12/29/1968 Portland, Some detail, pp 1-4, 18-19, 21-23/23.

An 'I' described as belonging at first to the essential parts of oneself physically, emotionally, and mentally. These essential parts are discussed in relation to the physical, emotional, and intellectual approaches to Work, which involve changes in inner life rather than one's periphery, which remains the same for a long time. Inner life discussed as necessary for the growth of Consciousness (mind), Conscience (emotions), the sixth and seventh sense organs (physical body), and Will (actions need not be reactions); this growth explained as a connection with the world outside of oneself, unselfish instead of selfish.

Inner Life_x

Development of; & Heaven, Freedom, Pentagram.

M1502. Fri. 12/19/1968 San Francisco, Group IV. Some detail, pp 15-18/18.

Discussion of inner life as helping outer life. Relation to Heaven. Aim of Man as wish to leave Earth, develop inner life, accept oneself, find non-subjectivity, freedom (contact with God), heaven. Pentagram defined in terms of five necessary conditions for inner growth. Example of prayer in relation to pine trees (Land).

Inner Life_x

Need for.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Some detail, pp 3-7/30.

Need to make a place for inner life in one's life. Difficulty of developing one's inner life; reasons for that given.

Inner Life_x/Outer Life, see also:

Balance/Equilibrium

Energy (Dividing between Inner & Outer Life, Use of)

Force (Positive, Negative, Neutralizing)

[Although they are indexed separately, Mr. Nyland's explanations of 'I' & 'It', noumena/phenomena, inner life/outer life, life/form, God/devil, Anulios/Moon, freedom (Magnetic center)/bondage, emotion/feeling involve similar constructs.]

Inner Life/Outer Life_x

Balance between; & Openness, Reminders, Purgatory.

M1686. Sun. 10/5/1969 Land, Detailed, pp 1-13/13 (entire tape).

Discussion of relationship between inner life and outer life and the use of each in Work. The search for inner life as a refining process, as an ideal aim for Man. Need for openness, for reminders. Definition of Purgatory as relating inner and outer life.

Inner Life/Outer Life_x

Balance between; & Seven stages of life, Real Self, Being, Magnetic Center, Group activity, Life existing.

M1707. Sun. 11/2/1969 Barn, Lunch/Coffee. Detailed, pp 1-5,13,18-24/24.

Real Self described as one's Being, a mixture of 'I', Magnetic Center, and essence, all pointing toward inner life. One's Being explained as developing between years 14-21 by openness to both inner and outer world influences, establishing a place for inner life despite the danger of it being pushed into the background by strong ordinary life desires. At age 21, inner life should be demanding to grow; during ages 21-49, outer life can be mixed with parts of inner life to build Consciousness and Conscience during years 49+. Group activities explained as an opportunity for inner life to assert itself as aliveness and create an atmosphere that supports people, with physical work helping to indicate what spiritual life is not. The need to stop identification with the physical body, time, and accomplishment in order to live in the moment without bondage, Magnetic Center, and real Self, which controls the expression of inner life into one's outer world (one's behavior and what engages one); life inside as influenced by one's essential Being becomes the most important part, expressed emotionally as a higher form of living if the 'Do' struck for a new life is strong enough for overtones.

Inner Life/Outer Life_x

Balance, Being inbetween; & Acceptance, Observation, Experimentation, Neutralizing force, Life Above.

M2275. Sat,Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Detailed, pp 1-6,12-23/26.

Discussion, that regardless of outside influences (mention of rain, forces that prevent one's ideals or ideas from happening), they should be accepted and inner life continue to be developed. Being a dual person: outside influences causing reactions within are quite different from essence and the desire to grow, which are within and should come out; importance of being inbetween these influences. Explanation, that Observation goes from the surface to Magnetic Center with facts of one's existence (going from the outside in, the form becoming transparent); with Participation, standing still within Magnetic Center, becoming acquainted with the form ('It') with no criticism; with Experimentation, going from the inside out with 'I' as a guide representing a higher level of Being, 'It' becoming translucent and changing, under Impartial Criticism, to correspond to Consciousness and Conscience, Objective morality, and what the Lord requires. Our place as a neutralizing force pointing us toward Heaven or God. 'I' created for one's inner life, but then having its own demands, coming from Above, including 'I' demanding to stay.

Inner Life/Outer Life_x

Balance, Being inbetween; & God,Simultaneity,Lightness,Transparency/translucency, Kesdjan well-being.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Some detail, pp 12-15/22.

[Part of a detailed discussion of identification with something higher as necessary for non-identification, both by 'I' towards oneself and by inner toward outer life.] Discussion, that first one recognizes one's bondage, unbecomingness, and accepts oneself as one is, becoming open because of one's nothingness; then one establishes an emotional relationship by leaving this world while remaining responsible for ordinary life, which continues (spiritual life takes place at the same time -- this is what Simultaneity means); one loses the identification with outer life and realizes what one does in it is worthless (the values of outer life have been counteracted by those of inner life). Explanation, that in connecting (combining) inner and outer life within (both continue), personality changes to a Kesdjanian body with chemical changes in all three centers; becoming lighter in density, the lightness of physical Being likened to walking on air, ascending to Heaven; one becomes transparent from the standpoint of material life (the form is Observed by 'I') and translucent from the standpoint of spiritual life, light passing both ways, understanding each other in a state of 'Kesdjanian well-being.'

Inner Life/Outer Life

Balance, Being inbetween; & Magnetic Center, Cambium layer, Blood, 6th & 7th Senses, Change, Will.

M1540. Sun. 2/23/1969 Barn, Sun. Detailed, pp 1-9/12.

Mention that 'I' is created to set life as Magnetic Center free (it wishes to come out), so this effort must also involve outer life; however, one loses oneself both by living too much in inner life, forgetting Earth, and by one's reactions to outside conditions. Inner and outer discussed as meeting and in balance just below the skin in a layer that is very alive, like the cambium ring of a tree, where a vibration is set up between the two. The inner workings of the body explained as fed by energy from solid food, liquid, and air, the outer ones by energy received on our skin as our reactions, which continue via our ordinary sense organs (a reflection of what we see, hear, touch); energy from both is converted under the skin into different qualities, the sixth and seventh sense organs, which develop Conscience, Consciousness, and Will; this cambium layer envelops and surrounds our inner life and is fed from the inside by blood (where the nerves and fine arteries end), which afterwards goes to the liver to be cleansed. Cambium layer described as a place from which inner strength develops toward the outside world, and inner life can change one's outer manifestations.

Inner Life/Outer Life

Contrasted; & Completeness/Unity/Fusion of centers, Level of Being, 'I' Totality of oneself .

M1748. Wed. 1/7/1970 New York, Group III. Some detail, pp 7-12,19/23.

The need to see one's incompleteness not from an ordinary, Earth standpoint (one adjusts to outer life), but as a responsibility for inner life. Discussion of becoming complete in the eyes of Heaven, not outer life (impressions on surface and energy goes out as reactions) or deeper feelings (merely less reaction), but inner life as one's Being, the level of which first depends on how much the three centers agree as part of outer life, then a unity with no disagreement (e.g., knowing, with Conscience, one is nothing special, infinitesimal), finally a fusion of centers into One with 'I' representing the totality of oneself as a higher level (or, the Sun on one, a light from within).

Inner Life/Outer Life

Contrasted; & Essence, Magnetic Center, 'I', God.

M1595. Wed. 5/28/1969 Santa Cruz, Group III (Open). Brief, pp 27-32/37.

[Part of a detailed introductory discussion of aims of Man and of Work, terminology and the concepts of Gurdjieff.] Inner life contrasted with outer existence. Brief discussion of essence, Magnetic Center, 'I', God and their relation to search for one's inner life.

Inner Life/Outer Life

Contrasted; & Responsibility, Control, Freedom, Description of Man.

M1553. Tues. 3/18/1969 Boston, Group II. Detailed, pp 20-37/37.

Goals, successes, and limitations of outer life contrasted with the aims of one's inner life; deeper motivation than control. Becoming responsible for what one is, for one's inner life, and wishing to be free as motivations for Work in contrast with aims in ordinary life. Description of how a Man is: a person's thoughts, feelings, goals, relations with other people contrasted with an aim of becoming a real Man by means of Work.

Inner Life/Outer Life

Manifestations of; & Intuition, Magnetic Center, Outer conditions, Subjectivity, Objectivity.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Detailed, pp 1-6/37.

Importance of Work in one's life. Inner life as being within oneself, in forms and manifestations, as different parts of personality, in ideas about Work, instinct, intuition, something that could be touched, concentrated in the form of Magnetic Center. Distinctions between outer life and inner life, wishing to accept conditions related to Work. Necessity, for the sake of our inner life, to understand our outer life, Work as a relative value, that subjectivity leads to central point of my life. Objective value discussed in relation to Consciousness, Work on oneself against the totality of the Subjective world. Life existing without personality. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Inner Life/Outer Life

Opposing forces, Balance & inbetween; & Paradox, Conscience, Seriousness, Criticism, Earth conditions.

M1405. Fri. 5/17/1968 New York, Group IV. Detailed, pp 1-17/17 (entire tape).

Discussion of the paradox inherent to Work: a) no need to be serious or sincere in the outer world (e.g., in Earth conditions, the general public), vs. b) manifesting seriousness according to one's inner world; a) with Observation, facts Impartial, separate with no criticism, vs. b) with Participation and Conscience, outer & inner joining, with criticism of facts. A central point of oneself in the moment (not in time), discussed as free from dimensions, life independent of form where inner and outer life are equivalent and everything is One with God as Omniscience existing above & below, in light & dark; one lives in Earth conditions (e.g., destruction, Zilnotrago, earning money), doing one's daily tasks for oneself, others, and Mother Earth but not caught in mechanicality, subjectivity, physical states or one's highest feelings or thoughts, in equilibrium and balance, doing with love, joy and lightness. Work defined as the attempt to remember and find a higher level in the midst of ordinary activity; relax, drain, Sense, be austere, have the Aspiration & Inspiration of Man Number Four.

Inner Life/Outer Life

Opposing forces, Balance & inbetween; & transparent vs. colored glass, Equilibrium, Enneagram.

M1551. Sat, Sun (3/16). 3/15/1969 Barn, Sat/Sun. Detailed, pp 1-10/14.

Distinction made between what one appears to be (our manifestations, part of outer life) and what one is inside, that judgments about others should not be overshadowed by outer life only, which is less real; one's aim is to build essence, undisturbed by outside conditions. Difficulty of living totally inside and also totally outside, that inside one builds solidity, outside one loses oneself. Two forces explained as drawing one to inner life and two to outer life; for each, one comes from oneself, the other from outside (does not belong to one). Analogy of a house with windows that should be clear, not colored by how one is to the outside world; with coloration, one looks out through colored light and others see you as reflected light rather than inner life. Task given to "come to oneself within;" importance of relaxation and draining, relying on a central point within. The need to counteract opposing forces by living at the point of equilibrium of outer and inner life, which is where they meet (not at the surface, but somewhere inbetween them); not giving up in the face of difficulties. Discussed in relation to a spiraling cone-shaped Enneagram and Solomon's seal (star of David).

Inner Life_x/Outer Life_x

Opposing forces, Road between; & Essence, Mother Nature, Channel, Chief Feature.

M1209. Tues. 6/27/1967 New York, Group I. Detailed, pp 5-15/36.

[Response to a person who was upset after losing an intense inner experience.] Explanation, that all manifestations have a source, and that those of the personality depend on one's depth. Pure inner life as essential Being needs no manifestations, but this unusual state cannot last because of friction between inner and outer, deep and peripheral, finer and coarser densities, Mother Nature feeling slighted and not allowing us to forget that the personality feeds Her. Two reasons for fear: 1) our inner world is threatened by our outer one, and is fearful of the fight between the two; and 2) Mother Nature (personality) is threatened that inner life -- especially essential essence, which is free from Her -- will come out of its encasement via a channel from inside out, between inner and outer life created by a pinprick, then destroy our personality. Discussion, that with Work, Mother Nature gradually realizes that She will lose and that inner life is a friend, not a threat. In making use of the channel between inner and outer, our manifestations, and their common denominator as Chief Feature, are a friend of inner life, 'I' making use of Chief Feature to create an Individuality (defined).

Inner Life_x/Outer Life_x

Opposing forces; & Maintenance of Inner Life, Self knowledge.

M1428. Tues. 7/9/1968 Pittsburgh, Open(III). Some detail, pp 6-8,11-12,38-40/49.

Ordinary life as unable to satisfy needs of inner life, outer life taking over when the wish diminishes (pp 11-12). Maintenance of inner life in the outside world (pp 38-40). Development of inner life as changing one's relation with the outside world -- loving one's neighbor as oneself achieved through self knowledge.

Inside Out vs. Outside In (from inside out vs. from outside in), see:

Inner Life/Outer Life (Opposing forces, Balance between)

Force (Positive, Negative, Neutralizing)

Inspiration, see also:

'I', Development of

Kesdjan Body

Three-Body Diagram

Inspiration_x

and Aim; & Aspirational energy, Selfishness, Aim.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Detailed, pp 12-16/32.

Process of converting Aspirational energy into Inspiration explained. Uses of energy in connection with selfishness as it relates to one's wish to fulfill one's aspirations, converting these into an inspiration to reach an aim. [Pp 2-10 discuss raising one's level of Being (task given), acceptance.]

Inspiration_x

and Aspiration, Experimentation, Silence, Octave (Three-Body Diagram).

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Some detail, pp 26-32/36.

Relationship between Aspiration, Inspiration, Silence and the Experimental state; also in relation to octave -- 'Si-Do' of Kesdjan and 'Mi' of Intellect. Relation between Experimentation and being mentally and emotionally open to oneself and other people.

Inspiration_x

Described; & Aim, Life purpose, Freedom from acquired characteristics.

M2403. Thurs. 5/9/1974 Barn, Lunch. Brief, pp 21-23/32.

[Part of a Question & Answer tape.] Inspiration described as understanding one's life as having purpose, finding life *par excellence* within oneself, knowing why one has a task to fulfill and who gave it. Freeing oneself from acquired characteristics, nonsense of behavior forms, then doing something about oneself so that one can be used.

Inspiration_x

Described; & Identification with God, Inner/Outer life, Kesdjanian well-being, Devotion, Being.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Some detail, pp 9,11-12,14-16,19-21/2.

As part of a detailed discussion of emotions in which Inspiration is talked about although the word itself is hardly used (pp 17-18), identification with something higher is explained as needed for non-identification or Impartiality, both by 'I' towards oneself (I remain identified with God) and by inner toward outer life or the outside world, and that in combining inner & outer life within, personality changes; one becomes lighter in physical Being and transparent and translucent in a state of 'Kesdjanian well-being.' Explanation, that although the intellectual road leads to a Soul, the emotional quality of Kesdjan is used as support to reach understanding without entirely knowing how it is reached, the identification with one's wish as a part of God producing an inspirational force within. Mention that the mind lights up what's ahead, but its aim/wish may not match one's capacity; then identification with one's wish as a part of God produces an inspirational force within ('begeistert,' spirited) that reminds one to let go, be simple, honest, devoted to God, Being, and Work -- never mind the difficulties, creating Kesdjan is like creating a new world with the glory of God in one's heart.

Inspiration_x

Described.

M1401. Wed. 5/8/1968 New York, Group III. Brief, pp 16-17/26.

Description of.

Intellect, see:

Mind Soul Body

Intellectual Approach to Work, see:

ABC's [list of cross references]

Approaches to Work (Emotional vs. Intellectual, Intellectual & Emotional combined)

Intellectual Body, see:

Soul Body Three-Body Diagram

Interference of thoughts, see:

Mind, Interference of thoughts

Work, Can't (what to do)
Thoughts and

International Affairs, see:

Society War

Interpretation of ideas, see:

Advanced Perspectives

Approaches to Work

Introductory Tapes, see:

Tapes, ABC/Introductory
Tapes, Introductory

Tapes, Question & Answer (Introductory/ABC)

Intuition, see also:

Approaches to Work, Emotional

Emotions

Sensitivity

Intuition_x

Defined; & Consciousness.

M1401. Wed. 5/8/1968 New York, Group III. Some detail, pg. 21-22/26.

What intuition is, what it depends on in relation to Consciousness.

Intuition_x

Defined; & Emotional approach to Work, Impartiality, Facts, Magnetic Center, Silence, Prayer, Being.

M1526. Fri. 1/24/1969 New York, Group IV. Detailed, pp 3-7/18.

Intuition defined as a property of feeling or emotion. In discussing the emotional approach to Work, mention that Impartiality is more Godlike than one realizes, knowledge and facts received intuitively as emotion of the highest quality, truth about oneself in the presence of God. In bringing the heart into the Observation process (not solar plexus, or feelings), reaching essential essence or Magnetic Center explained as occurring through intuition to reach life within as the center of oneself and is expressed as a level of Being in which one loses oneself (having a level of Being and losing oneself mentioned as requirements for intuition). Mention of the need to express intuitive results, but the outlet is not physical or a formulation; rather, an exchange in Silence based on His Endlessness, which can involve prayer or devotion but is free from an expression and only exists as Being, although one's manifestations can conform (e.g., a posture in prayer).

Intuition_x

Defined; & Knowledge vs. Ordinary functions, Atmosphere, Being, ESP, Clairvoyance, Porosity, not 'I'.

M1209. Tues. 6/27/1967 New York, Group I. Detailed, pp 31-35/36.

Intuition defined as giving correct, absolute, knowledge that does not require formulation; a hunch; not going through the ordinary processes of the mind, feelings, or physical, but inbetween the mind and feelings; when the mind and feelings disagree, intuition is torn to pieces. Intuition described as belonging to the atmosphere around a person, entering directly into one's Being without the sense organs, an ESP-like extrasensory perception that can lead to clairvoyance. Intuition described as reaching one through a channel, the skin: the more sensitive or porous one is, the more the intuition. Intuition explained as not 'I', not going through 'I', but it can be useful for 'I'.

Intuition_x

Defined.

M1428. Tues. 7/9/1968 Pittsburgh, Open(III). Brief, pp 37-38/49.

Intuition as feeling rather than mind, as knowledge through feeling, as something to be developed. Part of detailed ABC/Introductory, Motivation tape.

Intuition_x

Not Conscious; & Angels, Spirits, Life after death.

M1008. Tues. 7/5/1966 Berkeley, Evening. Some detail, pp 18-20,23-26,28/40.

[Part of a very detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] Although being mystically inclined or having intuition can be very useful for Work, there is a danger of forgetting to keep one's feet on the ground, believing that one does not need to go through all the steps of living on Earth. An angel described as jumping to a higher level whereas a Conscious person has done everything needed emotionally and on Earth, then enters Heaven. Experiences of spirits, clairvoyance, extrasensory perception, other worlds, belief in Heaven or possibility of God existing, described as belonging to a realm higher than that of the physical body (i.e., emotional) but still subject to death although they belong to a different time scale -- existence sometimes 30,000 times longer than our physical life time. Although these experiences are not available to most people, one should be open to them.

Involution, see also:

Evolution/Involution

Involution_x

and Destruction, Solioonensius.

M1415. Wed. 6/5/1968 New York, Group III. Detailed, pp 4-13/25.

Involution as destructive law of Earth. Part of a detailed discussion of Solioonensius, as simplification in Nature.

Islam, see:

Mohammedanism

'It', see:

'I', 'I' and 'It'

Jesus Christ, see:

Christianity/Judaism

Special Occasions, Christmas

Special Occasions, Easter

Special Occasions, Good Friday

Jewelry, see:

Activities, Barn (in general)

Historical Interest (Jewelry, Silver shop)

Jobs, see:

Conditions, Creating/Using for Work (Jobs)

Joy, see also:

Beauty

Light (spiritual), Lightness

States, Joy

Joy_x

and Inspiration, Higher vibration, Life, God, 'I'.

M2275. Sat, Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Brief, pp 9-10/26.

[Part of a detailed discussion of emotions and making overtones audible.] As part of a description of Inspiration, joy explained as not what we ordinarily think about, but the joy of living, a spiritual quality of Kesdjan that is a higher rate of vibration and of lighter density, connected to life and the depth of one's breathing; it includes the joy of being in contact with God and seeing Him via the creation of 'I' as a guide.

Joy_x

and Results of Work.

M1409. Fri. 5/24/1968 New York, Group IV. Brief, pp 15-16/18.

What joy is really, from results of Work.

Joy_x

and Wish, Results of Work.

M1410. Mon. 5/27/1968 Boston, Brief, pp 30-32/32.

Joy connected with wish to Work, starts to affect the body. Result of Work attempt. Also how to maintain effort.

Joy_x

and Wish.

M1406. Mon. 5/19/1968 New York, Group II. Some detail, pp 8-10/30.

Linking joy belonging to Earth with wish to Wake Up.

Joy_x

Inner joy, Outer joy, Feeling states vs. Work, State of peace, Results of Work.

M868. Mon. 10/18/1965 New York, Group II. Some detail, pp 5-6/34.

Joy in anticipation of Work as external, outer; a mood, feeling belonging to the periphery, can be long-lasting. As a result of Work, inner joy more like a satisfaction, state of peace, quiet, only lasting while exists, no aftereffect. Importance of not trying to Work to reach a state, which will dilute one's attempt; inner joy or peace as a result, not something one looks for.

Judaism, see:

Christianity/Judaism

Exercises/Task, Miscellaneous (Four religions).

Religion

Judging, see:

Conscience

Criticism (self criticism; of others)

Energy, Use of

Self knowledge (and judging what one is, Conscience)

States (Disliking oneself, Self criticism)

Unrolling the film (and Conscience)

Karatas, see:

All & Everything--Terms, Karatas

Karma, see also:

Aim (of Oneself; and Earth)

Man, Place of

Karma_x

Knowledge of; & Wish, No wish.

M1415. Wed. 6/5/1968 New York, Group III. Concise, pp 18-21/25.

Relation of wish to knowledge of Karma. What to do with state of having no wish. Importance of Waking Up the body, activation of all three centers, hope.

Karma_x

Purpose of; & Aim of Work, Friction, Essential Essence, Payment, 6th & 7th Senses, Silence.

M2200. Sat.,Sun. 1/20/1973 Westtown/Barn, Group IV,Lunch. Detailed, pp 6-16,19-20,23-25/27.

[Part of a detailed discussion of the purpose of Work.] Using knowledge of how one is in daily life to fight against Karma, change reactions into actions; the friction is essential to build Keshdjan and Soul. Being willing to enter one's essential essence -- one's Karma exists there, where God can be heard and the knowledge of bondage changes into the understanding of one's Being -- to remember God and life, not to be satisfied with an occasional flash of insight. One's aim should be to exhaust all of one's possibilities, first for knowledge, then for Being; bring Heaven down to Earth rather than waiting until death. Gurdjieff emphasized that what a man is, he has to be; through Work, however, he can use himself on Earth so the form becomes immaterial. Through Work, removing layer after layer of a protective coat until one sees what one is and is not ashamed. One has to pay by remembering one's nature (not allowing what you are to stop you from Work) and developing extra sense organs (discussed in relation to essential essence, impressions, I am, Silence).

Karma_x

Purpose of; & Life vs. Form, Suffering, Sensitivity.

M2096. Sat,Sun (2/13). 2/12/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 10-12/32.

Karma attached to life, not form. Attachment to form, which suffers. Acceptance of form as solution to one's life. Development of sensitivity [discussed in detail].

Karma_x

Purpose of; & Life, Form, Wish, Relationships, Suffering, Freedom.

M1460. Tues. 9/10/1968 New York, Group I. Detailed, pp 13-23/35.

Karma in relation to form, life, and developing wish. Effects on one's own karma and the other person's karma by praying to alleviate the other's suffering. Also, in connection with relationships, freedom, and the wish to Wake Up.

Karma_x

Purpose of; & Reincarnation, Death.

M2492 (Seminar #2). Wed. 11/13/1974 Barn, Seminar series. Some detail, pp 8-13/35.

Knowledge of past lives of dubious value because of lack of knowledge of spiritual laws. In order to prepare for death, more important to be willing to understand present experiences and submit to laws which govern now and will at one's death.

Karma_x

Purpose of.

M1448. Wed. 8/14/1968 San Francisco, Group III. Some detail, pp 23-29/34.

Discussion of karma. Also, in relation to Yoga, meditation, and encounter groups (their value in Work, pp 29-32).

Karma_x

Shortening; & Setting life free, Reincarnation, not Postponing Work.

M1952. Tues. 10/27/1970 Barn, Group I. Brief, pp 10-12,14,22-23/24.

Discussion of the aim to evolve in a shorter time than occurs in ordinary life, that Work reduces one's fate or Karma as laid out over many lifetimes by more quickly finishing with one's life on Earth and setting one's life free; one shouldn't postpone Work believing that one's present reincarnation in itself will make one's Karma easier later on; in fact, it will be more difficult.

Karnak, see:

All & Everything--Terms, Various

Kesdjan Body, see also:

Centers	Heart	Approaches to Work
Conscience	Symbolism, Queen	
Emotions	Three-Body Diagram	

Kesdjan Body_x

Described (as a Planet); & Pluto, Proximity to Sun.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Brief, p 29/32.

Kesdjan as a planet on the other side of Pluto but closer to the Sun, identified with the Sun, with the process of uncovering the Soul.

Kesdjan Body_x

Described; & Soul, Spirit.

M1437. Mon. 7/29/1968 New York, Group I & II. Brief, pp 18-19/45.

Brief description of Kesdjan and comparison with the Soul. (Part of a detailed discussion of the Separate Spiritualized Parts and their relation to the three centers.) What spirit in Man is.

Kesdjan Body_x

Development; & 'Do-Re-Mi'/'Sol-La-Si' of Kesdjan, Scaffold & building a house, Soul.

M2088. Sat,Sun (1/16). 1/15/1972 Westtown/Barn, Group IV/Lunch. Some detail, pp 4-7/19.

[Part of a detailed discussion of building a house, a scaffold, the Three-Body Diagram.] 'Do-Re-Mi' of Kesdjan: beginning of scaffold; a wish not to be empty, having adventure, doing something different. 'Sol-La-Si' of Kesdjan: creating 'Sol-La-Si' story above roof of old house -- still scaffold; the creation of an embryo, threshold for possibility of a Soul.

Kesdjan Body_x

Development; & 'I', Aspiration, Inspiration, Silence, Soul.

M1594. Tues. 5/27/1969 San Francisco, Group II. Some detail, pp 14-19/25.

Development of Kesdjan. Place of Silence, Aspiration, Inspiration in the growth of Kesdjan. Role of Kesdjan in the development of Soul.

Kesdjan Body_x

Development; & Experimentation, 'Fa' of intellectual body, God taking over from 'I'.

M2001. Sat. 2/13/1971 Westtown, Group IV. Brief, pp 10-11/19.

Experimentation: enlarging one's experience in both inner and outer life. After the Experimental period, one crosses 'Fa' of Intellectual body; the new body called Kesdjan starts with God taking over the little 'I'.

Kesdjan Body_x

Development; & Higher Being level, Horizontal Diagram, Aspiration, Inspiration, Silence.

M2308. Fir,Sat (10/14). 10/13/1973 Westtown, Group IV. Detailed, pp 10-12,15-22/29.

[Part of a discussion of the horizontal 3-Body Diagram, a higher Being level, freedom from the ordinary centers.] 'Do-Re-Mi' of Kesdjan a period of gestation, a stirring in Man No. 4 when a Being level becomes active that otherwise hangs like a cloud (inactive) above Man No.'s 1-3. 'Sol-La-Si' of Kesdjan in space, not in touch with Earth, higher than 'Do-Re-Mi'. Because of the Law of Gravity, aiming for the inspiration of Soul to get to the 'Do-Re-Mi' of Kesdjan (growth is "1,3,2"); if one aims solely for Kesdjan, one will never get there. Difficulty of loosening oneself from the bondage of the three ordinary centers and their wish to hold on to a person's life. Growth of 'Sol-La-Si' of Kesdjan parallel and dependent on the embryonic Soul ('Do-Re-Mi'), constantly inspired by it. Aspiration, Inspiration and Silence and their relation to ABC's, Participation and Experimentation. Aspiration, a wish to reach God by a vehicle, understand God or a God-like quality within; a step up (vertical) that counterbalances the Law of Gravity. Silence, a contemplation of what has been done to see if it's right -- a mediation between God and Man in one's inner, inner chamber.

Kesdjan Body_x

Development; & relation to Mind, Physical body, 'Fa' Bridge, Magnetic Center, Death, Man No. 4.

M1902. Sat. 8/8/1970 Barn, Coffee. Detailed, pp 11-21/28.

Discussion of development of Kesdjan in relation to results of Work, the relation of the three Bodies to each other. Particular emphasis on importance of 'Fa' of Kesdjan; relation to physical and intellectual bodies. 'Fa' Bridge as need to find road to Magnetic Center, realization of death of body, need to build container of life. Being part of a totality (vs. alone). Gestation period of emotional life. Man No. 4. Changes in feeling and mind from the influence of 'I'.

Kesdjan Body_x

Development; & Wish, Self knowledge, Octaves, Omnipresence, Soul, Simultaneity, Will.

M2558. Sat,Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 12-16,19/25.

[Part of a detailed discussion of growth of 'I', Consciousness, Conscience.] 'I' requires constant wish. After wish has become convincing, man only has one wish: to reach what is possible at the end of the development of Kesdjan body. Truth about oneself as foundation on which to build Kesdjan. As 'I' becomes permanent, inner life acquires functions of Conscience and also of Soul. Function of 'I' fulfilled when when Kesdjan grown up to 'Si-Do' and Soul firmly established at 'Do-Re-Mi'; then Kesdjan can die. After 'Fa' of Kesdjan one becomes Aware of Omnipresence. Growth of Kesdjan and Soul parallel; 'Sol-La-Si' of Kesdjan and 'Do-Re-Mi' of Soul almost identical. Simultaneity in relation to development of Soul and Kesdjan, constant exchange of energies between 'Sol-La-Si' of Kesdjan and 'Do-Re-Mi' of Soul. When going from Kesdjan to Soul one must start from inner, inner life, with desire becoming Will.

King Appolis, see:

All & Everything--Terms, King Appolis

All & Everything--Terms, Various

King Arthur, see:

Symbolism, King Arthur

King, see:

Mind

Symbolism, King

Kitchen, see:

Conditions, Creating/Using for Work (Kitchen)

Workday (and Kitchen)

Knowing one is Working, see:

Work, Results of (Knowing one is Working)

Knowledge, see also:

'I', Self Knowledge

Self Knowledge

Knowledge_x

Esoteric, Psychology, Spiritual; Astrology, Tarot, I Ching; Limitations of; & Aim, Essential Essence.

M2200. Sat.,Sun. 1/20/1973 Westtown/Barn, Group IV,Lunch. Detailed, pp 3-11,16-19,21-26/27.

[Part of a detailed discussion of the purpose of Work.] Discussion, that one may become attracted to spiritual and esoteric knowledge, including astrology, Tarot, the I Ching, and ordinary psychological knowledge, and although it may be useful, it is not the same as Work (it will not build Keshdjan or Soul). The aim is to free oneself, use the friction of changing one's daily-life reactions into actions, to enter all life existing and the essential essence of oneself, to wish for Heaven to be part of life on Earth (not something to wait until death for). Necessity of understanding one's bondage and Karma, and overcoming obstacles. Not hiding behind the idea that what you are prevents you from Working; realizing that one has to pay by remembering that something else has to be done, that Gurdjieff gave us the gift of how to develop the 6th and 7th sense organs (discussed in relation to essential essence, Helkdonis and Abrustdonis, I am, Silence).

Krishnamurti_x

Eight talks.

M1424. Sat,Sun. 6/29/1968 Barn, Sat/Sun. Brief, pp 1-2/17.

Mr. Nyland's opinion of Krishnamurti's eight talks.

Krishnamurti_x

Limitations.

M1428. Tues. 7/9/1968 Pittsburgh, Open(III). Brief, pp 16-17,32-33/49.

Krishnamurti as not giving a method. Limitations of his ideas.

Kundabuffer, see:

All & Everything--Terms, Kundabuffer

Kundalini, see:

Physiology of Work (Kundalini)

Labor, see:

Conscious Labor/Intentional Suffering

Land, see also:

Activities, Barn

Historical Interest (Land affairs, etc.)

Activities, Land

Physical Activity

Group (Aim, Purpose of)

Workday

Land_x

Aim, Purpose of; & Daily life, Common aim, Physical work, Self knowledge, Growth of Conscience.

M1502. Fri. 12/19/1968 San Francisco, Group IV. Detailed, pp 3-11/18.

Discussion of reasons why one should Work on the Land, attitude. Relation to daily life, going away from the city, self development, other people, common aim, physical work, self knowledge. Mentions planets (Earth, Moon, Sun), Objective Morality, development of Conscience, relationships.

Land_x

Aim, Purpose of; & Disassociation from Mr. Nyland, Devotion, God, Growth of Conscience, Others, Task.
M1511. Tues. 12/31/1968 San Francisco, Group I & II. Detailed, pp 1-7,10-13,17-18,20/23.

Work discussed as needing to be disassociated from the presence of Mr. Nyland and affection toward him, and that the Barn and Land were created so that after he dies something besides him can be tangible and touchable, acting as a stepping stone to remind people because ultimately the aim is to build a Soul, which involves a relationship with one's Conscience and with a higher level of Being that is independent of Earth. Discussed in relation to devotion to something outside of oneself, the aim of the Land to build a holy place for developing Conscience and giving to something sacred; emphasis on the glory of God and life, coming to oneself and giving a wholeness created by the fusion of the three centers (physical work helpful, but not sufficient). Also, discussion of Working with others and learning through reactions, realizing one is the same and not alone. As a New Year's resolution, task given to remember the Land every day in the morning for a month.

Language of Emotions, see:

Benevolence (of 'I')

Emotions, Development of

Vibration (Language of emotions, Magnetic Center)

Emotions, Language of

Magnetic Center, Language of

Language, see also:

Communication

Emotions, Development of

Emotions, Language of

Exact Language

Magnetic Center, Language of

Vibration, and Language of emotions

Law of Gravity, see:

Gravity, Law of

Laws, see also:

All & Everything, Terms (Stopinders)

Enneagram (Laws of 7 and 3)

Gravity, Law of

Movements, Multiplication (Law of 7)

Octave, Law of Seven

Ouspensky (96, 48, and 24 laws)

Three-Body Diagram (Law of 7)

Laws_x

and Difficult conditions; Zilnotrago.

M1627. Fri. 7/18/1969 New York, Group IV. Concise, pp 2-4/12.

Discussion of difficult conditions as Laws we don't understand. Need to be more careful; taking precautions, understanding and adapting to conditions in terms of Laws. Importance of not taking credit for favorable results obtained through Work; credit belonging to the Lord. Difficult conditions of Zilnotrago -- need to maintain contact with one's aliveness.

Laws_x

of Four (also Three, Seven, 3-dimensionality); & Tetrahedron, Man No 4, Enneagram, Man No's 5-7.

M2522. Sat, Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 17-25/32.

[Part of a detailed discussion of the qualities of Man No. 4.] Discussion of relation of Law of Four, All Quarters Maintainers of oneself, numerological considerations of Law of Three, Four, & Seven, three dimensionality of the Enneagram (as a globe, tetrahedron of triangles, triads), chemistry and mathematics of the Universe. When one considers the first three dimensions as a Law of Three, when one has the Law of Four -- explained as a tetrahedron of existence that represents the four aims of one's life, with Magnetic Center in the middle: Sincerity of purpose (with honesty), Simplicity of aim, Consideration of life and aliveness, and Love of God -- any of these can extend upward; then one has the ability to apply oneself in both the noumenal (Law of Three) and phenomenal (Law of Seven) worlds.

Laws_x

of Four; & 4 lives (private, personal, professional, mankind), 4 religions, Phenomena, Using conditions.

M.646. Wed. 9/16/1964 New York, Lunch. Detailed, pp 11-18/30.

Description of exercise of drinking four times, to four parts of life (private, personal, professional, and humanity) while being Awake, receiving energy from four different fields or forces, and its relation to the Law of Four, All Quarters Maintainer. Law of Four concerns dividing phenomena into four parts, using them as conditions for Work. Description of a second exercise: while being Awake, to Sense and make a connection with the history and presence in the universe (like a cloud) of the four religions: Buddhism (right arm), Tibetanism (right leg), Christianity (left leg, includes Judaism), and Mohammedanism (left arm), saying "I" to establish the relationship, "Am" to seal it within.

Laws_x

of Seven (Phenomena) & Three (Noumena); & Octave, Three-Body Diagram, Triads, 'Fa', 'Si-Do'.

M2506 (Seminar #7). Wed. 12/18/1974 Barn, Seminar series. Some detail, pp 30-34/37.

Law of Seven is Law of phenomena, Law of Three is Law of noumena. Law of Seven: two triads connected by 'Fa'. 'Do-Re-Mi' is beginning, might give up at 'Mi', must fight difficulties of 'Fa'. 'Sol-La-Si' is confirmation of 'Do-Re-Mi'. 'Sol' is ultimate aim of what I wish to reach, a different level, not self indulgent. 'La' is execution of what Aspired, one's wish to do the right thing. Inspiration into reality. At 'Si' have to contemplate, to give up what is accomplished to reach 'Do', to continue Law of Three, which means dying, or continue in Law of Seven to reaffirm truth of what I have found. 'Si-Do' is crystallization of oneself; if solve, can reach 'Do'. Energy of Kesdjan, emotions used for formation of Soul at 'Fa' of Intellectual body.

Laws_x

of Seven and Three; & Octave, Triads, Triangles, meaning of 'Fa'.

M.735. Fri. 2/19/1965 New York, Group IV. Detailed, pp 10-13/19.

Law of Three in the Law of Seven, the triads ('Do-Re-Mi', 'Fa', 'Sol-La-Si'). Triangle reducing to One to become free. Two forces needed for third to be resolved. 'Fa' defined as any activity where there is difficulty to overcome. Two triangles of 'Do-Re-Mi' and 'Sol-La-Si'. Explanation of triangles and octaves.

Laws_x

of Three (Triamonia); & Purgatory chapter, Digestion of foods, Martna & Spirna, Law of Seven.

M.29. Sat. 7/20/1957 New York, New York City. Some detail, pp 16-18,28-30/34.

[Part of a detailed discussion of the Purgatory chapter.] Explanation, that the Purgatory chapter describes how substances from solid food can be used via the air octave, that sex energy can be used for Work, and that solid food, air, and impressions are digested through the action of the Law of Three: something is left over that functions as the passive force until the next step, where it meets what is already there, combines with it, and produces, as neutralizer, what becomes positive as the next step. Mention of Martna, Spirna, Okina as three forms of life that can perfect themselves to their highest and then combine, whereas in our ordinary existence it is necessary to have two forms combine, out of which something else grows. Explanation, that one can function according to the Law of three only in the completed state of a man, whether it be with all 3 centers (it's only the combination of the three laws of Seven that can make the Law of Three) or any completed center (octave); the Law of Three is in the Law of Seven, but one develops in accordance with to the Law of Seven.

Laziness, see also:

Physical Body, Laziness

Leaders, see:

Group, Leaders of
Moderators Elders

Leaving Group, see:

Group, Leaving

Legominism, see:

All & Everything--Terms, Legominism

Lentrohamsanin, see:

All & Everything--Terms, Lentrohamsanin

Letting Go, see:

Acceptance	Three-Body Diagram, Physical (Si-Do')
Dying to Oneself	Physical Body, and Death
Losing Oneself	Development of

Level, see:

Atmosphere	Group, Creating Atmosphere
Answering Questions	Maintaining (and Level)
Being, Higher Level	Meetings, Level of Work
Level of	Seriousness (Toward others, Work; Yes or No)

Libra, see:

Astrology, Libra

Life after Death, see:

Death, Life after death
Magnetic Center (and Life)

Life in contrast to Form, see:

Life, vs. Form

Relationships, Life vs. Form

[Although they are indexed separately, Mr. Nyland's explanations of 'I' & 'It', noumena/phenomena, inner life/outer life, life/form, God/devil, Anulios/Moon, freedom (Magnetic center)/bondage, emotion/feeling involve similar constructs.]

Life Is Real Only Then When "I Am"_x

Meaning of 'I Amness'; & Self knowledge, Being level, Third Series work.

M2596. Thurs. 7/17/1975 Barn, Group I. Some detail, pp 8-10,14-15/27.

Meaning of Life Is Real Only Then When "I Am". Reality of one's 'Am'-ness vs. realization of one's state. Finding out the truth about oneself discussed as the aim of Work: "That what I am, I am." One's 'amness' is not something to repeat over and over (such as 'Ave Maria'), nor does it have to do with the manifestations of one's aliveness; rather, it is Third Series work, one's relation toward God, the truth about oneself as presented in the Purgatory chapter. Necessity for a long period of preparation; Gurdjieff spent 20 years searching.

Life stages, see:

Stages of life

Life, see also:

Aliveness

Death, Life after death

Emotions, Language of

Caring, for Life

Emotions, Development of

Magnetic Center

Vibration (and Aliveness, Language of emotions or Magnetic Center)

Life_x

vs. Form; & Death.

M1418. Fri. 6/21/1968 New York, Group IV. Brief, pp 21-22/22.

Life in the form (body) and its existence after loss of the form (death). Indication of stages of life after death -- having your name and the possibility of communication. Being free of your name and the final fusion.

Life_x

vs. Form; & Emotional states of Beauty (awe, joy, sense of life) vs. God, Impartiality, Magnetic Center.

M1526. Fri. 1/24/1969 New York, Group IV. Some detail, pp 9-18/18.

As part of a detailed discussion of the emotional approach to Work and what it means to have something Impartial, Godlike, and truthful, emotions of beauty, awe, joy, and a sense of life described as perhaps God-given, but they belong to the Sun or universe and not oneself; one asks for them as form -- e.g., make it like the ocean -- but God won't hear it, and one becomes lost in the form instead of asking for Him, or Life free from form. Finding the value of form explained as requiring Impartiality in Observing the form, but one wishes for 'I', Magnetic Center, a higher Being, or God to meet life within, or the reality of oneself; this can be touched by experiencing beauty, momentarily being in a state out of this world, but one comes back to Earth.

Life_x

vs. Form; & Eternity, 'I', Mother Nature.

M1703. Wed. 10/29/1969 New York, Group III. Detailed, pp 3-10,13-14/31.

Discussion of life as being eternal, not limited by death of physical body. Setting life free from the form of life. Different forms of life -- plants, animals, Man -- and their potential development. 'I' as interested only in the existence of life in form of Man. Expression of Mother Nature in forms without life.

Life_x

vs. Form; & Experimentation, Unfamiliar forms of life, Speck of dust, Life free & time, Magnetic Center.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Some detail, pp 5-8,14-20/30.

Experimentation explained as 'I' teaching about unfamiliar forms of life within one's range, including other personalities, Organic Kingdom as a whole and one's proper place in relation to God as a small speck of dust, in parallel also teaching, with the 'Sol-La-Si' of Kesdjan, feelings to become emotion about life existing in many different forms besides oneself. To understand life free from its form (manifestation) and in forms that are not one's own, life discussed in relation to the different dimensions of time, with life eternal and form limited (only form is destroyed): life in a horizontal plane described as all forms of life at this moment, including completely outside of one's own domain; life in a vertical direction as form from its beginning to end (e.g., a match starting in a forest, ending with its use); life solid as all forms of life at this moment from beginning to end. Explanation, that Consciousness and a higher level of Being are based on a wish for freedom coming from Magnetic Center, which enlarges one's capacity for impressions and emotion, including much more of life than occurs in unconscious selfishness and reactions to form, which start after birth.

Life_x

vs. Form; & Interference of thoughts, Freedom, Being level, Unity of centers, God, Circle of Motion.

M1721. Fri. 11/21/1969 Westtown, Group IV. Detailed, pp 1-15/21.

A detailed explanation of why thinking and feeling are not what one wishes for when one Works. Rather, one wishes to separate life from form, which means freedom from one's forms of behavior, including thoughts and feelings, rationalizations and justifications; the mind learns this by becoming Aware of life and detached from form (i.e., Objective -- life is lost in the form, and one cannot find it.) Instead of being attached to each other and causing disturbance, the body, thoughts and feelings need to be separated (place emphasis on pondering, intuition, relaxation, not mixing them up) then become unified (ordinary thoughts and feelings have been eliminated and fused together with the body, with emphasis on a Being level, God, life without form, an entity with the aim of growth). God described as being in each of us as life attracting us to the center of a circle along which we are moving, whereas the worthlessness of the form (loosing oneself) when experiencing existence described as life causing us to go off into space on a tangent; these are in equilibrium.

Life_x

vs. Form; & Life force, Three centers.

M1454. Mon. 8/26/1968 New York, Group I & II. Some detail, pp 13-22/35.

Why was life put into form? Setting life free. Realization of life existing. Responsibility for life force. Purpose of Objectivity: becoming free from form. Difficulty of separating life from form. Life in form of three centers.

Life_x

vs. Form; & Ordinary life, inbetween High/low levels (Wish for 'I'/no interest), 'I' asks for food, Participation.

M1530. Fri. 1/31/1969 Westtown, Group IV. Some detail, pp 2-6,8-10/11.

Finding out what one really is discussed as requiring living in ordinary life as a means to Work or reach a higher level, find one's place balanced inbetween lower and higher; in wishing to create 'I', one chooses to go upward and have life continue rather than downward toward no interest in form -- both involve freedom from form, but the aliveness for wishing to Wake Up requires Awareness involving wish for life. Similarly, Participation explained as using one's opportunities in life as a means to remind 'I' to exist; to Work, one waits for 'I' to say, "give me food;" what matters is the presence of forms of life, not the form itself, which becomes transparent. Feeding the Moon (bottom of the hierarchy) and becoming an Individual discussed as both involving death or dying to oneself, the freedom from form setting life free. Explanation, that downward everything is reduced so one has no further interest, but in no longer needing what one leaves, one can go upward, one's attempts directed toward God and life continuing.

Life_x

vs. Form; & Transformation of matter, Facts, Chemistry, Physics, Quantum theory, Impartiality.

M2003. Thurs. 2/25/1971 Barn, Group II. Detailed, pp 6-18/28.

[Part of analogy of chemistry to Work.] Work compared to processes of perceiving dimensions, life in forms and space. Quantum theory: use of Work as catalyzer in changes, transformations of oneself -- references to Bohr's theory, Mendeleef's system, and Karma. Aim of Work as freedom from behavior forms, freedom from form through collection of Objective facts about oneself which are Impartial; through acceptance of oneself. Discussion of facts which are real vs. not real.

Life_x

vs. Form; & Wish, Evolution; ABC/Introductory.

M1510. Mon. 12/30/1968 San Francisco, Group II & III. Detailed, pp 6-27/30.

Life as separate from form, permanency of life, wish for life, responsibility for life (ordinary and one's own), sameness of all life, as basic considerations for evolution (pp 6-13,15). Ultimate aims -- higher intelligence, connecting to laws and life -- and aim of Work -- separation of life from form, freedom, moments of Objectivity (pp 14-27). (Part of a detailed ABC/Introductory tape.)

Life_x

Work and; & Aim of man, Wish for Communication/growth/Objectivity/Omnipresence/'I', Simplicity, God.

M1434. Tues. 7/23/1968 Boston, Detailed, pp 11,14-15,17-27,31/31.

Need for Objectivity to enter one's life, for introducing pearl of wisdom in ordinary life. Analogy of processes of life in Man to water on Earth: evaporation, condensation, rain. Preciousness of life, learning how to live -- simplicity, truthfulness, sincerity, application of Observation process, bringing higher down to Earth, allowing God to enter. Sincerity, talking from heart, bringing life to a meeting. Aim of equilibrium, growing up, becoming a Man. Need to persist, turn toward effort even if you cannot make one. Part of detailed discussion of aim of a group in relation to an individual member, the Group itself.

Life_x

Work and; & Moment, Freedom, Aim of man/Earth, Magnetic Center, Simplicity, God, Sun, Love others, 'I'.

M1523. Fri. 1/17/1969 Westtown, Group IV. Detailed, pp 1-17/17.

The moment described as a reminder/recognition to act to bring life to the surface, a wish for freedom, for life to move or come out that is not through one's ordinary cells or manifestations, which keep one in prison or bound, nor with time as the body lives it. Life in oneself defined as Magnetic Center, the voice of God in one. Man's aim: to carry and protect life, not the protective coating of one's personality; to find life within Magnetic Center, God, one's place on Earth and Ray of Creation (Mother Nature/Earth also wish to set life free and bring it out when conditions are right, share in the Magnetic Center of our solar system). The need for simplicity, draining, reducing conditions so one's energy is used for one's life instead of superficial Earth. Being open, not afraid to show life, be adventurous, act on the heavenly reason for life to come out: to bring God to oneself (He has no wish to hunt you up); one's life is Him, He is Consciousness. Loving others as one loves life within, giving life freely. Being constantly alive and active to create 'I' to make one's coating transparent so one is exposed to the Sun and light; translucency is seen by Magnetic Center, and 'I' shakes hands with both Magnetic Center & God.

Life_x

Work and; & Wish for Communication/'I', to Work, Emotions, Magnetic Center, Day of austerity.

M961. Tues. 4/5/1966 New York, Group I. Some detail, pp 3,16-17,19,22/22.

[Part of a detailed task to take a day of austerity, emotions as central to Work.] Life as related to one's Soul, higher forces. In realizing one's existence, life demanding expression so phenomena can change into reality of Being. Importance of something emotional responding to one's existence, grateful for life, realizing one is alive, "I Am." Magnetic Center as equivalent to life within.

Light (physical), see:
Science (Light, physical)

Light (spiritual), see also:
All & Everything--Terms, Karatas

Light (spiritual)_x, Lightness

Light (spiritual), Lightness; & Aim, 'I', Life, Sun, Sensing, God, Conscience, Lights of Karatas.

M1554. Wed. 3/19/1969 Boston, Group I. Some detail, pp 10-15,21-23/30.

[Part of a detailed discussion of being clear about one's motivation and how it relates to the aim of Work, creating an 'I', and Awareness.] Discussion, that Awareness of the body is unusual; it reminds one of a relation with God that always can be counted on, having light instead of darkness ('I', for me, is light; an Objective faculty is a light source). Mention of two kinds of light within one: from outside, light is the Sun, a rate of vibration; from inside, light is lightness of weight, of being free as if having wings, being springy and alive. Mention of the usefulness of Sensing to allow for an emotional entity free from the physical body which is a lightness of matter that corresponds to the total presence of God. Conscience mentioned as coming from the lightness within. Having a vague but definite idea about what one wants to become; it's like the lights of Karatas: no more than this light; then, one knows.

Light (spiritual)_x, Lightness

Light (spiritual); & Maintaining interest, Light & Heat of Sun, Day & Night, Solidity, Hope, "I Am", Prayer.

M1176. Thurs. 4/27/1967 San Francisco, Group I. Detailed, pp 4-18/18.

[Part of a detailed discussion of struggling against oneself and developing new facilities.] The importance of knowing how incomplete one is in order to go in the direction of light (our destiny) and not spend too much time on things that keep us asleep. The need to protect a positive experience of light (vs. darkness of unconsciousness); this includes not hiding from oneself, decrystallizing habits and going against the grain, having determination and hope, striving for a higher level of Being, "I Am," finding Silence within, having solidity (a point of light as aim, likened to Mt Ararat), Magnetic center as never changing. The importance of acknowledging to oneself being on the right road when one is, in fact, Working; the Sun gives off light and heat, but in one's ordinary mind the Sun doesn't give off light, and in one's ordinary feelings it doesn't give any heat. The necessity to Work only when one is in light, and not to Work when one cannot. With 'I' and 'It,' being spirited by the Benevolence of 'I,' light existing outside of oneself, the voice of one's Conscience, and the wish of 'I' to help 'It.' Praying when going to bed, and the place of Work during sleep; using the morning.

Light (spiritual)_x, Lightness

Lightness; & Communication, Inner/Outer life, Ascension, Translucency, Magnetic Center, Kesdjan.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Some detail, pp 6,14-16/22.

[Part of a detailed discussion of identification with something higher as necessary for non-identification, both by 'I' toward oneself and by inner toward outer life.] The difficulty of describing lightness as a spiritual experience mentioned as an example of the need to use ordinary language to talk about inner life with others at their level. Explanation, that in connecting (combining) inner and outer life within oneself, personality changes with chemical changes in all three centers (unfamiliar substances are both introduced and loosened from within); one becomes lighter in density or physical Being, likened to walking on air, being light headed, or ascending to Heaven; one becomes transparent from the standpoint of material life (the form is Observed by 'I', touching Magnetic Center) and translucent from the standpoint of spiritual life (free from Magnetic Center, going up), creating a state of 'Kesdjanian well-being' with light passing through both ways, understanding each other.

Lightening, see:
Symbolism, Lightening & Thunder

Lightness, see also:

Joy

Seriousness

States, Joy

Lights of Karatas, see:

All & Everything--Terms, Karatas

Light (spiritual)

Liquid Food, see:

Food, Solid & Liquid

Listening to Music, see:

Movements, Listening to Music

Music

Listening to Tapes, see:

Tapes, Listening to

Little 'I', see:

'I'

Lives (Private, Personal, Professional, with Humanity), see:

Relationships, Four parts (private, personal, professional, humanity)

Location of 'I', see:

'I', Location of

Loneliness, see:

Aloneness

Losing Oneself

Emotions, Language of

Lonesomeness, see:

Aloneness

Losing Oneself

Emotions, Language of

"Lord, Have Mercy"_x

Exercise, Movement; & Sensing exercise, Movement.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Concise, pp 16-17/30.

Saying "Lord, have mercy" during the Sensing exercise, like a prayer. Power of a group of people saying "Lord, have mercy" together in a Movements class.

"Lord, Have Mercy"_x

Exercise, Movement; Aim of, and Emotions, Prayer, Help, 'I'.

M1554. Wed. 3/19/1969 Boston, Group I. Brief, pp 14-15/30.

Prayer discussed in relation to 'Lord have mercy,' an emotional attitude of openness, to ask, or pray, to God for help -- creating an 'I' is based on a wish to have help. With the Movement, making a certain gesture as if I hope: turning the hand, palms up, ready to receive.

"Lord, Have Mercy"ₓ

Exercise; & Sensing exercise, Sensing/Feeling exercise.

M2302. Sat, Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 15-18/25.

Saying "Lord, have mercy" in relation to both the physical body's own existence and the development of Kesdjan. Saying "Lord, have mercy" in relation to the Sensing exercise (where one wants to be more unified in order to Sense) and in relation to a Sensing/Feeling exercise (where it applies to both one's wish for a separate existence of the physical body and for the development of emotions).

Lord, Have Mercyₓ

Exercise, Movement; & Sensing, 'I am', 'Mi' and 'Fa' of Man Number Four.

M1652. Tues. 8/26/1969 Firefly House, Firefly (FF II-3). Brief, p 13/21.

[Part of a detailed discussion of Sensing as the 'Mi' of Man Number Four.] Mention that as a result of Sensing, the mind cannot take away what it has given the body, and the fact that the totality of one's body knows that this cannot be taken away is affirmed by saying "I Am" three times at the end of Sensing. Asking God to bless one in one's preparation for further emotional growth (the 'Fa' of Kesdjan) by saying "Lord, have mercy" while Sensing; the intermede ["intermet"] of the 'Lord Have Mercy Movement described as an "I Am" period of relaxation inbetween periods of Sensing.

Losing oneself, see also:

Acceptance

Dying to Oneself

Physical Body, and Death

Development of

Three-Body Diagram, Physical ('Si-Do')

Wish, Creation of

Losing Oneselfₓ

and Devotion, God, Conscience, Fusion of centers, 3-fold Being, Part of totality.

M1511. Tues. 12/31/1968 San Francisco, Group I & II. Brief, pp 6-10, 17/23.

[Part of a discussion of the purpose of the Land, but ultimately God or a higher level of Being, in developing Conscience and devotion from a Oneness of oneself.] Devotion discussed as belonging to an aim that is not of Earth and therefore not personal, coming to oneself as one would in a church; this requires an entity outside of oneself to give to that is created in the image of God by the fusion of the three centers into a wholeness that extends a helping hand to free Magnetic Center, a representation of God within. Giving to this Oneness or unity explained as eliminating selfishness, losing oneself in the totality of a unity created by the fusion of the 3 centers which prepares one to develop Kesdjan or Soul; a triangle is formed with the Earth as '1,' planets as '2,' and Sun as '3,' and one can then give to God what belongs to Him after having given to Earth what belongs to Earth, becoming a 3-fold Being ready to enter Cosmic Consciousness as One.

Losing Oneselfₓ

and Magnetic Center, Wish, Desire for life, God, Dying to oneself (vanity, etc.), Aim, Openness.

M446. Tues. 6/11/1963 New York, Group I. Some detail, pp 18-26/27.

[Part of a detailed discussion of the mechanism of Work and Magnetic Center, that we will Work more if we understand it better.] Our manifestations and appearance explained as not changing much, but the Soul fills the personality from inside with something more real, a 'feu sacre,' emotion dictating how to willingly submit to conditions to make the body (personality) a servant through Conscious work and suffering. In losing oneself, one does not sacrifice oneself, but dies to oneself in giving up one's vanity, traits, and habits for a constant wish [this follows a detailed discussion of Magnetic Center], which requires the aim to be connected with life and wishing to continue to live -- life is the one thing that one does not need to give up. Necessity of being open, quiet, relaxed, Drain, Sensing, collecting and coming to oneself so Magnetic Center, which wishes to grow, can let out its form of life. As Man No. 5, one's emotions will dictate the direction for becoming a servant, free from desires.

Losing Oneself_x

and Properties of 'I' (higher level), Real Self, Lonesomeness (not Loneliness), Freedom.

M2142. Thurs. 6/22/1972 Barn, Group II. Some detail, pp 14-18,26/26.

Discussion of losing oneself by placing the emphasis on 'I' as a higher function than anything of one's personality; losing one's identification and considering oneself as very small. Remembering one's real Self (not the small self) explained as sacrificing oneself, being simple, meeting God and Magnetic Center, entering private and inner life, and that this involves the reality of one's life as it is and always will be, which produces a condition of lonesomeness because one is totally alone before Awakening. Losing oneself in the period before becoming Conscious described as giving oneself up for what is not yet known, floundering like Gornahoor Harharkh (this is a description of purification, losing identification), but one cannot withdraw. Mention that being alone is not being lonely, which is when nothing else exists (lonesomeness is being alone in the presence of something else, the opening of the gate into Consciousness; when one is drowning, something will rescue you). Wishing to be free even from what one has created is an indication of how one should create 'I,' without any strings attached.

Love, see also:

Caring/Emotional Involvement Faith, Love, Hope
Giving

Love_x

of Another; & creating Conditions, Vacuum.

M224. 5/31/1961 New York, Brief, pp 25-26/31.

Mention of it being almost impossible to create conditions for someone else's benefit, but one can Work on oneself. Love explained as not creating pressure or pushing someone, but instead being satisfied in having created a vacuum so the person is helped by the food given without knowing you gave it.

Love_x

of Oneself, Others; & One's mechanicality, Wish for growth, Freedom.

M1525. Tues. 1/21/1969 New York, Group I. Concise, pp 11-13/31.

Discussion of the responsibility to become different once one's own mechanicality is understood, that one can then understand the same in someone else and love them, not be critical although they might be critical of you (this makes the effort difficult); loving oneself is based on seeing oneself as wishing and able to grow to acquire freedom, and one applies this to others.

Love_x

of Oneself, Others; & Reviewing one's day, God's love.

M1509. Sun. 12/29/1968 Portland, Brief, pp 22-23/23.

Discussion of letting daily life pass by at the end of the day to know the truth about oneself, help one's aim to love Mankind instead of oneself. Wishing love of oneself to extend toward others by entering into their life to understand what they are: God's love toward me is used as my love for Mankind.

Love_x

of Others, all Forms of life; & Omnipresence within, Magnetic Center, Being level, Caring, Affection, God.

M1716. Fri. 11/14/1969 Westtown, Group IV. Some detail, pp 4-5,13-16,18/19.

[Part of a discussion of how Omnipotence, Omniscience, and Omnipresence -- common attributes of God -- are represented within one as a common aim.] Explanation, that a higher level of Being is needed so that Omnipresence within oneself -- described as love, benevolence, always caring and being there when needed and in what one does, Magnetic Center as a concentration of all one's life forces free from form as a point of infinity within -- can become worthy to meet God. With others or other levels of Being, the accent not on oneself but on different forms of life and a higher level (above the Earth, including the Being and voice of God), loving and caring for others as one loves and cares for oneself, being affectionate, saying one loves them, showing by doing, entering into their life with kindness but remaining strong; living as a higher level of Being, 'I' takes command in guiding the centers, loving different forms of life and essential essence rather than form.

Love_x

of Others; & One's mechanicality, Feeling states.

M646. Wed. 9/16/1964 New York, Group IV. Concise, pp 13-14/30.

As part of a description of an exercise to drink to the four parts of one's life (private, personal, professional, mankind), that with mankind (humanity), realizing that one is a human being like everyone else; mechanical, a type; having no right to show, or have others deal with, one's own state, e.g., anger, feeling only that others are alive and struggling, loving them and mankind just for that.

Love_x

of Others; & Sharing, His Endlessness.

M1422. Wed. 6/26/1968 New York, Group III. Brief, pp 20-21/25.

Conscious love of another; in terms of the other's growth, sharing rather than possessing. The presence of His Endlessness in Conscious love.

Love_x

Ordinary, of Another; & Active and Passive principle, Unity, Man and Woman, Sex, creating Conditions.

M578. Fri. 4/24/1964 New York, Detailed, pp 3-19/32.

What each should expect of the other in an ordinary sense. Real love given to help development of each other. Discussion of the active and passive principle. Desire for unity -- should not be based on sex. What man's and woman's roles and attitudes should be in their relationship. For Conscious development, need to build understanding of each other, conditions for growth.

Love_x

Ordinary; & External conditions.

M1408. Wed. 5/22/1968 New York, Group III. Brief, pp 8-12/25.

Love as an ordinary state described as never lasting in the same way, constantly changing due to one's reactions to external conditions.

LSD, see:

Drugs

Lying, see also:

Honesty

Lying_x

to Others, Oneself; & Conscience, 'Mennonite lie', Responsibility.

M868. Mon. 10/18/1965 New York, Group II. Detailed, pp 27-31/34.

Detailed discussion about lying, telling lies, and their place. Lying to others, to oneself, out of ignorance, by implication ('Mennonite lie'). Habitual lying covering up one's Conscience. Non-liar accepting things as they are, truth as aim of Consciousness. In general, a lie as not being justified if one knows one is lying. Lying as sometimes O.K., but then being responsible for it.

M1500 series, see:

Tapes, Series (M1500s)

Macrobiotics, see:

Food, Diet (Macrobiotics)

Macrocosmos, see:

Cosmoses, Macro

Magnetic Center, see also:

Advanced Perspectives

Essence

Self, real Self

All & Everything--Terms, Anulios

Essential Essence

Self Remembering (one's real Self)

and

Astrology and
Being and

'I', and Magnetic Center
Inner Life

Magnetic Center_x

Defined, Function; & 'Dia' vs. 'Para' magnetism, Ordinary life, Hurt feelings, Chief Feature, Conscience.

M1436. Sun. 7/28/1968 Barn, Sun. Detailed, pp 10-15/16.

[Part of a detailed discussion of not withdrawing from ordinary life, seeing oneself in various conditions, not just friends.] Mention that Gurdjieff used 'magnetic' to denote that Magnetic Center is separated from, and not attracted to, anything else and therefore cannot be touched by it ('dia,' which is different from 'para' magnetism). The importance of going through layers of personality, face conditions as they are and evaluate the outer world to get to Magnetic Center or center of one's existence, a wish for life that gives the strength, based on what cannot be disturbed, to stop doing what is not right for oneself (Magnetic Center opposes any ordinary life influence that tries to touch it; touchable only by the voice of God). The need to dissolve, or die to, what prevents living with the core of one's Being, lose oneself to see Chief Feature, which we protect from ourselves in fear of being open to it (it can be hurtful), put Magnetic Center to work in ordinary life by doing what is right for oneself based on what is indestructible (Conscience demands that one acts), meeting conditions as 99% outer world, 1% reality, one's behavior tinted by 99% superficial existence, 1% elixir of life.

Magnetic Center_x

Defined, Function; & Conscience, Sleeping Beauty, 'Fa' of Kesdjan.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Some detail, pp 9-12/29.

Magnetic Center as Conscience or 'Sleeping Beauty' which needs to be set free but will encourage Consciousness or the 'Prince' to grow up. Fusion of Conscience and Consciousness, feminine and masculine, as creating a unity that is greater than each separately. Magnetic Center as a stimulating factor in life, entering at 'Fa' of Kesdjanian body. In expecting Consciousness to grow up, Conscience growing because Consciousness also in existence.

Magnetic Center_x

Defined, Function; & Nondimensionality, Freedom, Sleeping Beauty, Golden fleece.

M2499 (Seminar #4). Wed. 11/27/1974 Barn, Seminar series. Some detail, pp 16,18-19/35.

Definition of Magnetic Center, as what is non-subjective within one. Experience of freedom, Magnetic Center as non-dimensional, life without form. Potentiality of freeing Magnetic Center. Relationship to 'I', Self-remembering. Myths of Sleeping Beauty, Parsival, Golden Stag, Golden Fleece.

Magnetic Center_x

Defined, Function; & Omnipresence in oneself, Life, Infinity, Being level, Unity/fusion centers, Yeast, God.

M1716. Fri. 11/14/1969 Westtown, Group IV. Some detail, pp 8-10,15,17-18/19.

As part of a discussion of the three 'Omni's' as common aim for unity of the three centers, Magnetic Center explained as a property of Omnipresence, a concentration of all of one's life forces as a point of infinity within that acts like yeast to produce a level of Being from the fusion of the three centers into One so that the totality of one's own Omnipresence can become worthy to meet God. Magnetic Center described as a field of operation within oneself that expands to allow one to come under the influence of Omnipresence in infinity. The aim of Man No. 4 explained as involving one's level of Being (not the mind, feelings, body), and the accent is on the highest one can reach, a level that includes essential essence rather than the form, Magnetic Center acting as yeast -- elixir of gold, of God; the Holy Grail -- to produce phosphora out of three centers to make him Man No. 5.

Magnetic Center_x

Defined, Function; & Organ Kundabuffer, Freedom, 'I', Essence, Openness, Prayer.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Detailed, pp 10-36/36 (throughout).

Discussion of Magnetic Center in relation to detailed discussion of the meaning of the Organ Kundabuffer. Magnetic Center defined and discussed in relation to the condition of one as one is, freedom, 'I', Objectivity, the aim of a person, breathing, the development of openness to oneself and other people. A person's realization of life, essence, or Magnetic Center in relation to sleep and trying to Wake Up, search for Objectivity, prayer and devotion to God. Also mentioned in context: black sheep, Moon, Anulios, Mother Nature.

Magnetic Center_x

Defined, Function; & Road within & to Sun, Being, God, Participation (from inside out), 6th & 7th Senses.

M1952. Tues. 10/27/1970 Barn, Group I. Detailed, pp 13-21/24.

As part of a detailed discussion of growth in Work, the road within to Magnetic Center or essential essence -- going deeper within, which involves self knowledge in ordinary life to reach inner, inner life as a presence in oneself that is one's birthright and where one can Be -- is explained as the same as the road toward the planets and the Sun, involving one's real Self as the motivator to experience the presence of God, devotion, and deep emotional states. Work discussed as really starting with Participation, which involves judging oneself going from Magnetic Center out, with one's real Self as the motivator to experience the presence of God. Mention that on the road from the inside out, one first stops, in essence, at the emotional station with a sixth sense influencing what is needed to become Conscientious, then at the mind, which functions on the surface under the influence of a seventh sense; with emotion, one wishes Impartiality so that pure emotions exist free from the body and anything else, while with the mind one wishes Impartiality to obtain pure facts without interference, no desire by the mind to be active putting anything in any form.

Magnetic Center_x

Defined, Function; & Subconscious, God, Life, Wish, Heart, 'I', Participation, Experimentation, Will, Open.

M446. Tues. 6/11/1963 New York, Group I. Detailed, pp 5-16,18-20,25-26/27.

[Part of a detailed discussion of the mechanism of Work.] Magnetic Center explained as starting in the separate, lateral brain, called 'Subconscious' because it is not known unless one is Awake (when body, feeling, thought are One, attention not ordinary but is one's Subconscious, which has become part of Conscious). Magnetic Center defined as a reflex of God, a form of life given at birth from God involuntarily -- from Sun Absolute or higher -- starting as a cell, then asserting itself and becoming known, growing into two parts recognized by 'I': a wish to grow and a love of God in Conscience, a remnant of God in one's mind or Consciousness. Magnetic center initially recognized accidentally (not God-given), starting a 'second birth,' a desire for life, to seek God. 'I' in me is life, and 'I' becomes aware of Magnetic Center. The wish is satisfied when the brain, heart, and body are satisfied, when energy from Magnetic Center goes to one's Subconscious via ABCs (Conscious mind), heart (via Participation), and Will (via Experimentation, bottom of spine, 'I' is fed by doing). The air for Magnetic Center is one's efforts: being open, collected, Draining, Sensing, so it can grow.

Magnetic Center_x

Defined, Function; & Wish, Conscience, Life.

M2065. Sat,Sun (10/17). 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 17-19,24/30.

Where Magnetic Center comes from. Magnetic Center as cause of one's wish; in relation to development of Conscience, life within one. As the rebellious cry of baby born on Earth. Life in Magnetic Center needing entity into which it can go. Life of God.

Magnetic Center_x

Defined, Function; & Work, Form vs. Life as motivation, Few cells/all of oneself, Other life, Sensitives.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Some detail, pp 9-13/25.

Discovering life within and one's real motivation -- wishing to live -- explained as a result of realizing what one is by Observing one's manifestations through Work, the source of which is Magnetic Center. Magnetic Center mentioned as seeming at first to be concentrated within just a few cells, but when one starts to lift away from Earth one becomes more sensitive to the existence of, and receiving information from, other forms of life and that life is in all of oneself, expressed in every cell and free from the form; it is a spiritual unfoldment similar to what occurs with 'sensitives' or clairvoyants--people who receiving information and higher forms of life that flow through a channel--except one is communicating with Magnetic Center as the essential essence of oneself through which higher energies and forms of life are expressed. Understanding Magnetic Center mentioned as requiring returning to the simplicity of Work; Work has a great philosophy inherent in it, but it is actualized through creating an Objective Faculty.

Magnetic Center_x

Defined; & Life after death.

M2586. Sat,Sun (6/22). 6/21/1975 Westtown/Barn, Group IV/Lunch. Very brief, pp 22-23/24.

[Part of a detailed discussion of questions that arise in relation to death, life after death.] Magnetic Center described as what will survive death; where it is, how to reach it.

Magnetic Center_x

Defined; & Life within, all Life, Life after death, Self Remembering.

M1169. Sun. 4/9/1967 Portland, Group II. Concise, pp 4-8,19-20/29.

[Part of a detailed discussion of how to Work and the qualities of 'I'.] Magnetic Center or essential essence defined as the source of life within, attracting and belonging to all life and therefore magnetic, existing even after physical death; while Self Remembering explained as a remembering one's inner life, which was one's real Self as a child before being covered up: this was 'I' in the beginning, a blank sheet of paper and for that reason beautiful.

Magnetic Center_x

Defined; as Experience late in Work, Omniscient, Knowing oneself.

M1684. Thurs. 10/2/1969 Seattle, Group II. Brief, pp 2-3/25.

Explanation, that although one is interested in daring to go deep enough, to Magnetic Center, this issue comes up late in Work; one still has to climb. Magnetic Center as Omniscient; danger involved in knowing all truth about oneself too fast.

Magnetic Center_x

Function of; & 'I' (Benevolence of), Conscience, Body as servant, Above/below, 3 centers, Life, God.

M2349. Sat, Sun (1/6). 1/5/1974 Westtown/Barn, Group IV/Lunch. Detailed, pp 9-15, 23-24/24.

[Part of a detailed explanation of the need for perspectives when in Work for some time.] The Benevolence of 'I' described as enabling one to connect with all life and Magnetic Center. Conscience needed for this balance between above and below, outer and inner, God and Magnetic Center. The search to go from essence to Magnetic Center described as a pure emotional quality connected with the three centers: 1) the body wishing to serve a higher quality as a servant, sacrificing its language and unconscious behaviors for those of emotions and Soul; 2) the emotions wishing to give unselfishly to the Soul, experiencing a love of God and a belonging to the totality of life; 3) the mind wishing to gain insight about life and the laws of existence. Magnetic Center enabling one not to forget that Work exists; using Helkdonis and Abrustdonis as food for Kesdjan and Soul, Conscience to judge one's use of energy, and Participation and Experimentation to become free from bondage. Whatever the approach, Magnetic Center as a center of attraction for a unity that one wishes to go toward -- in that sense, walking with God within.

Magnetic Center_x

Function of; & 'I' (guide), Extend arms: One's place between 'I' & Magnetic Center united, Come to oneself.

M1629. Sun. 7/20/1969 Barn, Lunch/Coffee. Detailed, pp 1-8/31.

Discussion of being open to new experiences, coming to oneself and asking for guidance from 'I' instead of relying on unconscious states and hoping for the best; reduce habitual behavior and unconsciousness, have 'I' in the image of God to rely on His presence; Magnetic Center helps one to notice 'I': thoughts, feelings, and body need to relate to Magnetic Center as indelibly within, eternal life in oneself, dependable, always available and permanent, enabling 1) 'I' to tell that one's form exists, give guidance; 2) Magnetic Center as life in the form, the central point of one's life; and 3) Oneself placed inbetween the two. Exercise given to touch 'I' with one arm & hand, the other extending within to inner life and Magnetic Center, the two united in oneself with the arms as antennas receiving energy all around and distributed for inspiration in the body, mind, and feelings; purified by mind as Consciousness and born in Conscience, one is inbetween what one was before birth and wishes after death, which is what God wishes one to be; come to oneself, relax, stand still, breathe slowly as a pump to contact a higher form of living, with humility, one's nothingness, asking God for help: "Lord, have mercy."

Magnetic Center_x

Function of; & 'I', Essentiality, Inner existence, God, Ordinary life.

M1407. Tues. 5/21/1968 New York, Group I. Brief, pp 22-24/27 (7 min)

Trying to find a voice that calls little 'I', essential part from which to Work. 'I' and Magnetic Center, Magnetic Center and inner, inner existence. God and cleaning up one's ordinary life, doing away with one's ordinary life.

Magnetic Center_x

Function of; & God, Essential Essence.

M1501. Thurs. 12/19/1968 San Francisco, Group I. Brief, pp 21-22/24.

Discussion of magnetic pull as a wish to be united with God, essential essence. Magnetic configuration illustrated with reference to All Quarters Maintainers, Trinity, Zodiac, Karatas.

Magnetic Center_x

Function of; & Life, Freedom, Conscience, Feeding Sun.

M2365. Sat, Sun (2/24). 2/23/1974 Westtown/Barn, Group IV/Lunch. Brief, pp 18-20/27.

Magnetic Center touches Conscience; accept responsibility for your life, setting Magnetic Center free. When one feeds and sets free Magnetic Center, one feeds the Sun. [Part of a detailed task concerning Conscience.]

Magnetic Center_x

Function of; & Mind, Feelings, Abrustdonis, Helkdonis, 'I', Law of Three, Mother Nature.

M1589. Sat, Sun (5/18). 5/17/1969 Land, Sat/Sun. Some detail, pp 3-8/26.

Discussion of the place of Magnetic Center in a person. The necessity of the evolution of Magnetic Center discussed in relation to the responsibility for the proper use of one's mind, feelings; also discussed in relation to Abrustdonis, Helkdonis, 'I', Law of Three, Cosmic Ray, Mother Nature.

Magnetic Center_x

Function of; & Obligolnian strivings, Being-Partkdolg-Duty, Inspiration (others), Aspiration.

M2083. Sat, Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Some detail, pp 15-16, 18, 21/29.

Fulfilling the requirements laid upon me since I carry life within me and this body happens to be in the Group at this time. Little 'I' must bring self knowledge, make real the Obligolnian strivings. A task is being completed and it is one's duty to Wake Up; this is the meaning of Being-Partkdlog-duty. How does one prepare for truth? Getting Inspiration from others and Aspiration from ideas, leading to fusion with life. Martfotai as grace. Selfishness bringing days of gloom; the selfishness of today has to be paid for tomorrow.

Magnetic Center_x

Function of; & Prayer, Fundamental tone 'Do', Gong, Kesdjan as Scaffold, 'Fa' of Soul.

M1604. Tues. 6/17/1969 Firefly House, Firefly (FF I-1). Brief, pp 12, 14/18.

[Part of a discussion that a person in Work is in the process of standing straight instead of bent over, pointing toward God instead of down.] Discussion, that one must know how to pray, allow God to see one by lifting the veil that separates one from God by realizing one's nothingness so the essential parts of oneself remain for Kesdjan, the essential essence parts for Soul. Suggestion also given, to strike a fundamental tone 'Do' in the morning that one hears like a gong in a temple, the overtones of which can be applied throughout the day to give one constancy and help. Mention that the beginning of Magnetic center is to help Kesdjan become a scaffold that will be broken off later; then, at the 'Fa' of Soul, Magnetic Center begins to assert itself.

Magnetic Center_x

Function of; & Wish, Interest, Horizontal 3-Body Diagram, One's ordinary centers, Man No. 4.

M2308. Fir, Sat (10/14). 10/13/1973 Westtown, Group IV. Concise, pp 12-13/29.

[Part of a detailed discussion of the horizontal Three-Body Diagram, a higher Being level, Kesdjan, freedom from the ordinary centers.] An interest in growth (connected with Man No. 4, who expects to make the body, feelings and mind free from each other and useful) can be stimulated by Magnetic Center, which disturbs one's Being by dreams of what might be. Magnetic Center is discussed in relation to a higher Being level and its association with a very deep feeling, something conscientious. In an unconscious person, Magnetic Center discussed as resulting from the three ordinary centers being in contact with each other and experiencing each others' life.

Magnetic Center_x

Manifestation of; & Essential Being, Mother Nature, Inner vs. Outer, Channel, Chief Feature, not 'I', God.

M1209. Tues. 6/27/1967 New York, Group I. Detailed, pp 7-23/36.

Explanation, that when the level is deep enough, the source needs no manifestations, only essential Being, but this cannot last because of friction between inner and outer, Mother Nature feeling slighted and not allowing us to forget the personality (She is fed by it and fears that inner life, which is free and doesn't belong to Her, will destroy our periphery). Discussion, that with Work, the personality gradually realizes that inner life is a friend and not a threat. Explanation, that Magnetic Center wishes to come out of its encasement (from the inside out; it is covered up in childhood, no longer manifesting) and does so via a channel between inner and outer caused by a pinprick from Work, but our manifestations, particularly Chief Feature, also make use of this channel, gradually becoming a friend of inner life, 'I' using Chief Feature to create an Individuality, with Consciousness, Conscience, and Will. Discussion, that Magnetic Center is not 'I' but is connected to it because 'I' comes from a desire for life, one's deepest wish. Magnetic Center a representation of His Endlessness; He started different worlds and, through involution, is God within.

Magnetic Center_x

Setting free, Function of; & 'I', Accidental experiences.

M1507. Fri. 12/27/1968 Seattle, Some detail, pp 15, 18-21,23/27.

Discussion of its role in creation of 'I' and its role when 'I' is grown up. What takes place when Magnetic Center joins with 'I' -- setting free Magnetic Center. Lights of Karatas in relation to freedom, Magnetic Center and accidental experiences, creating 'I'.

Magnetic Center_x

Setting free, Function of; & Emotion, Ashiata Shiemash, Objective Meditation, Sigh, Reverberation.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Detailed, pp 4-15/15.

Mention that it is necessary to formulate and talk about Work very clearly using an emotional quality understood by one's Magnetic Center; this language can be used to communicate with others. Discussion, that Magnetic Center is the representation of life within, one's real self, and its language is very simple -- e.g., a sigh, 'Thank God I am alive' (God's speaks through it and says, "Work"). Ashiata Shiemash described as Magnetic Center or essential essence, representing one's real feeling, the simplicity of wishing to Work, an emotional quality that needs to grow, a voice within (tonality) that starts in essence (Ashiata started in central Asia, Djoolfapal) and produces a triunity relationship with the body (Sensing, Sensimiriniko), the mind (pondering, Poundolero), and Ashiata as neutralizer. In finding (uncovering, hearing) Magnetic Center, remembering one's real self using an Objective meditation to hear its voice (also, the voice of Ashiata, of God) in complete passivity, an attentiveness involving being acted upon, a sigh that reverberates as a tone in one's chest that can last a long time.

Magnetic Center_x

Setting free, Function of; & Full-grown 'I', Kundabuffer, Sleeping Beauty, Conscience.

M2558. Sat,Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 7-12,15/25.

[Part of a detailed discussion of 'I'.] Aim of 'I': to reach essential essence, recognize Magnetic Center, contact it and set it free. Person becomes devoted to Work and possibility of Magnetic Center being set free and remaining free. Magnetic Center bound as a result of consequences of Organ Kundabuffer. Analogy of Sleeping Beauty fable. First step in freeing Magnetic Center: becoming conscientious and Becoming as a Man. 'I' going from outside to center to outside again; becomes guide for Magnetic Center and personality.

Magnetic Center_x

Setting free; & Dying to oneself, Transparency/Translucency of form, Aim of an 'I', Unity, God.

M2546. Sun. 2/23/1975 Land, Lunch/Group IV. Some detail, pp 21-24/28.

[Part of a detailed perspective on the need to give up (die to) unconsciousness and become attached to life without defining it, ultimately serve with one's life, what is required of life to set Magnetic Center free.] Under the influence of an 'I', the form of oneself disappears and becomes transparent, less dense; compared to an X-ray. In making the form transparent the 'I' reaches its own aim with a unity of purpose with the fusion of Consciousness and Conscience: to deliver Magnetic Center from its prison. Transparency is followed by translucency, a process of unity of Consciousness and Conscience going from the inside out, where the form takes over the shining power of the energy within, constantly lighting up where one goes in the service of God. Returning to where the 'I' came from with the real Self completely free from being conceived and put into a form, the energy first goes to one's heart to reestablish the essentiality of Kesdjian, then the mind to become a Soul as a totality that is recognized by and recognizes God.

Maintaining 'I', see:

Advanced Perspectives Work, Maintaining Attempts
'I', Maintaining

Maintaining Work Attempts, see:

'I', Maintaining Work, Maintaining Attempts

Maintenance of Work, see also:

Group, Maintaining Work, Maintaining attempts
Office, Function (Group offices)

Maintenance of Work_x

Considerations of; without Mr. Nyland, during trip to West Coast.

M1576. Sat,Sun (4/27). 4/26/1969 Barn, Sat/Sun. Some detail, pp 3-4,11-12/15.

Discussion of responsibility of those not going on trip to West Coast. Organization at the Barn to maintain Work during the period of the trip. Reasons for staying at the Barn.

Man Numbers One through Seven, see:

Man (Numbers One, Two, Three, Four, etc.)

Man, see also:

Aim, of Oneself	Individuality
Gender, Men's and women's activities	Mankind
Harmonious Man	Relationships, Man and Woman

Man_a

Aim of, Real Man; & Dual nature (Ordinary Man vs. Man evolving).

M1595. Wed. 5/28/1969 Santa Cruz, Group III (Open). Brief, pp 2-6/37.

[Part of a detailed introductory discussion of aims of Man and of Work, terminology and the concepts of Gurdjieff.] The dual nature of Man: as he is on Earth and the evolutionary aspect. Ordinary Man distinguished from real Man.

Man_a

Aim of, Real Man; & Ordinary life, Drugs.

M1592. Thurs. 5/22/1969 Seattle, Some detail, pp 13-18/22.

Definition of a real Man and his/her relation to ordinary life: meeting one's responsibilities and realizing one is a person on Earth as prerequisites for this Work. Discussed in the context of drugs, which prevent one from becoming a Man in Gurdjieff's sense.

Man_a

Aim of, Real Man; & Subjectivity, Space and time, Mind, Feelings, Subconscious, Sleep.

M2499 (Seminar #4). Wed. 11/27/1974 Barn, Seminar series. Detailed, pp 1-10,16,21-23/35.

[Part of an ABC/Introductory tape.] Background discussion with beginners. Potential of changing feelings and mind into emotional and intellectual bodies, freeing of Magnetic Center; different from the development of dexterity. Necessity to go in a direction away from subjectivity. Subjectivity in relation to space and time: limitations of our concepts connected to dependence on the five sense organs. Six dimensions (six possibilities of dimensionality). Physical body, feelings, mind subject to materiality. Making 'one' out of three. Time as 'unique subjectivity.' Also, discussion of unconsciousness, Consciousness, subconscious, sleep.

Man_a

Aim of, Real Man; & Thoughts, Feelings, Goals, Relationships.

M1553. Tues. 3/18/1969 Boston, Group II. Detailed, pp 26-37/37.

Defining for oneself what a Man is as a way of clarifying one's goals. Description of how a Man is: a person's thoughts, feelings, goals, relations with other people, etc.; contrasted with the possibility of a spiritual development and an aim of becoming a real Man by means of Work.

Man_a

Aim of, Real Man; & Unconsciousness (description), Consciousness.

M1502. Fri. 12/19/1968 San Francisco, Group IV. Some detail, pp 11-15/18.

Description of ordinary man and comparison to Consciousness. Discussion of lack of control, honesty, real knowledge, changing personality, searching for truth, Conscience.

Man_a

Aim of, Real Man; as Converting machine.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Brief, pp 32-34/37.

Man as a machine created for a definite purpose, as a converting machine. Reference to In Search of the Miraculous. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Man_a

Number Five; & realizing Bondage, Work as emotional, Experimentation, Horizontal Diagram.

M2308. Fir,Sat (10/14). 10/13/1973 Westtown, Group IV. Concise, pp 15-16/29.

[Part of a detailed discussion of the horizontal 3-Body Diagram, a higher Being level, Kesdjan, freedom from the ordinary centers.] Man No. 5 described as a growth of Kesdjan (Sol-La-Si') when it is freed from gestation ('Do-Re-Mi') and is born (at 'Fa') and starts to live on its own. A wish for freedom that is applied at 'Fa' of Kesdjan and is based on the full realization that one is bound and is thinking about having a developed Soul. The ABC's are the aim one has, but one settles for the wish to become what one is not now, including the wish to profit from all forms of life (this is part of Experimentation, which is part of the parallel development of the embryonic Soul). Once one knows what Impartiality means, Work becomes an emotional issue.

Man_a

Number Four (also Man No's 5-7); Qualities of, and Tetrahedron, Enneagram, Laws of 3, 4 & 7.

M2522. Sat, Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 14-25/32.

Man No. 4 having four qualities which form a tetrahedron representing the four aims of existence, any one of which can point upward at any given time: 1) Sincerity and honesty of purpose; 2) Simplicity of aim; 3) Consideration of life and aliveness; 4) Love of God, which includes love of people as individual representations of life. Related to detailed discussion of Law of Four, All Quarters Maintainers of oneself, numerological considerations of Law of Three, Four, & Seven, three dimensionality of the Enneagram (as a globe, tetrahedron of triangles, triads), chemistry and mathematics of the Universe. Work as the solution to Man No. 4, at point 'Fa', ready to become Man No.'s 5, 6, and 7; Participation of 'I' guiding one past 'Fa'. Man No. 5: emotional; the first form of freedom is the 'Sol-La-Si' of Kesdjan. Man No.'s 6 and 7: two different triads, representing Soul; the second form of freedom.

Man_a

Number Four, Defined; & Black sheep, Accidental experience, Hope, Karatas.

M1537. Tues. 2/18/1969 Boston, Open. Some detail, pp 20-22/31.

[Part of a detailed introduction to Gurdjieff.] In contrast to Man Numbers One through Three, who have pronounced tendencies physically, feelingly, and mentally as personalities on Earth, Man Number Four is defined as a person who is a black sheep, with dreams, knowing there is more. Man Number Four described as knowing there is a possibility of growth away from Earth, an emotional person who has hope to develop something Objective, has had accidental experiences of Waking Up and experience of a flash of Karatas (defined).

Man_a

Number Four, Description; & 'Do' 'Re' 'Mi' of Emotions, Draining, Sensing, God, Working 10% of the time.

M1652. Tues. 8/26/1969 Firefly House, Firefly (FF II-3). Detailed, pp 3-8, 11, 14-21/21.

Explanation, that Man No.'s 1-3 have no wish to grow other than satisfying life on Earth, but Man No. 4 is open, looking for something and as such is black: realizes that the Sun within is dark, with no light and heat. Discussion of the scale of Man No. 4 ('Do-Re-Mi' of Kesdjan), and that Draining and Sensing are a preparation for using an 'I', at 'Fa', to crystallize God's presence into a form one can be aware of in order to enter His kingdom: the 'Do' is the wish to grow; 'Re' is relaxation and Draining, the wish to eliminate what doesn't belong to God; 'Mi' is Sensing, the mind wishing to give so the body, with knowledge of its existence, is not an obstacle for connecting to God to receive Objectivity. Explanation, that in its fullness, 'Mi' is realizing that one must reach, and have a relationship with, God; this leads to 'Fa,' which is furthering one's emotional development ('Sol-La-Si' of Kesdjan) by creating an 'I' through Observation, not only being a man of Earth. Discussion, that Man No. Four must devote at least 10% of his/her time to the medicine of Work, wishing to grow and be religious; contemplating for 1/2 hour: what one is, where one's day will go, how much energy should flow to inner life.

Man_a

Number Four, Description; & Hope, Not bent at 'Fa' of Physical, Two faces, Sex.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Some detail, pp 16-22, 26/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] Description of Man Number 4 as not being bent over at the 'Fa' of physical body. Then 'Sol-La-Si' of physical closely connected to 'Do-Re-Mi' of Kesdjan. Man Number 4 having two faces: one looking toward physical body and 'Do-Re-Mi' of Kesdjan, the other ('Do' of Intellect) looking toward Consciousness. Necessity to leave behind the desire of the mind to let sex and the physical body take over.

Man_a

Number Four, Description; & Three-Body Diagram, *That/what/why/how* one is, Honesty, Magnetic Ctr., God. M1716. Fri. 11/14/1969 Westtown, Group IV. Detailed, pp 1-9, 18/19.

The 'Do' thru 'Fa' of Kesdjan explained as Man No. 4, whose three centers have the common aim of the three 'Omni's' in the image of God: 'Do,' a new breath of life, having a purpose to grow in order to become free from the ever-changing and divided aspects of one's personality; 'Re,' the belief that potential can become actual; 'Mi,' the terror of the situation: one's little conscience is not reliable and one knows very little, a state of anxiety and confusion in which one prays to God for growth and guidance; 'Fa,' honesty in search of truth, a wish for Conscience and Consciousness knowing that God exists, wishing to be in His presence in order to fuse the three centers into One as a higher level of Being that is one's 'I' (not the mind, feelings, body): physically, being present to what one does; intellectually, facts speaking for themselves; emotionally, total acceptance: that, what, why and how one is (unclear, Work needed). The accent of Man No. Four described as reaching for the highest one can, a Being level that includes essential essence rather than the form, Magnetic Center acting as yeast -- elixir of gold, of God; the Holy Grail -- to produce phosphora out of three centers to make him Man No. 5.

Man_a

Number Four; & Being level, Using ordinary centers, Horizontal Diagram.

M2308. Fir, Sat (10/14). 10/13/1973 Westtown, Group IV. Some detail, pp 11-13, 15-16/29.

[Part of a detailed discussion of the horizontal 3-Body Diagram, a higher Being level, Kesdjan, freedom from the ordinary centers.] Man No. 4 described as a growth of Kesdjan when a higher Being level, inactive in a person who is asleep but hanging over him like a cloud, becomes active. Man No. 4 described as someone who begins to look at the ordinary centers as potentially useful and free from each other, a growth of one's body, feelings and mind parallel and dependent on the development of the embryonic Kesdjan body ('Do-Re-Mi'). Wishing to find out what to do for the growth of Kesdjan and Soul, but being free from any wish to determine beforehand what ought to be. One starts to overbridge the difficulties inherent to the physical body and its desires (including vanity and self love) and to loosen the bondage represented by the 'Si-Do' of the physical body.

Man_a

Number Four; & Unconsciousness, Tilling the Soil, 'Do-Re-Mi' of Kesdjan, Inner life.

M2403. Thurs. 5/9/1974 Barn, Lunch. Brief, pp 29-32/32.

[Part of a Question & Answer tape.] In relation to things that are "not exactly Work" but are nevertheless enriching for inner life, the necessity of tilling the soil in the 'vineyard of the Lord'. Developing the root system, the 'Do-Re-Mi' of Kesdjan, which is a gift that is dependent on unconscious aliveness and is part of Man No. 4. Learning what to prune, but one is still planting in the midst of unconscious activity. Inner life as tilling the soil, Sun as giving light as 'I', Magnetic Center as giving force (one's Conscience).

Man_a

Number Four; & Wish for 'I', Waking from dream, Triangle of emotion/horizontal line/intellect, Magnetic Ctr. M1414. Tues. 6/4/1968 New York, Group I. Detailed, pp 11-20/25.

Description of Man Number Four as based on inner life and questioning one's existence on Earth, having a subjective wish or desire to go toward a higher level of Being, a belief intuitively in the Benevolence of 'I' and intellectually in 'I' collecting Objective data; one is close to the horizontal line going over into an Objective field, in a special part of one's emotional state that is one's best quality, not ordinary life but going toward God and the existence of one's Conscience; one is sensitive and porous to different rates of vibration, judging one's activity and use of energy in relation to higher and lower levels of Being. Man Number Four described as realizing he must Wake Up the same way as, in ordinary sleep, one knows one can discontinue a dream by waking up; the dream is not the proper state for a man to be in. The beginning of one's emotional body as Man Number Four explained as linked with the beginnings of one's intellectual body and the Lights of Karatas as Man Number Six, the two combined in the triangle consisting of the 'Do-Re-Mi' of emotion, horizontal line, and 'Do' of intellect; it is the most important triangle in the Three-Body Diagram because it is far from the physical body, nurtures one's growth, and is where Magnetic Center starts to live.

Man_a

Number Seven; & 'Sol-La-Si' of intellect, Cosmic Conscience, Nirvana, Purgatory, Death.

M961. Tues. 4/5/1966 New York, Group I. Some detail, pp 12-14,18-19/22.

Explanation of the aim of Work in relation to the 'Sol-La-Si' of the Intellectual body, with 'La' as Objective Conscience, 'Si-Do' as union in the form of what, from Man's viewpoint, is Nirvana. Man Number 7, 'Sol-La-Si' of Intellect, having permanent 'I' as a guide, where Objectivity returns and fuses with Earth and there is a desire to unite with God. Purgatory as bridging our present life, through death, to a further existence, with His Endlessness visiting because God takes over after Man Number 7.

Man_a

Numbers One through Seven, Defined; & Three-Body Diagram.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Brief, pp 9,23/30.

[Part of a discussion of where we are in relation to the three centers and the Three-Body Diagram.] Man No.'s 1-3 as part of the physical octave, Man No.'s 4 and 5 as 'Do-Re-Mi' and 'Sol-La-Si' of Kesdjan, with Man No. 5 as permanent. Man No.'s 6 and 7 as 'Do-Re-Mi' and 'Sol-La-Si' of Intellect, with Man No. 6 having Harmony, Man No. 7 understanding.

Man_a

Numbers One,Two,Three; & Being level, Magnetic Center, Ordinary centers, Horizontal Diagram.

M2308. Fir,Sat (10/14). 10/13/1973 Westtown, Group IV. Detailed, pp 11-13,16-18,22-24/29.

[Part of a detailed discussion of the horizontal 3-Body Diagram, a higher Being level, Kesdjan, freedom from the ordinary centers.] In Man No.'s 1-3, the level of Being takes on whatever form predominates -- physical, feeling or intellect -- and the Being level associated with higher growth is not active but is described like a cloud hanging over a person who is asleep. Interest in growth can be stimulated by Magnetic Center, the 'noumena' of a person that can disturb one's Being by dreams of what might be, can function as the result of the three centers being in contact with each other and experiencing all three centers' life. Magnetic Center can be associated with a very deep feeling, something conscientious. Difficulty of loosening oneself from the bondage of the three ordinary centers and their wish to hold on to a person's life. Development of the ordinary centers into something useful and free from each other described as parallel and dependent on the embryonic Kesdjan body ('Do-Re-Mi', Man No. 4).

Man_a

Place of; & Aim of 'I', life on Earth, Civilization, Objective Morality, Sun Absolute, aim of Gurdjieff.

M2275. Sat, Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Concise, pp 21-24/26.

[Part of a detailed discussion of the aim of 'I', including emotions, Consciousness, the 'I' as a guide for Objective Morality and changing oneself in Experimentation, oneself as a neutralizing force.]
Discussion of the seriousness of Work because things are fundamentally wrong with the existence of life on Earth because of our culture and civilization and the superficiality, lying, killing, etc., that happen. Necessity of taking personal responsibility for life and maintaining the Sun Absolute so when a civilization dies, these Souls then can help those who exist in a new civilization. Mention that for our civilization, Gurdjieff was one of these Souls; he lived to tell us what to do in our state of unconsciousness.

Man_a

Place of; & being Between 'I' & Magnetic Center, Exercise (extend arms), Come to oneself, Higher living.

M1629. Sun. 7/20/1969 Barn, Lunch/Coffee. Some detail, pp 4-8/31.

One's thoughts, feelings, and body explained as needing to learn to relate to Magnetic center as indelibly within, eternal life in oneself, dependable, always available, and permanent, and this enables three aspects of Work: 1) 'I' telling that one's form exists, giving guidance; 2) Magnetic Center as life in the form, the central point of one's life; and 3) Oneself placed inbetween the two. Exercise given to reach and touch 'I' with one arm & hand, extend the other to inner life and contact Magnetic Center, the two becoming united in oneself existing with an inflow and distribution of energy that produces inspiration in the body, mind, and feelings; purified by mind as Consciousness and born in Conscience, a contact is made between what one was before birth and what one wishes after death, which is what God wishes one to be; come to oneself, relax and stand still, breathe slowly as a pump to contact a higher form of living, with humility, one's nothingness, asking God for help: "Lord, have mercy."

Man_a

Place of; & Experimentation, Unfamiliar life forms, Organic Kingdom, Speck of dust, 'Sol-La-Si' Kesdjan.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Brief, pp 6-8/30.

Learning about one's place explained as part of 'I' teaching during Experimentation about unfamiliar forms of life within one's range, including other personalities, Organic Kingdom as a whole and one's proper place in relation to God as a small, humble, speck of dust; in parallel, with the 'Sol-La-Si' of Kesdjan, feelings change into emotion about life existing in many different forms besides oneself.

Man_a

Place of; & inbetween Higher/lower (spiritual/ordinary, wish 'I'/no wish), Participation, Mankind, Laws of 3, 7.

M1530. Fri. 1/31/1969 Westtown, Group IV. Detailed, pp 1-10/11.

Finding out what one really is (what remains in Silence, all else having disappeared) and one's place on Earth discussed as difficult to know because people constantly change, are different from each other but often imitate and mistakenly assume others' experiences as their own; this requires living with all the influences and obstacles that come one's way to reach a higher level, finding one's place balanced inbetween lower/higher; down/up; no interest in form/wish to grow (aliveness of 'I'); dark/light. Similarly, Participation explained as using one's opportunities in life as a means to remind 'I' to exist; what matters is the presence of forms of life, not the form itself. Finding one's place also discussed as being a facet of mankind, whose aim is to both to feed the Moon (bottom of the hierarchy of the spiritual world) and to grow, both involving death or dying to oneself, setting life free. With Kesdjan and Soul, finding one's place within our solar system (where we happen to live) mentioned as one's relation to the Laws of 3, 4, 7, & Enneagram.

Man_a

Place of; & Inner life, Bondage, Personal/Professional/Private lives, Geo- vs. Heliocentric, Oneness.

M1537. Tues. 2/18/1969 Boston, Open. Detailed, pp 7-11,17-20, 25-27/31.

[Part of a detailed introduction to Gurdjieff.] Explanation, that the development of inner life has to do with finding one's place on Earth and discovering why one is there and continues to have responsibility for it. Bondage discussed in relation to astrology, one's upbringing, mind and desires, lack of inspiration and worthwhile aims. The necessity of starting with a foundation in daily life, pursuing inner and ordinary life interests, seeing how one is with feelings of Conscience (one ought to be a certain way), understanding that in addition to personal and professional lives, private life needs development in order to go in a direction away from Earth and set life free (one is no longer bound by it; inner and outer life coexist and one lives inbetween the two). On Earth, man described as carrying a load, like Atlas carrying the Earth. Freedom from Earth (state of Karatas) described in relation to the Law of Three and becoming One; the Sun replaces the Earth as one's center; a shift of inner life from geocentric (the body is positive and dominant) to heliocentric (the mind is dominant, King, positive, with light, peace, the body is a servant).

Man_a

Place of; & Inspiration, Life purpose, Freedom from acquired characteristics.

M2403. Thurs. 5/9/1974 Barn, Lunch. Brief, pp 21-23/32.

[Part of a Question & Answer tape.] Inspiration described as understanding one's life as having purpose, finding life *par excellence* within oneself, knowing why one has a task to fulfill and who gave it. Freeing oneself from acquired characteristics, nonsense of behavior forms, then doing something about oneself so that one can be used.

Man_a

Place of; & Life on Earth vs Higher/lower levels of Being, Plants & animals, Smallness/Humility vs mastery.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Detailed, pp 1-13,19/30.

Explanation, that one first needs to develop a good instrument, but Work involves much more than just living here on Earth, eventually an orchestra that includes others and other levels. The existence of man as part of all life discussed as including life outside of oneself -- e.g., plants, animals, and a universal, supreme intelligence -- freeing oneself from form and evolving through higher levels of Being, reaching Infinity or God. Levels explained as going from material stuff (no animation, life only the form itself), to plants (one-centered being, life in a physical form), to animals (two-centered, life in physical & intellect/feeling), to man (life in 3 centers). Four experiences given for believing in something outside of Earth: 1) intelligence in the universe, 2) accidental times of much greater freedom, 3) extrasensory, clairvoyant, spiritualistic phenomena, 4) religious, including God. Feeling small, meek, or humble in the presence of higher levels contrasted with having mastery over lower levels; evolving from physical to emotions to intellect described as the same as going from Earth to planets to Sun as higher layers in the universe; from a higher level, free from bondage to Earth and one's form, there is more Omniscience, greater knowledge of Earth and lower levels.

Man_a

Place of; & Relationships, Kinship of growth, Individuality, God, Vertical growth, Tri-unity, Space/Time.

M1209. Tues. 6/27/1967 New York, Group I. Detailed, pp 23-30/36.

Discussion of the aim of Man and finding one's place with others based on a kinship with those felt to be the same as oneself. In the group, kinship based on a striving to grow in a direction away from Earth, to Work on oneself (the proper study of man is mankind) and to share that growth. Mention that in relationships with growth as the common aim, people need to be in a continuous state of growth, with new material, new ways of communicating; otherwise, one's place runs dry. Discussion of gradually becoming a replica of what one wishes to understand: the rules and laws of God and a real man as a triunity and Individuality, with vertical growth that involves the fusion of the three centers and the three dimensions of space and time; this involves extending growth in space vertically from the nadir (inner, inner life, one's nothingness) to zenith (God All-knowing, everything) and understanding the three dimensions of time.

Man_a

Unconscious, Description; & Being, Conscience.

M1422. Wed. 6/26/1968 New York, Group III. Some detail, pp 3-12/25.

[Part of an ABC/Introductory tape.] Understanding one's unconscious state and using what it contains. Conscience as the only measure of a Man -- Man as he is in Being rather than in appearance.

Unconscious person as fated, unable to control conditions or reactions. A person's responsibility for his/her unconscious condition; what right does one have to be as one is? Reference to causes of problems: hypocrisy, dishonesty, vanity, selfishness, desire for what is not one's own.

Man_a

Unconscious, Description; & desire for Freedom; ABC/Introductory.

M1561. Tues. 4/1/1969 Boston, Group II & III. Detailed, pp 1-14/31.

[Part of an ABC/Introductory meeting, entire tape.] Description of level of interests of 80% of people on Earth; very few are bothered by questions and problems which would motivate one to wish to apply Work; a realization that one is bound and a desire for freedom explained as prerequisites for an interest. Description of ordinary, unconscious Man on Earth, how Man is bound and the condition of the centers and their relationships to each other in an unconscious Man, with feelings interfering with thoughts and dependent on the physical body for expression.

Man_a

Unconscious, Description; & Emptiness, Obligations for Work, Remembering one's day.

M2001. Sat. 2/13/1971 Westtown, Group IV. Some detail, pp 6,14-19/19.

Description of unconscious life, emptiness of ordinary life. Realizing one's limitations, that one is asleep. Obligation of Man on Earth: remembering aim, being honest about when one cannot Work, working out one's own relationship with God. Remembering one's day -- how one was -- to use personality to build Soul. [The first 11 pages is a detailed description of 'I' and discussion of the development of 'I'.]

Manifestations, see:

Five Manifestations (external: facial expressions, gestures, movement, postures, tone of voice)

Four Manifestations (internal: muscle tension, breathing, blood circulation, digestive processes)

Blood Circulation

Muscle Tension

Breathing

Personality, Manifestations of

Inner Life/Outer Life, Manifestations of

Mankind, Condition of, see:

All & Everything--Terms, Kundabuffer

Man, Unconscious

Tapes, ABC/Introductory

Motivation

Tapes, Introductory

Mankind, see also:

Man, Place of

Working together

Relationships

Mankind_x

Aim of; & Place of man, Death/die to oneself, feed Moon, Growth, Work together, Triunity brain/lungs/sex.

M1530. Fri. 1/31/1969 Westtown, Group IV. Brief, pp 5-6,8-10/11.

Mention that finding one's own place on Earth, balanced inbetween lower and higher levels, concerns mankind, whose aim is freedom from Earth, or death, and to set life free; dying feeds the Moon for its growth (bottom of the hierarchy of the spiritual world) but dying to oneself also can feed growth upward, each person representing one facet in this aim for mankind, working together with others as part of a totality. A section of the brain (for insight, knowing one is connected to life), the lungs (breathing), and sex explained as essential organs of the three centers, all representing relationships between people; these can work together as a triunity to make a solidity out of oneself pointing upward (reference to tetrahedron).

Mantra, see:

Exercises/Task, Miscellaneous (Mantra)
"I Have A Body"

Marijuana, see:

Drugs

Marriage_x

as Reminder, Responsibility.

M2586. Sat,Sun (6/22). 6/21/1975 Westtown/Barn, Group IV/Lunch. Very brief, pp 20,23-24/24.

Marriage as a reminder every day of wanting to share with, and be responsible for, another; understanding another.

Mars, see:

All & Everything, Terms (Various: Mars) Work (Described; and State of Mars)
Planets (Mars)

Martfotai, see:

All & Everything--Terms, Martfotai

Martna, see:

All & Everything--Terms, Martna, Spirna and Okina

Matter, see:

Life, vs. Form

Maturity, Maturation, see:

Aging Growth

Meaning of One's Life, see:

Aim, of Oneself Karma, Purpose of
Inspiration Man, Place of

Mechanicality, see also:

Advanced Perspectives Ordinary Life
Crystallization Tasks--General, Breaking mechanicality

Mechanicality_x

and 'I', Impartiality, Benevolence, Motivation.

M2492 (Seminar #2). Wed. 11/13/1974 Barn, Seminar series. Concise, pp 20-21,25/35.

Physical, emotional, and mental mechanicality. Purpose of 'I' to give facts which one can use to overcome mechanicality, have Impartiality toward mechanicality. Wish for Work fed by seeing myself as I am.

Mechanicality_x

and Control (wish for); Ordinary life vs. inner development.

M1553. Tues. 3/18/1969 Boston, Group II. Detailed, pp 11-25/37.

Discussion of the wish for control as a motivation for Work; deeper motivation for Man than control. The values of control for one's inner development contrasted with wish for control of oneself for the sake of making ordinary life easier. Control discussed in relation to inner and outer life.

Mechanicality_x

and Unrolling the film, Seeing repetitiousness, Playing roles.

M1233. Tues. 8/8/1967 New York, Group II. Some detail, pp 10-14,19-22/29.

[Part of a detailed discussion of Unrolling the film, playing roles.] Personality as mechanical, terribly repetitious, always playing the same role, which is not of much interest to God. Scenery as changing with age -- become plutocrats, politicians, Zevrocrats, adaptable -- but same character on the stage of life. Playing a role free from approbation, mechanicality, outside conditions: script written by God, what is within, an emotional quality -- accent by actor on spiritual Being, not interested in the audience. Mother Nature not wishing one to play a role, Work on oneself. Need to introduce something new, new thoughts and feelings, Legominisms, in order not to be killed by monotony, repetitiousness of life.

Medicine, see:

Healing, Taking ordinary medicine

Meditation_x

Correct effort of; as helpful for Work (not a substitute).

M2499 (Seminar #4). Wed. 11/27/1974 Barn, Seminar series. Concise, pp 17-18/35.

[Part of an ABC/Introductory tape.] Effort with meditation: to contemplate "what am I as life compared to the totality of all life as symbolized by God?"; not one's little thoughts. Right effort with meditation as helpful for Work, not a substitute.

Meditation_x

Objective (vs. subjective); & Wish to Work,Vibration/Reverberation,Magnetic Ctr, Gong, Ashiata Shiemash.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Detailed, pp 12-15/15.

[Part of a detailed discussion of Magnetic Center.] Discussion, that if one really wishes to remember one's real self or hear Magnetic Center (also, the voice of Ashiata Shiemash, of God) one can use an Objective meditation to help maintain the wish. Mention that with Objective meditation one can become quite Aware, and that it occurs in a state of Objectivity as a result of Work and is not ordinary meditation -- a subjective thought process that may include ordinarily meditating on one's own state, or being identified (or in communion) with, or connected to, one's body, God, Buddha, Nirvana, etc. Explanation, that Objective meditation involves a state of attentiveness, but with quietness and complete passivity, a receiving and being acted upon, hearing a sigh that reverberates as a tone of a higher nature in one's heart and chest -- like a sound struck by a gong vibrating repeatedly across the valleys. Explanation, that this reverberation can last a long time as a vibration if there is very little friction or opposition (likened to a vacuum, a state of freedom, openness); otherwise, as soon as the wish stops, Work stops.

Meditation_x

Value of.

M1448. Wed. 8/14/1968 San Francisco, Group III. Some detail, pp 29-32/34.

Discussion of value of Yoga, meditation, and encounter groups in relation to Work.

Meetings, see also:

Answering Questions

Communication, of Work

Magnetic Center, Language of

After-Meetings

Group

Questions, Asking questions

Tapes (ABC, ABC/Introductory, Introductory, Question & Answer)

Meetings_x

Attitude at, Level of Work; & Answering questions.

M1558. Fri. 3/28/1969 New York, Group IV. Detailed, pp 5-21/21.

Discussion of Mr. Nyland's observations on the level of Work from listening to cassettes, Mr. Nyland's patience in developing the level of Work; compared with Gurdjieff's methods of teaching. The necessity of Work being correct. The level of Work as exemplified by an answer of a young man in a Wisconsin group meeting (recording played, eight pages); Mr. Nyland's comment on the benevolent attitude of the man and the sincerity and simplicity of the description. Keeping only those that really wish to Work. Work as sacred.

Meetings_x

Attitude at, Level of; & Asking and answering questions, Self study, Listening.

M2065. Sat,Sun (10/17). 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 10-13,19,24,26/30.

Discussion of questions and formulation. Lack of perspective and depth in answers. Not enough self study. Listening to answers. References to All & Everything. Expectations for Thursday meetings. Talking about Work.

Meetings_x

Attitude at, Level of; & Atmosphere, Seriousness.

M1011. Mon. 7/11/1966 Seattle, Some detail, pp 24-29/29.

Atmosphere of meeting. How one should be at meetings. The need to be serious about one's life.

Meetings_x

Attitude at, Level of; & Emotional state.

M2067. Sat,Sun (10/24). 10/23/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 19-21/22.

[Part of a detailed discussion of feelings and emotional states.] How to take in Meetings; dependent on one's state.

Meetings_x

Attitude at, Level of; & Listening, Acceptance, Openness, Essentiality.

M1549. Tues. 3/11/1969 New York, Group I. Some detail, pp 1-4/24.

Discussion of how to listen at a meeting. Acceptance, being open, coming to a meeting with more than surface curiosity. Preparation for a meeting by becoming more essential, facing the question, "what am I?"

Meetings_x

Attitude at, Level of; & Long silences, Receptive brain, Essence, Talk-talk vs emotions, Orage, Conscience.

M1520. Fri. 1/10/1969 New York, Group IV. Detailed, pp 4-5,12-18/18.

Mention that long silences should not occur at meetings, that those leading the Group should make statements. The need to understand that without Work one is not entitled to talk; talking about Work likened to talking about God. The brain described as operating differently with Work, empty and able to receive and be filled with food that counts instead of clamoring for attention and filled with theory, talk-talk, and love for what one is saying (example given of Gurdjieff stopping Orage's meetings when he visited New York); speak from basis of Work, resist getting carried away and forgetting essence, speak about what's really truthful from inside oneself with humility, reaching emotionally for His Endlessness and life (arms outstretched; from essence, essential Being, Conscience). The need to prepare, be present to questions and follow the answers of others.

Meetings_x

Attitude at, Level of; & Openness, Common aim.

M1441. Mon. 8/5/1968 Seattle, Detailed, pp 1-10/31.

Importance of receptivity when hearing tapes. Openness in group meetings, to one another, without fear of criticism while Working. Openness as a necessity for growth. Ordinary relationships as contrasted with people in Work -- with those having the same aim.

Meetings_x

Attitude at, Level of; & Responsibility of members, Speaking, Sharing, Openness.

M1508. Sat. 12/28/1968 Seattle, Detailed, pp 15-17,20,23,28-30/30.

Discussion with members of Seattle group of the responsibility of members in a meeting. Necessity and value of speaking, and sharing; openness. (Part of a detailed discussion of wish and using conditions for Work.)

Meetings_x

Attitude at, Level of; & Self study, finding Sustenance and Stimulation.

M2096. Sat,Sun. 2/12/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 1-4,7,29-31/32.

Extracting something from a meeting -- Mon, Thurs., Sat. meetings. Requirement of self-study; concentrated effort in February. With difficulties, finding sustenance in the Group or Barn. Stimulus from meetings, other people: a desire to listen to what is within one. Keeping the level high in out-of-town meetings; comments to tape answerers.

Meetings_x

Attitude at, Level of; & Seriousness, New people, Task to write what Work is.

M1528. Tues. 1/28/1969 Boston, Group II. Brief, pp 1-4,26,29/30.

Need discussed for seriousness when attending a meeting, based on essential qualities and inner life rather than the surface; older people have a responsibility to ask questions to help satisfy the curiosity of new people and instill a desire for something that is missing. Task given to write up what Work is while remembering those who know nothing about it; it's good to find out how little one knows, how little attention one pays to Work, how often one comes to a meeting not knowing why, without questions.

Meetings_x

Attitude at, Level of; & Speaking, Diverse experiences, Awareness as new, Feeding wish.

M2403. Thurs. 5/9/1974 Barn, Lunch. Some detail, pp 1-6/32.

Discussion of fact that people differ in their experiences, how they communicate them. Necessity of keeping to one's own experience. In entering into another's world, Awareness as new territory, place for Conscious and Conscientious living, where things seen unconsciously, according to one's own experience, don't always appear to fit. Not wasting time on curiosity seekers, idiotic questions. Necessity for establishing a place for 'I' in one's Conscience rather than in the mind. Meetings as exchanges, giving inspiration and feeding wish, not necessarily for settling things.

Meetings_x

Attitude at, Level of; & Speaking, Participating in, Communication of Work, overcoming Timidity.

M2303. Fri. 9/28/1973 Barn, Lunch. Some detail, pp 1-10/50.

Need for people to learn to listen and to talk about Work. Need for preparation, to understand the direction for all communication about Work: from who you are, what you are, to the next step up the ladder. Overcoming timidity, not knowing how to express oneself, in order to participate in group discussions. The concept of talking about one's attempts is simple -- everyone can do it, everyone understands getting out of unconsciousness; different people's experiences should not lead to differences of opinion. Participating in establishing the level of a meeting even when not talking. Need for aliveness, not being a sack of potatoes -- even a sigh is better.

Meetings_x

Attitude at; Level of; & Contributing (vs. Silence), Aliveness, Relationships, Giving.

M2083. Sat, Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Some detail, pp 3-4,7,9,19-20/29.

[Part of a detailed discussion of relationships.] Why come to meetings? Silence at meetings terrible, indicates not enough aliveness (last Thurs. night meeting) -- silence in relationships similar, a void. Responsibility to contribute results of Work attempts, give meaning to one's life, give meaning to being in a group. If one is really alive, one gives, one has something to say. Opportunity to overcome individual difficulties.

Meetings_x

Firefly; & Research group.

M1603. Sun. 6/15/1969 Barn, Lunch/Coffee. Brief, pp 3-6/42.

Purpose of Firefly meetings as a research group. Selection of members for these meetings.

Meetings_x

Function of; & After-meetings, Exact language, Coming to conclusions.

M2001. Sat. 2/13/1971 Westtown, Group IV. Some detail, pp 12-14/19.

The Gurdjieff system requires an exact language. Experience is the best teacher -- little 'I' talks to me. The necessity of talking at meetings about exactly what is 'I', the creation of 'I'; talk at Monday meetings about 'I', not ordinary life. At after-meetings, the need to come to conclusions, to use exact language, research. [The first 11 pages is a detailed description of 'I' and discussion of the development of 'I'.]

Meetings_x

Function of; & Devotion to Work, Sharing emotional quality, Life in oneself & others, Gurdjieff meeting.

M1902. Sat. 8/8/1970 Barn, Coffee. Detailed, pp 18,20-28/28.

Discussion of devotion to Work as a result of an emotional quality communicated in a group, including other forms of life. Making known to others one's devotion to Work, what is alive within oneself. Seeing life in others, realizing and communicating one's own life; not being ashamed to express it. Sharing of emotional quality. Leaving meetings being quiet, having one's life touched; realizing sanctity of inner life, Soul. Example of how it was when Mr. Nyland and others left a meeting after Gurdjieff spoke. Questioning value of Work for oneself, how one can take something for one's life from a meeting.

Meetings_x

Function of; & Digesting food, Theory (salt) for palatability, Essential questions, Mesoteric/Esoteric groups.

M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Some detail, pp 1-5,9/31.

Meetings explained as food that needs to be eaten so one can determine if and how it can be digested, with roughage as one's background or life conditions, the carrier of what has nutritive value. Theoretical knowledge likened to salt, poison if too much but otherwise making food palatable by increasing its taste and making it good enough to give one hope, satisfy one's spiritual, inner, or private life; after acquiring a great deal of knowledge through Work, depending on one's taste the salt may include different philosophies, one's studies, contacts with other people, religion. Rather than asking questions that are purely theoretical and only satisfy the mind (superficial questions are easy), the need to first eat and digest what is offered, then theory if needed; questions should be essential, personal and private, contain a common denominator that applies to everyone (no need to fear that others will be critical; one can talk a great deal about one's private life in general terms). Concerning Gurdjieff's division of groups, mesoteric is where the method of Work is explained and digested, esoteric where one discusses inner values and balance based on things formerly 'abracadabra' but now meaningful and digestible.

Meetings_x

Function of; & Formulating Work, Clarity, Language of Magnetic Center, Communication.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Brief, pp 4-6/15.

Mention that one misses the boat if one only comes to meetings because Mr. Nyland is present; it is important to talk about Work because what needs to be done is not only Work, but also to be able to formulate what is within oneself very clearly, which requires words using an emotional -- not sentimental -- quality coming from a language understood by one's Magnetic Center, likened to music affecting a center different from intellectual; this language can be used to communicate with others and can be understood by all.

Meetings_x

Function of.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Brief, pp 1-3/30.

Function of meetings explained.

Meetings_x

New People; & Nucleus, ABC's, Seriousness, Riding one horse, No drugs, Attendance.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Some detail, pp 17-20,25-29/30.

Not wasting one's time on people who just come for curiosity. Necessity of having a nucleus that understands Work before having new people. No Group I in L.A.; rather, a Group II, learning fundamentals of Work. Need to come to grips with fundamentals of Work, understand ABC's. Not just dabbling in or playing at Work, but that it involves a real desire to grow, eliminate bondage. Riding only one horse so one can know where results come from. Drugs, even marijuana, are in the way; absolutely no drugs. Attending meetings come hell or high water. Reading All & Everything.

Meetings_x

New People.

M1592. Thurs. 5/22/1969 Seattle, Detailed, pp 1-12,18-22/22.

Suggestions to Seattle for establishing level for the meetings. New people and their reactions to meetings and to Gurdjieff's ideas. Description of the possible effects on a person to listening to the ideas for the first time and the responsibility involved; analogy of the Sun rising and clearing away fog and mist. Problem of maintaining the interest of people who are exposed to Gurdjieff's ideas and who are touched by Work. Need for simplicity, honesty in Work.

Meetings_x

Question & Answer; & Series of Eight, Christmas present.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Brief, pp 22-23/25.

Mr. Nyland's intention to have this series of eight question & answer meetings mimeographed for the Group as an advance Christmas present.

Meetings_x

Question & Answer; & Series of Eight, Positivity, Honesty, Clarity, Thursday meetings.

M2099. Sat,Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Brief, pp 11-13/31.

Difference between the Monday and Thursday groups. Monday for asking questions, Thursday as more active, talking about oneself. Necessity of positivity, honesty, and clarity in relation to attempts.

Meetings_x

Question & Answer; & Work attempts, answering for oneself, Aliveness in Work.

M1904. Tues. 8/11/1970 Barn, Group I. Detailed, pp 3-5,10,18-19,23-24/24.

Explanation, that people at meetings should be asking simple questions about attempts, terminology, whether attitude and results are understood correctly, tendencies in one's way, and that Mr. Nyland should be viewed as a person like others in a nucleus answering questions about Work, as if one is sitting opposite him in his office. Four ways that one can belong in a question & answer meeting: ask questions, follow what others say, answer for oneself, and find a similar experience in oneself, for which one may or may not have an answer. Mention that with aliveness in Work, questions should be on one's lips.

Meetings_z With Remarkable Men

Gobi Desert.

M1603. Sun. 6/15/1969 Barn, Lunch/Coffee. Brief, p 4/42.

Crossing the Gobi desert referred to in context of the Firefly meetings as a research group.

Meetings_z With Remarkable Men

Pogossian; & Busy (not lazy) in ordinary life, Door to one's heart.

M2037 (grammar of Work). Thurs. 7/8/1971 Barn, Group II, Series of 9. Detailed, pp 7-11/32.

Pogossian discussed not as an example of Work or having a constant preoccupation with inner life, but a person constantly busy and not lazy in ordinary life, having a constant wish to find things out with a definite aim using his specific circumstances and ordinary talents and interests; he represents a principle to consider in one's own life: to the extent one has an aim to keep busy but not be dictated by outside influences or the line of least resistance, what conditions are useful, use time wisely, spend the energy needed to put one's thoughts and feelings into a useful application that brings one to the door of one's heart.

Meetings_z With Remarkable Men

Yezidi, and Organ Kundabuffer.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Brief, p 24/28.

The circumference around the Yezidi described as the Organ Kundabuffer.

Meher Baba_x

as Religious Messenger.

M1512. Wed. 1/1/1969 Palo Alto, Group I & II. Brief, pp 10-11/26.

Discussion of Meher Baba's claim to be a religious messenger. Definition of Messenger.

Memento Mori, see:

Death (Memento Mori)

Memory, [□] see also:

Mind

Recollection & Repeating Experiences

Moment, Special (one never forgets, accidental)

Reminders, Prior Experiences

Past (Recalling past behavior)

Mental activity (ordinary), see:

Draining/Draining Exercise

Mind, Interference of thoughts

Work, Can't (what to do)

Observation, Thoughts and

Thoughts and

Mental Sickness_x

in the Group (elimination); & Aim of Group, Counteracting superficiality, Center of Group.

M1662. Sat. 9/6/1969 Barn, Lunch/Coffee. Some detail, pp 1-4/18.

Explanation, why Mr. Nyland has asked a mentally disturbed person to leave the Group. The necessity to eliminate psychological sickness for the sake of the aim of Work, with people in the center of the Group having the discipline and unity to counteract the detrimental effects behind the superficial aim of being 'nice.' Mention that people who don't agree with Mr. Nyland's rules concerning what is necessary for Work are free to leave.

Mentally disturbed people, see:

Mental Sickness

Messengers_x

Defined; & Meher Baba.

M1512. Wed. 1/1/1969 Palo Alto, Group I & II. Brief, pp 10-11/26.

Discussion of Meher Baba's claim to be a religious messenger. Definition of Messenger.

Method, see:

Work (see various categories, subcategories)

Microcosmos, see:

Cosmoses, Micro

Mind, see also:

Alert

Awareness

Clarity (of Aim, Wish, Thoughts, Work)

Draining/Draining Exercise

Observation, Thoughts and

Pondering

Sensing/Sensing Exercise

Work, Can't (what to do)

Thoughts and

Mind, see also:

Approaches to Work, Intellectual

Centers

Impressions

Man, Numbers One through Three

Observation (of mind)

Soul Body

Symbolism, King

Work (Physical Body, Feelings, Mind)

Mind_x

Development, as Sun; & Wish, Aim, Emotions, Observation, Solar System, Unity of centers.

M.961. Tues. 4/5/1966 New York, Group I. Some detail, pp 2,5,7-11/22.

[Part of a detailed task to take a day of austerity, emotions as central to Work.] During a day of austerity, limiting what one says, thinks and feels that wastes energy, directing thoughts and feelings toward aim, wish, prayer. Straightening out the Solar System by reducing emphasis on body (geocentric), changing feelings into emotion, mind connected to aim. Work making a Sun out of the mind; clarity, Self Observation without interference of feelings. Bringing wishes of body, feelings and mind into unity, using permanency and neutralizing force of feeling center to help establish, through wish for Self Observation, the mind as superior and positive, the body as negative -- a fusion due to the attraction of three parts.

Mind_x

Development; & Level of Being, Feelings, Behavior, Kundabuffer, Awareness, Simultaneity.

M2596. Thurs. 7/17/1975 Barn, Group I. Brief, pp 5-6,10-11,15-16/27.

Discussion of the present condition of mind -- descriptive, associative -- in relation to spiritual growth and the level of one's Being. The mind can be deepened by Awareness and Simultaneity, learning how to Be in the moment. The mind explained as rationalizing behavior because of Kundabuffer; growth begins with feelings rather than mind.

Mind_x

Development; & Theory, Prayer, Feelings.

M1381. Thurs. 3/28/1968 Dallas, Detailed, pp 19-28/42.

The place of intellect and theory in Work to maintain a balance for one's emotional center. Too much theory is Hasnamussian; otherwise, theory for mind is exactly like prayer for feelings. Dangers of all feeling and no intellect (discussed in relation to Subud). The road of intuition with its dangers. How Gurdjieff in All & Everything maintains this balance.

Mind_x

Development; & Tilling soil, Seed growing, Dawn, Porosity, Benevolence of 'I', God.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Detailed, pp 10-14,19-22/27.

[Part of a detailed discussion of noumena & phenomena, including the Enneagram, life & form, inner & outer life, 'I' & 'It'.] Explanation, that when one Works, there is a long period of tilling the soil and being open to having planted a seed that needs to grow. The mind must get used to the 'I' functioning and become more porous and perceptive (a period of dawn), and during this time one must not over describe, which will destroy 'I'. The ordinary mind is incapable of understanding Objectivity, and needs to experience the Benevolence of 'I' and go toward God. Benevolence is the 'linkage' between 'I' and 'It' (experienced by both), and acceptance is the first step in considering the life in 'I', a consideration of God in one's ordinary, unconscious state.

Mind_x

Interference of thoughts; & Awareness.

M1404. Tues. 5/14/1968 Boston, Some detail, pp 6-9/28.

Interference of mind. Description of an Awareness and how the mind interferes.

Mind_x

Interference of thoughts; & Draining, Simple conditions, Physical movement.

M2499 (Seminar #4). Wed. 11/27/1974 Barn, Seminar series. Some detail, pp 19-25,32-33,35/35.

[Part of an ABC/Introductory tape.] Reduction of mental activity to minimum; use of Draining. Mind remains active in sense of Awareness. Working at simple times, just making the attempt, don't think about Work; in conditions when being routine or habitual. Necessity for physical movement in Observation process.

Mind_x

Interference of thoughts; & Freedom, Life vs. Form, Being level, Unity of centers.

M1721. Fri. 11/21/1969 Westtown, Group IV. Detailed, pp 1-14/21.

A detailed explanation of why thinking and feeling are not what one wishes for when one Works. Rather, one wishes to separate life from form, which means freedom from one's forms of behavior, including thoughts and feelings, rationalizations and justifications; the necessity of the mind to learn this by becoming Aware of life and detached from form (Objectivity means detachment.) Instead of being attached to each other as occurs ordinarily and causes disturbance, the body, thoughts and feelings need first to be understood as separate parts of ourselves (place emphasis on intuition, relaxation, reducing the effects of one center on another) then become unified (emphasis on Being level), then separate again (as Conscience, Consciousness, and Will). Mr. Nyland explains that his task to talk about the philosophy of Work should not be imitated by us just talking.

Mind_x

Interference of thoughts; & Observation.

M1401. Wed. 5/8/1968 New York, Group III. Some detail, pp 4-8/26.

Interference of thoughts with Observation. What to do before real Observation can take place.

Mind_x

Interference of thoughts; & Physical activity, Earth conditions of Light and Dark.

M224. 5/31/1961 New York, Brief, pp 20-22/31.

In response to a question about the tendency to think after making efforts rather than Working, mention that an attempt won't last when one starts to feel good contemplating about it, and that physical activity can neutralize the energy (e.g., walk with a suitcase). Necessity of getting away from the idea that if I am not Awake, I have a right to criticize myself; as part of Earth, sometimes we live in the dark, sometimes in light or twilight, but this does not mean that when it is dark we don't want to live.

Mind_x

Interference of thoughts; & Reduce thoughts/feelings, Walk, Talk out loud, ABCs, Present vs. future/past.

M1629. Sun. 7/20/1969 Barn, Lunch/Coffee. Some detail, pp 8-10,15-17/31.

[Part of a detailed description of Work.] To Work, mention to think less, not more; it is not thinking or watching oneself; relax, reduce thoughts & feelings, be simple with simple movements (e.g., walk), count out loud. Suggestion made to talk immediately in order to teach the mind to become vocal instead of doing whatever it likes. 'I' explained as a pure intellectual process that is not subjective and is free from any kind of thought (no interpretation, like or dislike, association, classification). Ordinary thoughts explained as involving the future and the past flowing through the present as anticipation and memory, while the mental activity of an Impartial Observation involves catching the present as it happens, which ordinary thinking is incapable of because it is not the future or past.

Mind_x

Interference of thoughts; & Wish, Aim, Clarity, Awareness.

M2400. Tues. 4/30/1974 New York, Group II. Some detail, pp 4-8,18-19/30.

[Most of the tape involves questions & answers.] In response to question about thoughts interrupting attempts, not being able to stop one's thoughts, a fight between the force of ordinary mind and the wish to do something. Two possibilities: giving the wish more energy or reducing thoughts. Necessity of being clear about one's aim, knowing why one wishes to Work. In contrast to feelings, an advantage of the mind: it can exist by itself regardless of the results of Work, not dependent on the body. A disadvantage: continuation of thoughts interferes with Work, mind compares itself to Work, it philosophizes. Need to be clear that Awareness is different from the results of thinking.

Mind_x

Interference of thoughts; & Wish, Collecting oneself, Self knowledge, Draining, Work (explained).

M1708. Tues. 11/4/1969 Barn, Group I. Detailed, pp 3-11,18-24/28.

Discussion, that using outside influences -- good or bad -- depends on the depth of one's wish, and it is pointless to think or philosophize about it. The depth of the wish depends on the extent that one realizes that Work 'must' be done because something is fundamentally wrong, not that it 'would be nice' to Work or that one 'ought' to, which just come from the mind (suggestion: wait 5 minutes for the wish to come). To counteract the ordinary mind entering (e.g., waiting for an 'I,' theorizing about Work) one can a) Drain to reduce the mind, or b) make the mind very active by giving it Work to do in becoming Observant (thoughts only enter because the mind is not active enough). Mention that if the mind still interferes after Draining, the Draining has not been sufficient enough. When Draining, relaxing the shoulders and the neck, which tense up with thoughts and cause the 'liquid' to get stuck at the neck. Work explained as having an 'I' (mind), 'It' (body) and feeling as three points moving along the circumference of a circle when there is a motivation (emotional wish) to Work; the points are stagnant when there is no Work; ordinary thoughts stop the Awareness process.

Mind_x

Ordinary mind/thinking vs. Work; & Awareness, Truth, Little 'I', Pineal gland, Cold facts.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Detailed, pp 11,15-29/37.

Having a wish interested in the functioning of a mental process without having the wish enter into it. Awareness in relation to Work attempt as different from usual mental process, leading to absolute truth. Going in the direction of absolute truth as changeover from thought process into Awareness process, without associations. Absolute truth. Potentiality of mind and feeling vs. the functioning of the mind as it is. Process of Work, creating little 'I', as the introduction of something entirely different, a vertical step, changing potential into the actuality of mental activity. Virgin field in the mind, pineal gland keeping little 'I' pure. Cold facts. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Mind_x

Ordinary mind/thinking vs. Work; & Give life to 'I', Empty the mind, Objective facts.

M1518. Wed. 1/8/1969 Sante Fe, Some detail, pp 18-23/45.

An explanation of why, at times, it is not necessary to place things, just give life to 'I', begin Work in order to empty one's mind (pp 18-20). Relationship of Work and Objective facts to the ordinary mind (pp 20-23). (Part of a detailed description of Work -- pp 18-37.)

Mind_x

Ordinary mind/thinking vs. Work; & Objective facts, Memory.

M1447. Tues. 8/13/1968 Palo Alto, Group II. Some detail, pp 2-11/39.

How experience of Work differs from ordinary experience. Consciousness and receiving of Objective facts; ordinary mind remains subjective, but memory gives more reliable facts when the result of Objective Observation.

Mind_x

Ordinary mind/thinking vs. Work; & Sense Organs, Impressions, Subconscious, changes in the Brain.

M982. Wed. 5/11/1966 New York, Group III/II. Some detail, pp 4-8,11-16,23,27/31.

[Part of an ABC/Introductory tape: "A story of Work", which includes a detailed description of the Observation process and a general description of physiological results.] Explanation of why one must not use a subjective instrument to get Objective recordings. Work involves Impartial, Simultaneous recordings of the physical body, not the use of the ordinary sense organs or ordinary (unconscious) mind, which is associative, descriptive, and thinks of the future or past, that the moment that has already happened is still happening. By receiving impressions Consciously through the sense organs (not the ordinary senses or mind), not only does the brain develop -- impressions go to the subconscious, which is a virgin field of the mind that becomes Conscious -- but also a substance, Hanbledzoin, functions as blood for Kesdjan and flows from the hypothalamus and thalamus through the neck to the heart. Two results for the ordinary mind: learns of Objective knowledge because of an exchange with the Objective part of the mind (the subconscious), and learns of the existence of a higher force in the mind that is of a higher nature than ordinary.

Mind_x

Ordinary mind/thinking vs. Work.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Some detail, pp 11-14,20-22/30.

Description of what a mind is and how it differs from a wish to Work. Description of Work as a pure intellectual process.

Mind_x

Ordinary mind/thinking vs. Work.

M1441. Mon. 8/5/1968 Seattle, Brief, pp 11-13/31.

Difficulties in thinking about Work; mind too involved.

Mind_x

Role of; as Enemy, Helpful for Work; & two sections of the Mind, Simplicity & Honesty.

M1592. Thurs. 5/22/1969 Seattle, Concise, pp 19-22/22.

How one's mind can function as an enemy in Work. Discussion of small part of mind which can be helpful for one's growth. Need for simplicity, honesty in Work.

Mind_x

Role of; as Enemy, Helpful for Work; & two sections of the Mind.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Some detail, pp 18-21/29.

Learning to spank the ordinary mind, say "No" to it, not allow it to play any role whatsoever about what one is doing regarding Work. Two possibilities of mind: a) ordinary mind, based on vanity and treasures of ordinary world, and b) another section of the mind which is in its infancy and needs to grow through Work, a new neighbor that the rest of the mind becomes acquainted with and adapts to.

Mind_x

Role of; Helpful for Work; & 'As If', Mind/body/feeling triangle, Past achievements, Mind as King.

M1455. Tues. 8/27/1968 Boston, Some detail, pp 1-5,24-26/40.

Acting as if 'I' exists described as imagining a simple, Objective, recording machine of one's behavior that leads to real experience; 'I' becomes real because it is bombarded by impressions that are in fact real. In becoming real, the 'I' described as functioning in a triangle between mind, body, and feeling, the wish to continue to Observe based on a dynamic quality between the three centers. Although not the propelling force, the mind discussed as essential for Work; it has the advantage of being separated, in the skull, from the body and feelings, has imagination and hope, can receive the past achievements and understanding of other minds (not possible for one's feelings & body, or for animals), and takes the initiative as king in a circular, dynamic activity of the 3 centers: wish, thought, activity, wish, thought, activity.

Mind_x

Use of; & 'I' & 'It', Heart, Emotions, Impartiality, Simultaneity.

M1807. Tues. 3/24/1970 Barn, Group I. Some detail, pp 12-14,27-31/33.

Description of separation between 'I' and 'It' in relation to heart and mind. Road from 'It' to 'I' by means of one's emotions; not listening to mind, which says it cannot be done, but proceeding with faith in one's heart. Heart and mind in relation to each other, then in relation to 'I'. Pp 10-18: Description given of the importance of Impartiality in relation to Kesdjan or an emotional approach, then contrasted with Intellectual or Soul body and its relationship to Simultaneity.

Mind_x

Use of; & 'I', Pineal gland, Pituitary gland; as Interfering with Work.

M2099. Sat,Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Detailed, pp 16-26/31.

Properties that are necessary for ideal functioning. Little 'I' affecting the brain. Pineal gland as the seat of the Soul; pituitary gland. Analogy of little 'I' as newcomer in hostile community in which neighbors gradually become supportive of 'I'. Wishing 'I' to exist; interference by the mind. Description of state when a person considers Work important. Wish in heart compelling mind to Wake Up.

Mind_x

Use of; & becoming Essential; More inner life (vs. 'outer mind'), Being becoming in one's talk.

M2262. Sun. 5/27/1973 Land, Evening. Some detail, pp 9-13/28.

[Part of a question/answer meeting.] When the mind is making excuses, or is having a difficult time 'making up its mind', becoming more essential by having a discussion between the superficial (outer, mind) vs. essential (inner, life) parts of oneself. In talking, wishing one's words to be more meaningful, to be used in a more becoming way. Another way to become more essential: to change feelings so they are deeper, including forms of life other than oneself.

Mind_x

Use of; & Inner life, Objective level.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Some detail, pp 18-22/33.

Role of thoughts in expression of inner life. Different levels of thoughts. Objectivity as psychological quantum raising mind above its subjective state.

Mind_x

Use of; Mental activity and the misuse of ABC's.

M1437. Mon. 7/29/1968 New York, Group I & II. Some detail, pp 3-6/45.

Why using ABC's of Work can't be used to get away from the constant mental activity in ordinary life.

Mind_x

Use of; Reminders, Memory, as Interfering with Work.

M1506. Thurs. 12/26/1968 San Francisco, Group I. Detailed, pp 20-26/32.

Discussion of finding a wish through reminders. Use of memory to make Work attempts. Setting the mind against itself. Using the mind properly. Description of how the mind interferes with Work.

Mister Nyland, see:

Mr. Nyland

Moderators, see:

Group, Leaders of
Moderators

Mohammedanism, see also:

Exercises/Task, Miscellaneous (Four religions).
Religion

Mohammedanism_x

Sufism, Value of; & Awareness, Simultaneity, Zen, Krishnamurti.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Brief, pp 6-7,13,15/37.

[Part of a detailed description of Awareness and the requirements for an Objective faculty.]. Mention of Sufism as a wonderful mystical philosophy, good for the idea of mystics to join the Godhead and describing a unity between man and God (a flow between the two, in either direction), but it misses the point of Gurdjieff, that Observation, Impartiality, and Simultaneity are required for Awareness, especially Simultaneity, and that one needs Aspiration, Inspiration and Silence. Zen and Krishnamurti, not Sufism, are involved with the issue of Simultaneity.

Mohammedanism_x

Sufism, Value of; & Not origin of Gurdjieff, Difficulty of Mystics/not Western world.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Brief, pp 23-26/30.

Some of Gurdjieff's ideas discussed as also being in Sufism (he lived where Sufism was practiced and was interested in the Islamic faith) but it's unreasonable to assume that Gurdjieff's system was the result of Sufi teachers as expounded by Teachers of Gurdjieff; read Meetings with Remarkable Men, which explains 20 years of Gurdjieff's life, and All & Everything, also written during Gurdjieff's later years. Sufism explained as definitely something that could be followed for advantage, but it is difficult for those who are not mystics and live simply in the Western world, not wishing to separate themselves from it.

Mohammedanism_x

Sufism, Value of; as Guide in daily life.

M1408. Wed. 5/22/1968 New York, Group III. Some detail, pp 5-6/25.

How Sufism is not satisfactory enough as a guide in my daily life.

Moment, see also:

Awareness, Accidental
'I', and Accidental Experiences
Simultaneity

Definitions, Various definitions
Time

Moment.

Experience of; & Mind (Simultaneity, Time and Space), Feelings (Life existing), Breathing.

M2549. Thurs. 3/6/1975 Barn, Group II. Some detail, pp 19,22-24/34.

With the emotional approach, instead of using Simultaneity one experiences the moment as feelings registering life, and instead of Impartiality one accepts oneself without feeling -- i.e., without self love, disdain, superiority, vying for respect or admiration, etc. Although not to be used as such at first, later on Simultaneity described as the elimination of any expression or judgment by the mind. As experienced by the mind, a moment is a measure in space itself, not of time (e.g., not a second), and the continuation of a moment is a line in space, while as experienced by feelings, a moment is the feelings registering life, intuitively conceiving timelessness within oneself. A moment likened to when inhalation (anticipation, the future, coming to me) changes into exhalation (the past), a flash of lightening, the blink of one's eyes.

Moment.

Experience of; & Time and Space, Five sense organs, Nondimensionality, Freedom, Magnetic Center.

M2499 (Seminar #4). Wed. 11/27/1974 Barn, Seminar series. Some detail, pp 13-16/35.

[Part of an ABC/Introductory tape.] Concept of the moment in relation to concept of time; realization of one's whole existence in flash of a moment. Limitations of our concepts of space and time connected to dependence on five sense organs.

Moment.

Special (one never forgets, accidental); & 'I' as Friend, Joy, burying one's Past, Prayer.

M2312. Thurs. 10/19/1973 Land, Group I. Detailed, pp 19-27/27.

A sudden, intense moment of Awareness described as a beautiful experience, the 'I' "reacting" in response to being asked to Observe. Discussed as experiencing the 'I' or God as having almost human-like qualities of response, such as seeking us out, being a friend, a guide, able to hear what one is saying, sensitive to oneself, helping. This response by an 'I' related to a unity of all three centers (body, feeling, mind) that produces a seriousness, a prayer, a humbleness, an aliveness; this is connected to a willingness to fight to develop wings to offset gravity or Mother Nature, to drain thoughts and feelings, let go of habits and clichés and bury the past, become nothing. Mr. Nyland describes a personal experience of joy many years earlier while waiting for a train into Lido: while sitting, realizing that something was knocking on the door of his heart, trying to find him, an 'I' letting him know that it wanted to enter or remind him of himself.

Moment.

Special (one never forgets, accidental); & Sense of Being, Quality of Objectivity or Awareness.

M1169. Sun. 4/9/1967 Portland, Group II. Concise, pp 6-7/29.

[Part of a detailed discussion of how to Work and the qualities of Objectivity or 'I' (an Objective faculty).] Explanation, that each person is capable of (and has probably had) one or more experiences that are moments one never forgets, which let one know that Objective experiences are possible: a realization of existence without being able to describe it, a sense of Being in which everything subjective has disappeared.

Moment.

Special (one never forgets, accidental); & Wish for Growth/Work.

M1510. Mon. 12/30/1968 San Francisco, Group II & III. Concise, pp 19-21,24/30.

[Part of a detailed ABC/Introductory tape.] Mention of the value of special moments or moments one never forgets -- whether occurring accidentally, through suffering, or pondering -- producing a wish for Work based on the possibility of growth of something entirely new, a wish for freedom, or contact with something of a religious nature.

Money, see also:
Payment, Money

Money_x

Attitude toward; & Debts, Honesty, Helping Mr. Nyland and each other.

M2088. Sat, Sun (1/16). 1/15/1972 Westtown/Barn, Group IV/Lunch. Some detail, pp 14, 17-19/19.

Helping Mr. Nyland by being honest, considerate. Everyone too flippant. Not willing to pay the price. Accounts receivable important, not fair to have work done and then say you can't pay. Must all your debts be paid for by the general fund? -- then you owe Mr. Nyland, as general manager. You must help each other, not suck each other dry.

Money_x

Attitude toward; & Dues, Pledges, Conscience, Honesty.

M1551. Sat, Sun (3/16). 3/15/1969 Barn, Sat/Sun. Some detail, pp 10-14/14.

Money discussed in relation to paying dues, pledges and how one's attitude toward it is related to Work; it is a matter of one's Conscience and honesty, helping Mr. Nyland to have Work continue.

Money_x

Attitude toward; & Responsibility for maintaining Barn & Activities, Dues, 9%, Conscience.

M2065. Sat, Sun. 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 1-4/30.

Discussion of payment of 9% as separate from monthly dues, which is an obligation related to the third relationship one is responsible for: to maintain the Barn and the Activities (the first two are one's relationship to Work and one's relationship with others). Monthly dues explained as a gift to be spent as necessary; it should be an expression of one's joy to be at the Barn, an issue of Conscience rather than something one needs to be reminded about (if one cannot pay, explain why, it's OK).

Money_x

Attitude toward; & using Electricity, Activities (9%), Dues, Conscience, Working together.

qM2515. Thurs. 1/9/1975 Barn, Group II. Some detail, pp 00/00.10 min.

Discussion of attitude of wishing to pay, the activities paying 9% and doing financial statements, people paying dues. A matter of Conscience and caring, letting Mr. Nyland know if one cannot pay, wishing to pay even if one cannot. Working together for a common aim discussed as a shared concern about the health of the Group, a question of the heart, not of the mind.

Money_x

Attitude toward; Honorable money; Christmas fund; Task to make a gift.

M1721. Fri. 11/21/1969 Westtown, Group IV. Brief, pp 19-21/21.

Task given, that instead of simply giving money for the Christmas fund, or for buying gifts, to make something, then sell it. This effort explained as making money that is more "honorable" than just using some spare money that one has, as is giving money saved by depriving oneself of something.

Money_x

Workdays; Payment for lunches, aim.

M2063. Sat, Sun (10/10). 10/9/1971 Westtown/Barn, Group IV/Lunch. Brief, pp 18-23/23.

Not paying for lunches on weekends: indications of lack of Conscience and honesty. Recognizing necessity to pay when one has an aim.

Money_x

Workdays.

M2220. Sat,Sun (2/18). 2/17/1973 Westtown/Barn, Group IV/Lunch. Brief, pp 17-18/25.

Paying on weekends.

Monotony, see:

States, Boredom

Montessori, see:

Children, Education of

Moon_x

In oneself, covering Anulios (Magnetic Center); & Habitual behavior (personality), Earth, 'I', Sun.

M1168. Thurs. 4/6/1967 San Francisco, Group I & II. Concise, p 11-12/18.

Mention that one should never take the Moon as reality (rather, Anulios and the Sun). The Moon defined as one's habitual behavior, the personality, circling around the Earth and belonging to it. The Moon reflects the Sun, a reflection coming from what was originally the Earth, and thus the Sun is not what it should be for us. Magnetic Center appearing is likened to Anulios (real life) becoming apparent, the force making the Moon transparent and creating a wish in 'I' to have a guide, which then is linked up with the Sun; this can happen even on Earth (example given, when looking at the Grand Canyon, experiencing something higher, life, in quiet and stillness without any need of describing it).

Moon_x

In oneself, covering Anulios; & Kundabuffer, Kundalini, Whirling Dervish exercise, Magnetic Center.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Concise, pp 23-26/27.

Because of the Organ Kundabuffer, the connection with Anulios is lost and life is stagnant ('I' registers one's aliveness, not the form), with one's behavior forms (i.e., the Moon) constantly interfering with the growth of Magnetic Center and covering Anulios (something in the direction of involution that helps evolution), the Earth connecting directly with the Moon but not with Anulios -- because the Moon (behavior forms) is inbetween. Exercise given, to use the Whirling Dervish positions to allow energy to flow from the right hand (receives energy from above, a higher force) through the left hand (energy disappears into lower regions and satisfies the devil), with man inbetween; a state of grace with tri-unity. In becoming more sensitive to life flowing and a channel for life, Magnetic Center starts to grow.

Moon_x

In oneself; & Manifestations, bound to Earth, relation to Easter.

M1564. Sat,Sun (4/6). 4/5/1969 Barn, Sat/Sun. Concise, pp 6-7/13.

Description of what the Moon is in ourselves: our manifestations, which are fed by us by the way we behave; and that we are bound to Earth and its purpose to become a conversion machine for the Moon. Meaning of Easter being on the Sunday after the full Moon after the first day of Spring.

Morality, see:

Being-Obligolnian Strivings/Objective Morality

Morning, see also:

Evening, Using for Work

Tasks--Specific Tasks, Sleep: Before going to sleep

Morning: Early morning and Real Self

Morning_x

Using for Work; & difficulty of waking up physically.

M2400. Tues. 4/30/1974 New York, Group II. Concise, pp 8-11/30.

[Most of the tape involves questions & answers.] In response to question about difficulty Working in the morning, two ways to approach the day: having something one wants to do, being grateful for being alive. Taking a cold shower, putting a wet towel next to one's bed, getting up and doing exercises, doing the First Obligatory. Establishing a wish to use the morning for Work.

Mother Nature, see:

Aim (of Oneself; and Earth)

Earth Conditions

Nature, Mother Nature

Mother, see:

Children

Special Occasions, Mother's Day

Parent, Mother

Motion, see:

Centers (Three-Centered activity, Circle of Motion)

Perpetual Motion

Motivation, see also:

Advanced Perspectives

Inner Life

Tapes, Introductory

Aim

Man, Unconscious

Wish (Creation of, for Work, Running

down)

Commitment

Ordinary Life (Work and, Using)

Work, Can't (what to do)

Hope

Tapes, ABC/Introductory

Motivation_x

Dissatisfaction, Emotions; & Emotional/Intellectual approaches to Work.

M1583. Fri. 5/9/1969 Sante Fe, Some detail, pp 3-5,26-29/34.

[Part of a detailed description and comparison of the intellectual and emotional approaches to Work.] Dissatisfaction discussed as the basis of the motivation for Work. Also, a discussion of the difference between feelings and emotions, changing feeling into an emotion, and the possibility of emotions leading one to an interest in inner life.

Motivation_x

Dissatisfaction; & Disliking oneself, Wish, Doing, Simplicity.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Some detail, pp 26-33/33.

Acceptance of psychological sickness through acceptance of accompanying physical manifestations or through deliberate physical activity. Using emotional states, particularly dislike of oneself, for motivation to Work; when it can be used, and when not. Need for acceptance of one's behavior and then translating it as a wish to do something. Applying Work in simple conditions.

Motivation_x

Full discussion; & Aim, Real Growth; Introductory tape.

M1595. Wed. 5/28/1969 Santa Cruz, Group III (Open). Some detail, pp 9-14,32-37/37.

[Part of a detailed introductory discussion of aims of Man and of Work, terminology and the concepts of Gurdjieff.] Motivation discussed for creating an 'I', for becoming a real Man: to develop something away from Earth, reliable; a catalyzer to speed growth; to become free; to create a guide to produce harmony of the three centers. Also, a general discussion of the possible value of Gurdjieff's ideas in allowing a person to really grow.

Motivation_x

Full discussion; & Earth conditions, need for Guide, solutions to Questions; Introductory Tape.

M1500. Wed. 12/18/1968 San Francisco, Group III. Detailed, pp 1-33/33 (entire tape).

General discussion of reasons why one would become interested in the ideas of Gurdjieff. Descriptions of situations, questions, and problems on Earth which illustrate Man's need for an aim, a guide, and an interest in inner life; desiring freedom from conditions of Earth. Possibility of becoming less superficial in attempts to answer serious questions; searching for the solution to such questions and problems as a preliminary to an interest in Gurdjieff. A discussion of Objectivity and Work as solutions for a person alive to the dilemma of Man, brief explanation of some of the possibilities offered by Work on oneself.

Motivation_x

Full discussion; & Hunger, Self knowledge, Heart vs. mind, Essence, Dissatisfaction.

M1428. Tues. 7/9/1968 Pittsburgh, Open(III). Detailed, pp 1-5,9,20,22,25/49.

Motivation as what one returns to when it is difficult to continue, dependent on the extent of one's hunger. Issue of paying for what one wants. Different types of motivation (pp 9,20,22) as originating in realization of what I am. Motivation as something that engages one's heart rather than just the mind -- words vs. concept that is lived (p 25). Necessity of essential nature, intensity, expectancy of motivation; dissatisfaction with present condition of self.

Motivation_x

Full discussion; & Incompleteness, Aim, Religious attitude, Caring, God.

M1542. Fri. 2/28/1969 New York, Group IV. Detailed, pp 1-18/18 (entire tape).

Detailed discussion of motivations for Work. Part of a detailed discussion of how to discuss simply what Work is to a new person. Discussion of being incomplete, having an aim, religious attitude, having love for what one might become, understanding one is bound, caring. Working to save one's life, Be with God.

Motivation_x

Full discussion; & Interest vs. curiosity, Control, Freedom, Aim; Introductory tape.

M1553. Tues. 3/18/1969 Boston, Group II. Detailed, pp 1-37/37 (entire tape).

Pp 1-10: Dialogue with a person concerning his motivation for wishing to Work. Emphasis placed on real interest, not just curiosity. Pp 11-25: Dialogue with a 2nd person concerning his motivation for Work, control. What is meant by being controlled. Outer life contrasted with inner life; deeper motivation for Man than control. Becoming responsible for what one is, for one's inner life, and wishing to be free as motivations for Work in contrast with aims in ordinary life. Pp 26-37: Definition of how a Man is: a person's thoughts, feelings, goals, relations with other people contrasted with an aim of becoming a real Man by means of Work.

Motivation_x

Full discussion; & Openness, Emptiness, Daily life, Freedom, seeing Disunity.

M1454. Mon. 8/26/1968 New York, Group I & II. Detailed, pp 6-35/35.

Openness in relation to meetings and small groups, as an attitude in which one is empty, ready to receive, looking for something in relation to Work and the ideas of Gurdjieff. Difference between Gurdjieff and other systems regarding application in daily life. Why one becomes interested in the ideas of Gurdjieff. Belief in a potential, of oneself. Questions one asks oneself about life and form, freedom and bondage; purpose of Objectivity: becoming free from form. Seeing disunity in oneself. Wishing to find freedom, to create.

Motivation_x

Full discussion; & Relationships (private, personal, etc), Dissatisfaction, Higher Being level, Spiritual growth.

M1170. Mon. 4/10/1967 Seattle, Group III. Detailed, pp 1-12, 15-20/25.

[Part of a detailed Introductory tape.] Discussion, that as long as one's private, personal, and professional lives only relate to the conditions of Earth and one is satisfied in how their requirements are met (not particularly bothered), one is not interested in Gurdjieff. Being satisfied described as an equilibrium in ordinary life, of being settled with one's relation to money, relationships, abilities, even private life (one's Conscience, God, norms for conduct, inner life; feeling satisfactorily essential, righteous and upstanding). For Work, wishing for something entirely separate from ordinary life based on dissatisfaction with the way one is, seeing that ordinary mind and feelings will never give the values and spiritual Being one seeks, often based on a moment one never forgets; willing at all cost to overcome obstacles to reach a different level. Spiritual growth and one's connection with life, God, or a higher force explained as toward a level higher than Earth, a conduct of life based on a form associated with a higher level of Being, a triunity (three fully grown centers, harmonious man) that frees one from the bondage of Earth, creating something that remains after death.

Motivation_x

Full discussion; & Self knowledge, Aim, Life vs. Form, Little 'I', Impartiality and emotions.

M2118. Thurs. 4/13/1972 Barn, Group II. Detailed, pp 3-24/29.

[Part of an ABC/Introductory tape: Detailed answer to question, "How do I Work?"] Two aspects to motivation: 1) based on self knowledge, one's condition, wishing to change, be more acceptable, achieve equilibrium, an understanding of oneself; and 2) based on aim, knowing the results one wishes for, having an idea of what one can become. What fits depends on a person's background. Having a wish for growth, interest in evolution, but realizing incompleteness, inadequacy (Gurdjieff: being a slug), that mind and feelings will not give what a person wants, need for life to be separated from form. Finding potentiality in relation to the three centers, inner life, real self knowledge, wish for permanency, balance, peace -- aims even if not fully understood. Creation of little 'I' as an entity, messenger from above giving information leading to freedom. Impartiality discussed in relation to freedom of emotional state from the body, separation of life from form, understanding the body as a form and not as life.

Motivation_x

Full discussion; & Self knowledge, Dissatisfaction, not Wishy-washy, Essentiality, Responsibility for life.

M1574. Wed. 4/23/1969 New York, Group II. Detailed, pp 16-23, 27-30, 34-36/36.

Discussion of the wish to Work as based on the realization of what one is, disliking oneself. Difficulty of maintaining a wish to Work and the necessity of Working in simple conditions. Discussion of the need not to be wishy washy, superficial in one's relation toward Work; need for something reliable, deeper than the surface. Working in order to become responsible for one's life, not remaining an animal.

Motivation_x

Full discussion; & Wish for freedom, Setting life free, Growth as Harmonious Man.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Detailed, pp 3-30/30 (entire tape).

Description of why a person might be interested in Work. Discussion of difficulties in continuing to Work. Detailed description of Work; contrasted with ordinary mental processes. Wish for freedom from bondage to Earth and form, setting life free, as motivations for Man. Description of four directions of life: science, art, philosophy, religion. Relation between creation of 'I' and development into Harmonious Man. What it would mean to live with Objectivity.

Motivation_x

Full discussion.

M1408. Wed. 5/22/1968 New York, Group III. Detailed, pp 17-25/25.

Building a philosophy and the questions to ask oneself.

Motivation_x

Lack of; & Dependency on outside vs. oneself, Seeing oneself, Clarity about Work, Repeated attempts.

M1904. Tues. 8/11/1970 Barn, Group I. Some detail, pp 18-22/24.

Question about dependence on meetings and weekends at Barn for a certain state, inability to maintain a good state for Work during the week. Explanation, that the motivation must come from disliking what is seen about oneself, not from wishing to belong to the Group or dependent on things outside oneself, which are too superficial; having one's own fire that will not die out. The necessity for clarity about Work and that the attempt originate from an honest consideration of oneself: How much one Works during the day using simple reminders, seeing the qualities of a Hasnamuss in oneself as defined in All & Everything, striving for a higher level of Being that includes letting go of one's old life and Working to obtain a substitute for self-satisfaction, having an interest in the five Rules of Objective Morality.

Mention of the need for repeated attempts in order to understand that one is not what one is supposed to be and, in the face of constant change, which conditions are conducive and how to judge results.

Motivation_x

Lack of; & Inner life vs surface, Mind King vs feelings/body, Conscience Queen, Value of Work so not lazy.

M1528. Tues. 1/28/1969 Boston, Group II. Detailed, pp 2-4,9-14,27-30/30.

Need discussed for a serious attitude, that it is based on one's essential qualities and inner life rather than the surface, a desire to become free from bondage to Earth and a master of oneself, to become complete and have facts about what one is and why one is born. Wish to become a man with an aim, not weak with the body or feelings predominating and using up energy that could go toward deepening one's wish to grow. Instead of dethroned, the need for the intellect as King or Consciousness to take charge, the feelings helping to direct by weighing as emotion or Conscience, Will executed by the body, which does what the King and Queen agree on. The need to conclude again and again that Work has value so one can face conditions, go against the grain, and do; task given to write up what Work is so one can become clear, fight lack of interest, laziness, the line of least resistance, become different.

Motivation_x

Lack of; & Remembering original motivation, Task.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Concise, pp 12-14/37.

Motivation in relation to a losing and diminishing wish to Work. Remembering original motivation. Task: stand in front of the mirror and tell your face you have less desire. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Motivation_x

Lack of; & Self acceptance, Working now, Initial motivation, Clarity of aim, Solidity, Harmonious Man.

M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Detailed, pp 10-23/31.

To overcome being critical of not making attempts and thinking one should have Worked more, the need to accept oneself and see conditions that prevent one: I am what I am, but wish to get out of where I am, be free. The mind discussed as useful for what to do (ABCs), but the wish for freedom, based on acceptance of oneself, is not an ordinary mental process; Awareness is mental as an essential intellectual sense not interfered with by the other centers, but it is not thoughts or concepts. The need to have the seriousness and motivation to Work now, right after (even during) a meeting; not just thoughts, tasks or postponing until tomorrow, but apply with actual attempts, putting the method to practice. Concerning not experiencing results any longer, the need for more clarity of aim by considering what in Gurdjieff initially fed one: in relation to having solidity and smooth-functioning centers rather than being scattered, suggestion made to consider that being a harmonious man is not only having harmony and clarity, but vibrating life and an atmosphere, having intuition concerning what is right that can be relied upon.

Motivation_x

Lack of; & Tiredness, using Talents, fighting Bondage, God.

M2400. Tues. 4/30/1974 New York, Group II. Brief, pp 27-30/30.

[Most of the tape involves questions & answers.] In response to a question about feeling tired or drowsy, that it is not a good time to think about Work but the real issue involves motivation, how much one really values or wishes Work. The necessity of using one's talents, paying Mother Nature by fighting bondage, developing a relationship with God.

Motivation_x

One's Aim; & Payment through Work, Aim.

M1733. Tues. 12/9/1969 Barn, Group I. Some detail, pp 14-19/20.

Paying for what one receives in meetings by reinvesting it in Work on oneself. Examining what you are and deciding what you wish for yourself, how deeply; what are you doing to fulfill it?

Motivation_x

One's Aim; & Reasons for 'I', Life vs. body and death, Freedom; ABC/Introductory.

M1510. Mon. 12/30/1968 San Francisco, Group II & III. Detailed, pp 16-30/30.

Wish, motivation for Work related to aim of Work, reasons for an 'I', self acceptance, separation of life from body and death of the physical body, wish for freedom, experience of special moments that one doesn't forget, ABC's of Work, religious attitude. (Part of a detailed ABC/Introductory tape.)

Motivation_x

One's Aim; & Seriousness, Digging for reality of oneself.

M1406. Mon. 5/19/1968 New York, Group II. Detailed, pp 16-25/30.

(Person asks for suggestions to begin Work again.) Work needs constant, continuous attention. Why Work? Need for aim, need for seriousness. Example of dog digging for bone -- bone as reality of myself.

Motivation_x

One's Aim; Clarity of; & Critical attitude, Dissatisfaction, Work attempts.

M1429. Fri. 7/12/1968 New York, Group IV. Brief, pp 6-9/19.

Clarity of aim as growing out of critical and questioning attitude. Negative and positive aspects of desire for change in oneself. Clarity of aim in relation to pure Work effort. Relation to absolute facts; definition of aim in terms of Work attempts.

Motivation_x

One's Past; & properties of 'I', the Present (now).

M1437. Mon. 7/29/1968 New York, Group I & II. Some detail, pp 36-39/45.

Consideration of the past in relation to Impartiality, the motivation for Working now. Standing on the past. (Followed by detailed discussion of creation of little 'I', 'As If' process, wishing little 'I' to function, Benevolence of 'I'.)

Motivation_x

Questions for one's life; & Inner life vs. outer life, Use of energy, Magnetic Center.

M2365. Sat,Sun (2/24). 2/23/1974 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-9,12,18-19/27.

Understanding one's life: consideration of growth of inner life, what you are now vs. potential as Harmonious Man, unconsciousness vs. Consciousness. Relationships with others. Energy for two purposes: 1) Ordinary life maintenance, unconscious forms of behavior, feeding the Moon; and 2) Higher level of Being, creation of something more permanent, starting to feed essence or planets. When one feeds and sets free Magnetic Center one feeds the Sun. Go away if not interested. Group must be purified. Say "yes" to life, be very definite. Magnetic Center touches Conscience; accept responsibility for your life, setting Magnetic Center free.

Motivation_x

Questions for one's life.

M1009. Wed. 7/6/1966 Berkeley, Group III. Some detail, pp 19-24/24.

What is needed as understanding for one's life; questions one can ask for one's life.

Mountain, see:

Symbolism, Mountain (climbing)

Movement, see:

Five Manifestations (facial expressions, gestures, movement, postures, tone of voice)
Observation, of Physical Movement

Movements, see also:

"Lord, Have Mercy" (Exercise, Movement)

Movements_x

Classes.

M1473. Sat,Sun (10/13). 10/12/1968 Barn, Sat/Sun Lunch. Brief, pp 6-7/11.

Beginners class at the Barn.

Movements_x

Classes.

M2096. Sat,Sun (2/13). 2/12/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, pp 22-23,28-29/32.

Change of Movements class. New practice group.

Movements_x

Classes.

M2099. Sat,Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Brief, pp 28-29/31.

Beginning of practice group. Change in the makeup of regular Movements groups.

Movements_x

Multiplication; & Enneagram, Law of Seven.

M1920. Sun. 9/6/1970 Barn, Lunch/Coffee. Brief, p 22/28.

Brief description of multiplication in relation to the Enneagram and the Law of Seven.

Movements_x

Processes involved; & Feeling, Aliveness, Music, Wish to do.

M1733. Tues. 12/9/1969 Barn, Group I. Brief, pp 19-20/20.

Discussion of feeling, aliveness in the music taking hold of you; wishing your body to do.

Movements_x

Processes involved; & Three-centered effort, Music.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Brief, p 11/27.

[Part of a detailed discussion of the need to feed the total personality, all centers at once in a three-centered attempt.] Brief mention that Movements is not just the body, but the mind knows what the movement should be and the music, which is essential and needs to be played in a state of relaxation, determines when it happens.

Movements_x

Processes involved; & Unity of centers, Body as instrument for something sacred, Group unity.

M2522. Sat, Sun. 1/25/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-6/32.

Three steps: 1) Unity of the three centers -- head, arms, feet moving in harmony; mind giving orders to the physical body from its clarity; feelings stimulated by music, wishing to do Movements as prescribed. 2) Physical body as instrument for the expression of something sacred or religious. 3) Group unity, contact of atmospheres, Kesdjianian relationship.

Movements_x

Watching them; & Inner Life.

M1593. Sun. 5/25/1969 Land, Concise, pp 6-7/7.

Description of how one can participate in Movements while watching them, by bringing inner life to them.

Mr. Nyland, see also:

Group (Leaders of, Maintaining; and Mr. Nyland's Death)

Special Occasions, Birthday (of Mr. Nyland)

Mr. Nyland_x

Aim of, as Teacher; & Confidence, Trust (of people toward Mr. Nyland, Mr. Nyland toward people).

M1403. Mon. 5/13/1968 Boston, Brief, pp 2-4/38.

Explanation, that if a person does not have confidence and trust in what Mr. Nyland says and means, s/he cannot get anything from him regarding Work, and conversely that if Mr. Nyland cannot trust someone (mention of someone who has not returned tapes), s/he must leave the group.

Mr. Nyland_x

Aim of, as Teacher; & Formulating Exercises/perspectives(dangers of), Publishing (vs. Ouspensky, Nicoll).

M1431. Tues. 7/16/1968 New York, Group I. Detailed, pp 12-14, 16-18, 23/30.

Mr. Nyland describes his task as formulating as much as he can before he dies, that he realized that in giving perspectives he talked over people's heads, also risking that with so many topics on the tapes, including exercises and advanced subjects, people might feel entitled to ask about what they have heard of (with new people there is a danger in giving exercises prematurely and describing experiences that are not yet their own). Mention that Ouspensky and Nicoll over-published, that Mr. Nyland had not yet decided when to publish because much of what he talked about would be useful only to some people.

Mr. Nyland_x

Aim of, as Teacher; & Magnetic Center, God, 'I'.

M2400. Tues. 4/30/1974 New York, Group II. Some detail, pp 3,24-26,29-30/30.

[Most of the tape involves questions & answers.] Mr. Nyland as holding up certain concepts, providing help, encouragement for people to continue with wish to Work. Mr. Nyland not a teacher or guru, not having a relationship that binds people to him, but wishing to touch people. Mr. Nyland wishing to touch Magnetic Center, which teaches a person from within. Asking God for help. Why teachers, gurus are not necessary. Aspirational quality directed toward oneself as questioner, not toward the answerer. 'I' wishing to set life free. Establishing a relation between wish and Consciousness, Magnetic Center and Conscience.

Mr. Nyland_x

Aim of, as Teacher; & Work as an experience, All & Everything, Gurdjieff vs. Ouspensky, Exactness.

M1413. Mon. 6/3/1968 New York, Group II. Some detail, pp 3-6/30.

Mention that as long as he is alive, Mr. Nyland will safeguard against people presenting Work based not on personal experience but on what they have read, assume, or hope may be the truth. Necessity of relying on All & Everything and personal experience rather than Ouspensky or anyone else, including Mr. Nyland -- Mr. Nyland classifies even his own meetings as an interpretation, the same way as he would classify the talks of Ouspensky or Orage. Work must be communicated with exactness, but one must verify it and connect it up with one's level of Being and All & Everything.

Mr. Nyland_x

Aim of, as Teacher; not imitating his Task.

M1721. Fri. 11/21/1969 Westtown, Group IV. Brief, pp 11-12/21.

[Part of a detailed explanation of why thinking and feeling are not what one wishes for when one Works.] Talking about the philosophy of Work and explaining how and where Work belongs in life, explained by Mr. Nyland as his task, not one we should imitate by just talking. Our task is to Work and to talk about our attempts.

Mr. Nyland_x

Aim of; & Birthday (80th).

M1951. Sun. 10/25/1970 Barn, Lunch/Coffee. Some detail, pp 1-6,19-20/25.

Mr. Nyland's aim for himself and his wishes for the Group. Reference to numerology. Giving gifts as a reflection of one's attitude, Mr. Nyland's attitude toward gifts -- use of money to furnish water at the Guesthouse.

Mr. Nyland_x

Aim of; & Birthday (82nd), Nine cycles of Enneagram, last 9 years, Barn, Activities, Relationships.

M2069. Wed. 10/27/1971 Barn, Group III (Open). Detailed, pp 1-25/25.

Mr. Nyland's 82nd year: life related to nine cycles of the Enneagram and changes in perceptions of time. Reference to his own and Gurdjieff's later years. Mr. Nyland's aim for the last nine years: establishing the Barn and Activities to build relationships between people so that by learning real meaning of giving to others -- by which energies can be transformed to higher levels -- the aim of Work can be sustained. Mention of gift to us of nine transcriptions.

Mr. Nyland_x

Aim of; & Contact with Gurdjieff, Maintain Gurdjieff, Take what he communicates.

M1527. Sat, Sun (1/26). 1/25/1969 Barn, Sat/Sun. Some detail, pp 8-14/15.

Mr. Nyland explains his intent to communicate what happened to him because of contact with Gurdjieff, to help maintain what Gurdjieff started; people should take as much as they can from working together in the Group and from what he says (mention of M1526), exhaust it, if necessary store it up so it can be regurgitated and digested at a later time; Gurdjieff said, "Take, take, take." Mr. Nyland mentions that his recommendations are not for his own satisfaction (it makes no difference to him personally), but because they may be useful for people's growth.

Mr. Nyland_x

Aim of; & the Maintenance of Ideas of Gurdjieff, functions of Land & Barn, Kesdjan, Groups I - III.

M1680. Sat, Sun (9/27). 9/26/1969 Land, Sat/Sun. Detailed, pp 1-14/21.

Explanation, that Mr. Nyland's aim is to do whatever he can so the ideas of Gurdjieff are maintained after he dies, finding what could maintain Work by pushing on several fronts simultaneously, all of which need to be attended to so Work will not be forgotten: saying things in meetings in an ideal and concentrated form, partly for the future; work on the transcriptions and the index; the dissemination of tapes to other groups and contact with them; finances; the activities; Workdays and helping others; transferring group undertakings to the Land; functions of Groups I, II, and III. Necessity to take in what Mr. Nyland says about the group with one's heart, not personally or letting it go into one's mind; emphasis for a long time on Kesdjanian growth as preparation for the Soul, not the Soul itself. Need for organization and reorganization to change things in the group, otherwise getting stale; even a task to Work gets stale.

Mr. Nyland_x

Aim of; & trip to Holland, Music (Organ), Working with people.

M1418. Fri. 6/21/1968 New York, Group IV. Detailed, pp 1-18/22.

Account of Mr. Nyland's trip to Holland in June, 1968. His language (Dutch): translating Work into another language. Mr. Nyland's experience with the organ in Utrecht. Description of Holland. Some ways that Mr. Nyland works with people in groups and some of his aims in doing so.

Mr. Nyland_x

as Young man; & Conscience, love (after reading La Reve), Honesty with others.

M2596. Thurs. 7/17/1975 Barn, Group I. Brief, pp 19-20/27.

[Part of a detailed discussion of Being in relation to spiritual growth, mind, feelings, seeing oneself.] Mr. Nyland describes his experience, when young and on a boat, of realizing, after reading La Reve, by Zola, that he had not been honest about his feelings toward someone. As another example of Conscience and honesty, Mr. Nyland describes when a visitor returned to Mr. Nyland's house to tell his father that he, in fact, was not glad to have seen him.

Mr. Nyland_x

Death of father; Illness, and aliveness.

M2099. Sat, Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Brief, pp 13-17/31.

Being able to adapt to and accept conditions in life no matter what they are. Example of Mr. Nyland's father expressing aliveness during time of illness before his death.

Mr. Nyland_x

Death of father.

M1686. Sun. 10/5/1969 Land, Concise, pp 12-13/13.

Anecdote relating to the death of Mr. Nyland's father as part of a discussion of death as a reminder in the search for inner life.

Mr. Nyland_x

Disagreement with; & use of Criticism.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Some detail, pp 1-13/33.

Discussion of disagreement by group members of Mr. Nyland's comments, decisions. Criticism by Mr. Nyland done to stir the Group; need to accept and use criticism, allow yourself to be poked, leave the Group if necessary. Emphasis on development of inner life. Reference to Gurdjieff and how he taught, insisting that people do certain things, otherwise leave. Making use of disagreement when engaged in Barn activities and responsibilities, that one deals with things asked that one doesn't like (e.g., information about the activities) and not consider it as prying.

Mr. Nyland_x

Disassociation from; & the Land/Barn, Devotion, relationship with God.

M1511. Tues. 12/31/1968 San Francisco, Group I & II. Some detail, pp 1-5/23.

Work discussed as needing to be disassociated from the presence of Mr. Nyland and affection toward him and that the Barn and Land were created so that after he dies something besides him can be tangible and touchable, acting as a stepping stone to remind people of their own life, wish, ambition, and aim. Discussed in relation to devotion to something outside of oneself, the relationship with one's Conscience, ultimately a relationship with a higher level of Being and God.

Mr. Nyland_x

Special moment; 'I' as Friend, Joy (in Lido).

M2312. Thurs. 10/19/1973 Land, Group I. Concise, pp 21-23/27.

[Part of a detailed discussion of experiencing a sudden, special moment; the 'I' sometimes appears to have human-like responses -- e.g., being a friend, seeking us out, able to hear what one is saying, sensitive to oneself, helping.] Mr. Nyland describes a personal experience of joy many years earlier while waiting for a train into Lido: while sitting, realizing that something was knocking on the door of his heart, trying to find him, an 'I' letting him know that it wanted to enter or remind him of himself.

Mr. Nyland_x

Special moment; Sunrise (in Java).

M1592. Thurs. 5/22/1969 Seattle, Concise, pp 10-11/22.

Description of seeing the Sun rise over crater in Java and clearing away fog and mist. Analogy to effects of ideas of Gurdjieff, Work.

Mr. Nyland_x

University years (in Utrecht); & Responsibility for personal growth, Topics studied.

M1952. Tues. 10/27/1970 Barn, Group I. Brief, pp 9-10/24.

In reference to his 81st year as significant for emphasis on freedom and personal growth, Mr. Nyland mentions his university years in Utrecht, where he had complete responsibility for his learning (professors didn't care, no attendance taken, just a few exams); he studied mineralogy, chemistry, physics, biology, botany, zoology.

Mr. Nyland_x

with Gurdjieff, Orage; & Intentional Suffering, higher form of Being.

M1615. Tues. 7/1/1969 Firefly House, Firefly (FF I-3). Brief, pp 7-9/15.

In explaining that with Intentional Suffering one discloses knowledge of oneself to God in order to submit to His criticism and decrystallize what one is, Mr. Nyland mentions that he hopes his life is used to remind others of a higher form of Being in the same way as he used Gurdjieff and Orage, whom he knew and whose life he knew about.

Mr. Nyland_x

Working on himself; & Period of twilight.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Brief, p 7/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] Brief mention of Mr. Nyland experiencing a long period of twilight before Sun rising above the horizon.

Mr. Nyland_x

Working on himself; & Work remaining in existence.

M1524. Sat, Sun (1/19). 1/18/1969 Barn, Sat/Sun. Brief, p 9/10.

In context of asking people to consider his need for time, Mr. Nyland mentions that his state is one in which Work remains in existence; that is, he is Working, not making an attempt to Work.

Mullah Nassr Eddin, see:

All & Everything--Terms, Mullah Nassr Eddin

Muscle Tension, see also:

Four Manifestations (muscle tension, breathing, blood circulation, digestive processes)

Muscle tension_x

As object of Observation.

M825. Fri. 8/6/1965 Berkeley, Brief, pp 10-11/26.

Observation of different manifestations of the body: five manifestations (movement, tone of voice, gestures, facial expressions, posture) and three states (breathing, blood circulation, general muscle tension); need Impartiality, the moment. (Part of a larger discussion of various terms -- Observation, Remembering oneself, the five manifestations, Coming to oneself (self presence), Self Awareness, Self Consciousness, Cosmic Consciousness, Will -- all defined concisely.)

Music, see also:

Emotions, Language of

Movements, Listening to Music

Music_x

of Gurdjieff; & Restricted use, Different musicians.

M1506. Thurs. 12/26/1968 San Francisco, Group I. Brief, pp 6-7, 32/32.

Restricted use of music of Gurdjieff. Differences in music of Gurdjieff when played by different musicians.

Music_x

of Mr. Nyland, Gurdjieff; & Harmonium, becoming a Channel.

M1951. Sun. 10/25/1970 Barn, Lunch/Coffee. Concise, pp 23-25/25.

Mr. Nyland playing harmonium; speaking of music of Gurdjieff. Music as a key to remind you of value of your own life. Becoming a channel, freedom flowing through oneself.

Music_x

of Mr. Nyland; & Effects of live vs. tape, Organ in church, Utrecht.

M1418. Fri. 6/21/1968 New York, Group IV. Some detail, pp 4-5/22.

Psychological effect of tones as played contrasted with those heard over a tape. Description of how sounds move when playing organ in a church. Mr. Nyland's experience with the organ in Utrecht, Holland.

Music_x

of Mr. Nyland; & Listening with three centers.

M1502. Fri. 12/19/1968 San Francisco, Group IV. Concise, p 2/18.

Description of how to listen to music using all three centers.

Music_x

of Mr. Nyland; & Music tape gift.

M1505. Tues. 12/24/1968 San Francisco, Group I & II. Brief, pp 13-14/16.

Music explained in terms of Mr. Nyland's own music. Comment on what a particular music tape represented (discussion of a gift of a music tape from Mr. Nyland to members of Group I).

Music_x

of Mr. Nyland; & Piano vs voice, Performing/listening, 3 lines, Vibrations, 3 Centers, Openness, Relaxation.

M1514. Fri. 1/3/1969 San Francisco, Group IV. Detailed, pp 1-5/11.

In playing the piano the relation between the body and the vibration of the strings is explained as less direct (therefore more difficult) than with the voice, which is most expressive, but the attempt is the same: to convey primarily one's feeling or emotional state, sent out in three lines if one is Awake -- for the mind, the feelings, and the body. Listening (the reverse of performing) discussed as receiving three different ways dependent on being relaxed and open to the vibrations but divorced from the instrument creating them, combining the three impressions: with the mind, no prejudice or classification, just listening; with the solar plexus or heart if deep enough, affected directly by the vibrations without definition, a change in value as an emotional quality; with the body, vibration like a tuning fork. With performing, mention that as with the voice, one's relation to the instrument is important; if done correctly, the music is Objective or Conscious, also Conscientious.

Music_x

of Mr. Nyland; & Piano, Organ.

M1588. Fri. 5/16/1969 San Francisco, Group IV. Brief, p 1/16.

Brief discussion of the different languages of the piano and the organ.

Music_x

of Mr. Nyland; & three Ways to receive, and Brain, Heart, Changing rhythm & melodies.

M825. Fri. 8/6/1965 Berkeley, Some detail, pp 1-5/26.

Description of three ways of receiving impressions from music: physically relaxed (like a tuning fork); feelingly relaxed (from brain -- hypothalamus and thalamus -- to solar plexus); and being Awake (from brain to heart). Recordings in brain as sound and in heart as vibration are not identical. Fusion of three ways (centers) to produce a state that is a level of one's Being -- must be free from associations. Mr. Nyland changes melodies and rhythms to eliminate expectations (pp 4-5).

Music_x

of Mr. Nyland.

M708. Fri. 1/8/1965 New York, Group IV. Brief, pp 1-2/8.

Music of Mr. Nyland not to be considered inspired by Gurdjieff, or given a label.

Mutation, see:

Evolution (and Biology)

Nature, see also:

Earth Conditions

Nature_x

Mother Nature vs. Great Nature; & Evolution, Atoms & molecules.

M1507. Fri. 12/27/1968 Seattle, Some detail, pp 7-11,14/27.

Work discussed in relation to Great Nature and Mother Nature. Discussion of relation between biological evolution and mutation. Description of evolution as stepwise change; comparison with structure of atoms and molecules.

Nature_x

Mother Nature vs. Inner Life, Opposing forces; & Fear, Essence, Magnetic Center, Chief Feature.

M1209. Tues. 6/27/1967 New York, Group I. Some detail, pp 8-11,14/36.

[Response to a person who was upset after losing an intense inner experience.] Explanation, that when the level is deep enough, the source needs no manifestations, only essential Being; this unusual (abnormal) state cannot last because of friction between inner and outer, Mother Nature feeling slighted and against our Waking Up, not allowing us to forget the personality (She is fed by it and fears that inner life, which is free because it doesn't really belong to Her, will destroy our periphery). Discussion, that Mother Nature (the personality) is threatened by an inner world, especially essential essence coming out of its encasement, but that with continued Work, away from the periphery, Mother Nature gradually realizes not only that She will lose the battle with inner life, but that inner life is a friend of the personality and not a threat. Explanation, that the different manifestations of oneself, and their common denominator as Chief Feature, use the same channel between inner and outer that Magnetic Center uses to free itself, 'I' making use of Chief Feature to create an individuality with a real Consciousness, Conscience, and Will.

Nature_x

Mother Nature; & Civilization, Working now, Rebel, Enacting a Play (Experimentation), Barn conditions.

M1613. Fri. 6/27/1969 New York, Group IV. Some detail, pp 1-9/18.

Mother Nature described as tired of staying at the place where She is, seeing that nothing in our civilization comes of the wisdom given over the ages. Discussion, that to gain control over one's own future development one must Work now, rebel, not think of it in terms of ordinary life but use the opportunities of the group to be in ordinary life but with roots in inner life. Explanation, that when the mind is looser and at rest, one can have clear concepts and new perceptions, write a play where wishes and imagination become a reality; each thought or concept can become a person's characteristics, and these become actors or actresses which, rearranged in a definite way through pondering, create the reality of being Awake enacting a play on the stage of one's life, not caught up. Mention of the need to listen to Conscience and ponder one's attitude, be responsible and not lazy (reference to Guest House, Amity).

Nature_x

Mother Nature; & Death, Physical body, Growth of feelings and mind.

M1703. Wed. 10/29/1969 New York, Group III. Some detail, pp 2-3,5,13,15-17/31.

Discussion of Mother Nature in relation to the physical body, as opposing growth away from Earth, preventing development of feelings and mind. Death and Mother Nature; expression of Mother Nature in forms without life. Different forms of life -- plants, animals, Man -- and their potential development.

Nature_x

Mother Nature; & Earth conditions, Growth of Man, Freedom.

M1586. Wed. 5/14/1969 San Francisco, Group III. Detailed, pp 1-18/29.

Detailed discussion of the conditions of Earth and the influence of Mother Nature on our lives. Discussion of the possibility for a person to grow and become free from the bondage of Earth.

Nature_x

Use of; & Bondage, Freedom, Wish, Soul, Perception, Emotions, Physical forces, Light.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Some detail, pp 22-28/32.

Man's place in Nature and his wish to become free from it. Discussion of Nature and natural laws, being bound to the laws of Nature explained and connected with Man's need to rebel as an expression of Soul. How to use Nature and the interplay between Nature, perceptions and feelings for the development of emotions. Physical forces and their equilibrium explained. Light in physics explained -- light transmission and the physiological process of perception.

Nature_x

Use of; & Growth of Man, Evolution, Mother Nature, Cosmic Ray; Task.

M1589. Sat,Sun. 5/17/1969 Land, Sat/Sun. Some detail, pp 1-10/26.

Possibility of Mother Nature speaking to one. Comparison of the place and condition of Earth with that of a person. Analogy of the evolution of Earth to that of Man. Cosmic Ray related to manifestations, essence, Magnetic Center. Task given (p10) to be open to Mother Nature for 15 minutes.

Negative Emotions_x, see also:

Negativity

States, Negative

Negative Emotions_x

Use of (vs. Psychotherapy, Suppression); & Kesdjan, Awareness, Acceptance, Expression, Neutralizer.

M646. Wed. 9/16/1964 New York, Group IV. Detailed, pp 23-30/30.

Explanation, that dealing with one's negative feelings through psychotherapy or by trying to eliminate or suppress them will not produce a permanent change (they will come back) because their cause still remains, and that the only way to make them disappear or to put them to use is by being Awake, being in the presence of Impartiality, with positive and negative feelings being equal and at One with a neutralizing force; then one will know their true value. Mention of the necessity of using one's feelings, including the negative ones, by expressing them, with self acceptance through Work, allowing feelings to help one to develop the 'Sol-La-Si' of Kesdjan.

Negative Emotions_x

Use of (vs. Suppression); & Unbecomingness, 'I', Participation, Benevolence.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Brief, pp 12-13/29.

Explanation, that if one tries to do something with negativity (or positivity) directly, like suppressing negative emotion as stated by Ouspensky, it only leads to other unconscious arrangements; the only solution is indirect: by means of 'I' Participating in the expression, the energy made by such a condition is utilized on the spot by a Benevolent 'I', thereby releasing it from so-called 'negativity.'

Negative Emotions_x

Use of.

M2059. Sat,Sun (9/26). 9/25/1971 Westtown/Barn, Group IV/Lunch. Some detail, Min 30-40, side 1.

Discussion of negative emotions. How one might use them, difficulty of using them at the beginning.

Negative Feelings, see:

Negativity

Unconsciousness (overcoming)

States, Negative

Negative Force, see:

Force (Positive, Negative, Neutralizing)

Negative Influences, see:

Conditions, Creating/Using for Work (Outside influences)	Relationships, Use of (Negative influences)
Friction	States, Negative
Negativity	

Negativity, see also:

Conditions, Creating/Using for Work	States, Negative	Work, Can't (what to do)
Negative Emotions	Unconsciousness (overcoming)	

Negativity_x

Negativity vs. Positivity; & Destruction, Aim.

M1439. Sat. 8/3/1968 Seattle, Some detail, pp 21-27/27.

Question: What is negativity? Relationships between negativity and destruction process; difficulty of knowing the difference between negativity and positivity; inevitability of destructive process. Negativity in relation to aim.

Negativity_x

Opposed to Work; & Equilibrium, Conscience, Zilnotrago, 'I', Aliveness.

M1627. Fri. 7/18/1969 New York, Group IV. Detailed, pp 1-12/12 (entire tape).

Discussion that through Work one becomes more sensitive, more affected by conditions. Emphasis on establishing equilibrium through Work regardless of what one's state of opposition is; Conscience telling one to increase one's wish, bringing about a change of attitude in oneself. Need to be more careful; taking precautions, understanding and adapting to conditions in terms of Laws. Importance of not taking credit for favorable results obtained through Work; credit belonging to the Lord. Difficult conditions of Zilnotrago: need to maintain contact with one's aliveness. Taking conditions in, accepting, extracting from ordinary life in order to grow. 'I' present giving value of experiences. Scale of positive and negative Absolute to measure force of negativity opposed by Work. Hope mentioned in context.

Negativity_x

Opposed to Work; & Recalling/repeating success, Wish & motivation one's own, no Fear of losing aim.

M1629. Sun. 7/20/1969 Barn, Lunch/Coffee. Some detail, pp 23,26,29-31/31.

When ordinary life scatters the energy and wish, the need to realize that like a bank, whatever is deposited will remain until one calls on it, and not to worry. When one knows that negative thoughts and feelings can destroy one's aim to Work but also knows from past experience what to do about it, mention that there is no reason to fear because one can return to what has been successful before; don't explain or worry about the motivation: as long as the experience is there, it is one's own, is always sufficient, and one cannot lose it.

Negativity_x

Toward group; & Eliminating it, Honesty, Simplicity, Aim, Positivity.

M2308. Fri, Sat. 10/13/1973 Westtown, Group IV. Detailed, pp 1-4,25-29/29.

Necessity of being positive about the Group, Gurdjieff and one's Work, dealing with and eliminating negativity, correcting what is wrong in the Group and asking people to leave who really don't belong. Otherwise the Group will fall apart. Stopping an Activity if it is like a rotten apple. The only reason for the Group's existence is to become positive regarding the value of Gurdjieff in one's life.

Negativity_x

Using for Work; & Enemy groups, Anulios, Wasting energy, Task (horizon), Wish, Optimist, Change.

M2565. Sat, Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Detailed, pp 7-24/30.

[Part of a detailed discussion of making Work part of ordinary life.] Having a small enemy or negativity group with someone one doesn't like in order to fight against one's reactions, see a common aim. Seeing that the slightest thing can create a bad mood and waste energy (e.g., Gurdjieff's description of a man who constantly changes), and that wallowing in dirt, sulking, arguing, hurt self love, etc., use inferior energy compared to what feeds the wish to Work; the diversity of unconscious states doesn't exist at a planetary level (Conscience), where emotions are unified in a wish to become a Sun (Consciousness) and love the center of all things. Task, to look at the distant horizon and bring the focus back to oneself, the emotions purifying one's own world. Changing from a pessimist, in darkness paying Mammon, into an optimist, in the Sun paying God. Conscience, remembering death, needed for the strength not to pay Mother Nature too much; not trying to understand negativity, but getting through with it; like roughage, some unconscious food is needed for the Earth and Moon, but not much. Experiencing change, the unfamiliar or unenjoyable, but not if the energy is wasted.

Negativity_x

Using for Work; & Ordinary negativity/Suppressing emotion vs. Unbecoming, Participation, Benevolence.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Some detail, pp 9-13/29.

Ordinary negativity, defined as spending energy unconsciously in disliking others and/or the situations one is in and wishing to change them, contrasted with dissatisfaction with oneself as a motivation for Work that leads to accepting one's manifestations, positive or negative, so they can be the object for Observation by 'I'. With 'I' accepting oneself as one is, unbecomingness (this is not ordinary negativity) explained as leading to Participation: A wish by 'I', from Mars, to help one on Earth, a Benevolent attitude by 'I' to guide one when losing too much energy or not knowing how to behave. Explanation, that if one tries to do something with negativity directly, like suppressing negative emotion as stated by Ouspensky, it leads to other arrangements that are just as unconscious; the only solution is indirect: by means of 'I' Participating in the expression, the energy made by such a condition is utilized on the spot by a Benevolent 'I', thereby releasing it from so-called 'negativity.'

Negativity_x

Using for Work; & Outer vs. inner influences, Wish to Work.

M2065. Sat, Sun (10/17). 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 21-25/30.

What negativity is, dealing with such behavior. Relation to feeling, body, mind. How to determine how much is your own, how much is from outside; fighting outside influences, counteracting. How one should become in relation to outside world affecting one. Becoming free; digesting what is right, throwing away what is not. Results of such attempts: being at ease with oneself, gratitude expressed in wish to Work, building solidity -- a solution to dealing with outside influences.

Negativity_x

Using for Work.

M1404. Tues. 5/14/1968 Boston, Detailed, pp 13-26/28.

Meaning of negative states for a man; what he can do at such a time. Attitude toward Work at this time of negativity -- stimulates a desire for freedom from bondage of Earth. Thinking of Work, not ordinary life problems, then bringing these Work problems to a meeting.

Negativity_x

Using for Work.

M1540. Sun. 2/23/1969 Barn, Sun. Brief, pp 11-12/12.

Description of using negativity for Work, that one Works because of emptiness, not because one is filled. Mention that every moment is an opportunity, whatever outside condition one is in.

Neptune, see:
Planets, Neptune

Neutralizing Force, see:
Work, Creation (1-3-2 process) God, and the Devil
Equilibrium/Balance Inner Life/Outer Life (Balance between, Opposing forces)
Equilibrium/Different levels, Chemical-like (substrate/product)
Force (Positive, Negative, Neutralizing)

New Groups, see:
Answering Questions, Group III (New People) Meetings, New People

New People, see:
Answering Questions, Group III (New People) Meetings, New People

New Year's Eve, see:
Special Occasions, New Year's Eve

Noble Gases, see also:
Breathing

Nothingness (One's nothingness), see:
Acceptance Losing oneself Physical Body, and Death Wish, Creation of
Dying to Oneself Development of
Humility Three-Body Diagram, Physical ('Si-Do')

Noumena, see:
Enneagram (Law of 3, Meaning of) Science, Philosophy, Art, Religion (and Noumena)
Laws (Law of 3) Spiritual Experiences (Noumenal world)
[Although they are indexed separately, Mr. Nyland's explanations of 'I' & 'It', noumena/phenomena, inner life/outer life, life/form, God/devil, Anulios/Moon, freedom (Magnetic center)/bondage, emotion/feeling involve similar constructs.]

Nucleus, see:
Group, Nucleus of

Nursery, see:
Children, Nursery

Nyland, see:
Mr. Nyland

Objective Faculty, see:
Definitions, Various definitions 'I'

Objective Meditation, see:
Meditation, Objective

Objective Morality, see:
Being-Obligolnian Strivings/Objective Morality

Objectivity, see also:
Definitions, Various definitions 'I'

Objectivity_x

Defined, vs. Thoughts, Subjectivity; & Facts, Truth, 'I', 'As If'.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Some detail, pp 11,14-15,21,27,29/30.

The whole tape is a discussion of basic concepts. With Objectivity, facts remain as such -- no change, truth, can be verified by everybody, complete freedom from personal interpretation. Scientific method as illustration. 'As If' described as method to create Objectivity from subjectivity. Objectivity as attribute of 'I'; 'It' remains Subjective. Teaching of Gurdjieff as giving a method for reaching Objectivity, freeing oneself from bondage of Earth.

Objectivity_x

Objectivity/Subjectivity; & Consciousness vs. Unconsciousness, ABC/Introductory.

M1504. Mon. 12/23/1968 San Francisco, Group III. Detailed, pp 17-28/32.

Subjectivity vs. Objectivity. Discussion of Consciousness as opposed to unconsciousness, a condition of Earth. Man as a solar system, unconscious. Self-study leading to realizations, desire for freedom, Harmonious Man. Work based on realization of what I am; Impartiality and Observation of the physical body manifesting, creation of 'I', being Aware, Awake. Freedom from space and time. (The entire tape is devoted to a detailed discussion of reasons, motivation for Work.)

Objectivity_x

Objectivity/Subjectivity; & Participation.

M1441. Mon. 8/5/1968 Seattle, Detailed, pp 14-22,30-31/31.

Relationships and comparisons between Objectivity and subjectivity. Good definition of Participation.

Objectivity_x

Objectivity/Subjectivity; & Work, Unity of mental and emotional centers, Wish.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Detailed, pp 7-11/37.

Objective value compared with Consciousness, Work on oneself against the totality of the Subjective world, wishing to become free from oneself, Impartiality, absolute truth, reaching Objectivity by unification of mental and emotional centers. Having a wish interested in the functioning of a mental process without having the wish enter into it. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Obligolnian Strivings, see:
All & Everything--Terms, Being-Obligolnian Strivings
Being-Obligolnian Strivings/Objective Morality

Observation, see also:

Amness, <i>That I am</i>	Impartiality (Observation, Simultaneity and)
Awareness	Simultaneity (Observation, Impartiality and)
Work, Description of	Definitions, Various definitions
Work, Observation	'I' (Creation of, Definition of, Description of, etc.)
Tapes (ABC, ABC/Introductory)	Soul Body ('Do' of Intellect)

Observation_x

and Wish, Registration, Acceptance, Impartiality, 'As If'.

M2500. Sat, Sun (12/1). 11/30/1974 Westtown/Barn, Group IV/Lunch. Some detail, pp 12-16, 19-20/29.

Three requirements of Observation process: Observation, wish, registration -- exact Observation, openness to that what exists, recognition of life without form, without attachment; effort is against the grain, vertical step from unconsciousness to Consciousness. Impartiality giving freedom from bondage, belonging to Keshdjan body; based on non-wish of myself, elimination of likes, dislikes. Acceptance is totality of Impartiality, Simultaneity. Wish for improvement, change as not being accepting; improving oneself only by introduction of Objective Faculty, without wish to change. "I accept myself, that I am, in order to become what I can become." 'As if' one could become Objective to oneself, 'As if' possibility of Impartiality, 'As if' possibility of seeing life through form.

Observation_x

Defined; & 'I', Objectivity, Awareness, ABCs, God-like qualities, 5 Manifestations, Telescope.

M1169. Sun. 4/9/1967 Portland, Group II. Detailed, pp 1-3, 8-14, 18-21, 27/29.

[Part of a detailed description of how to Work.] Mention, that because 'observation' is also used in ordinary speech, descriptions of Work in meetings are sometimes unclear. As an Objective faculty, 'I' described as Observing oneself only, with Objective qualities coming from real creation, including God-like qualities and spiritual Being; it is not me as 'It' and its wishes (not the personality, which is what 'I' is Aware of as 'It' manifests). 'I' experienced as a higher level of Being through intuition, giving absoluteness and truth without personal interpretation: an Impartial and Simultaneous recording of facts of oneself, accepted in the moment; feelings, associations, and descriptions (based on anticipation and memory) are eliminated; these are the requirements of 'I', the ABCs of Work. Explanation, that for a long time Observation is of the five manifestations of the body (described); simple attempts in daily life: as one sits, walks; 'I' Observes 'It', which never stops. Building an 'I' likened to building a telescope on Mars; the state of Mars is the state of wanting to Work. With Awareness, 'I' exists, 'It' exists, and life exists.

Observation_x

Defined; & Awareness, Observer, 'I', Telescope; Disciplining the mind, Doing vs. philosophizing.

M2506 (Seminar #7). Wed. 12/18/1974 Barn, Seminar series. Some detail, pp 7-12, 16, 28-29, 36-37/37.

Awareness as telescope, gives information to 'I', the Observer. Awareness is fact registered immediately, as truth, Objective statement of one's existence. Purity of registration and relation to Objectivity. Observing Faculty becomes 'I' by practice, constant feeding. Task: In morning, sit, eyes closed, try to have Awareness, live in moment. Don't analyze with mind; just Work, be alive, have 'I', be Aware. Discipline the mind, intensify the wish, actually do something vs. just philosophizing.

Observation_x

Defined; & Impartiality, from Outside In, Transparency, Magnetic Ctr, vs. Participation & Experimentation.

M2275. Sat, Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Some detail, pp 12-16/26.

[Part of a detailed discussion of the aim of 'I,' including emotional development, Participation, and Experimentation.] The energy of Inspiration culminating at the Soul level; with Awareness, wishing to give for the glory of God, not oneself. Impartiality explained as more understandable than Simultaneity because emotions, which are free, are added while with Simultaneity, time and associative thinking are lost. Observation explained as information by 'I' based on facts of existence of 'It', not self study; 'I' penetrating from the outside in, from the surface to essence and life existing within the form, going to Magnetic Center with the form becoming transparent. Contrasted with Participation, where one becomes acquainted with the form (the expressions of the personality) while standing still within Magnetic Center, with no criticism; and with Experimentation, where one goes from the inside out, 'I' becoming a guide representing a higher level of Being, with 'It' becoming translucent and changing, under Impartial Criticism, to correspond to the rules of Objective morality and what the Lord requires.

Observation_x

Defined; & Krishnamurti, Staring, Waking Up.

M1408. Wed. 5/22/1968 New York, Group III. Some detail, pp 1-5/25.

Definition of what is taking place when one tries to Observe oneself. Also, how Krishnamurti uses the word. How active staring can be a good way of Working, eliminating from vision things that are usually recorded. Definition of Waking Up: realization of existence that is not part of one's unconscious state.

Observation_x

Defined; & Physical body (not feelings, mind), Personality, Manifestations.

M825. Fri. 8/6/1965 Berkeley, Concise, pp 7-8,10-11/26.

Reasons for emphasizing the body, not the mind and feelings; only way to learn what is Work. As soon as personality enters, not Work. Observation of different manifestations of the body: five manifestations (movement, tone of voice, gestures, facial expressions, posture) and three states (breathing, blood circulation, general muscle tension); need Impartiality, at the moment. (Part of a larger discussion of various terms -- Remembering oneself, the five manifestations, Coming to oneself (self presence), Self Awareness, Self Consciousness, Cosmic Consciousness, Will -- all defined concisely.)

Observation_x

of Life, of Emotion; & Manifestations, set Life free, Impartiality, Separating feeling from physical.

M1522. Tues. 1/14/1969 New York, Group I. Brief, pp 13-14,22/34.

Observation explained as a process involving one's manifestations and that it is not contradictory that life is Observed; one realizes life is in the manifestations, and the wish is to set life free, the manifestation leaving one cold, without description. Observing emotions explained as possible a) when the 'I' is strong enough to be Impartial toward partiality, or b) when Observing physical manifestations that result from feelings or thoughts, separating feeling from their physical expression.

Observation_x

of Life; & line between 'I' & 'It', Etherogram, Prayer, One's nothingness, losing Selfishness, Draining.

M1613. Fri. 6/27/1969 New York, Group IV. Brief, pp 15-18/18.

[Part of a detailed explanation of the line connecting 'I' and 'It', with experiences of Work and the energy of wish flowing from 'It' (me) to 'I', higher energy flowing from 'I' to 'It' (an Etherogram)]. Prayer discussed as necessary to destroy vanity, replace self love with openness, become nothing with a wish to receive in order to have information flow from 'I' to 'It', 'I' Observing life (not form); one must lose selfishness, replace feelings of one's own world with feeling of love of Mankind. Mention, to Drain; the emptiness in 'It' can be filled from Above from the head down, a channel for the glory of God.

Observation_x

of Mind, Feeling.

M1448. Wed. 8/14/1968 San Francisco, Group III. Brief, pp 10-13/34.

How the little 'I' can Observe mental and feeling processes.

Observation_x

of Physical Movement; & Awareness, 'I'.

M2499 (Seminar #4). Wed. 11/27/1974 Barn, Seminar series. Concise, pp 23-26/35.

[Part of an ABC/Introductory tape.] Necessity for physical movement in the Observation process, as an expression of aliveness, wish that the 'I' needs in order to register the fact of one's existence. Definition of 'I', its functions, 'I' and 'It', Awareness.

Observation_x

of the 3 Centers; & Impartial Criticism, Draining, Sensing, Language of Emotion, Simultaneity.

M2566. Thurs. 5/1/1975 Barn, Group I. Detailed, pp 7-22,25-26/29.

[Part of a detailed perspective on Work.] 'I' as a new mental function, to Observe oneself free from thoughts, feelings, and wishes of the physical body. With Impartial Criticism, 'I' does Work of Observing me and pure telling: not only that I am, but what I am. For Observation, the necessity of having the centers function separate from each other: the feelings separate from the physical body (role of Draining, Sensing, and the language of emotions), and the thoughts separate from the physical body (role of Draining and the properties of 'I'). First, Observation of physical body, 'I' continuing to Observe during whatever behavior; Second, Observation of feeling, partly in solar plexus, partly in heart, and necessity of learning the language of emotions (e.g., expressed through sensitivity, devotion, caring for life, atmosphere, one's eyes); Third, Observation of functions of brain, thought processes. Simultaneity as non dimensional Awareness of totality of oneself, all three centers: action, feeling, and thought simultaneously existing as three bodies functioning concurrently, in unity as Harmonious Man.

Occasion, see:

All & Everything--Terms, Ship Occasion

Octave, see also:

All & Everything, Terms (Stopinders)
Enneagram

Laws (Law of 7)
Three-Body Diagram

Octave_x

and Physical work, Workday.

M1572. Sat,Sun (4/19). 4/19/1969 Barn, Sat lunch/Sun lunch. Concise, pp 3-5,11/16.

Concise explanation of a workday at Barn in relation to the octave, particularly the 'Si-Do' -- the 'Si-Do' as an inner decision to overbridge 'Fa'. Explanation of Work attempt as subject to the Law of Seven.

Octave_x

Kesdjan, Soul; & Law of Seven, Triads, meaning of 'Fa', 'Si-Do'.

M2506 (Seminar #7). Wed. 12/18/1974 Barn, Seminar series. Some detail, pp 30-34/37.

Law of Seven as Law of phenomena, two triads connected by 'Fa'. 'Do-Re-Mi' is beginning, might give up at 'Mi', must fight difficulties of 'Fa'. 'Sol-La-Si' is confirmation of 'Do-Re-Mi'. 'Sol' is ultimate aim of what I wish to reach, a different level, not self indulgent. 'La' is execution of what Aspired, one's wish to do the right thing. Inspiration into reality. At 'Si' have to contemplate, to give up what is accomplished to reach 'Do', to continue Law of Three, which means dying, or continue in Law of Seven to reaffirm truth of what I have found. 'Si-Do' is crystallization of oneself; if solve, can reach 'Do'. Energy of Kesdjan, emotions used for formation of Soul at 'Fa' of Intellectual body.

Octave_x

Law of Seven; & 'Fa' becoming 1 1/2 notes, 'Si-Do' 1/2 note, 'Si-Do' holding on to bondage.

M1008. Tues. 7/5/1966 Berkeley, Evening. Concise, pp 21-23/40.

[Part of a very detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] Explanation that 'Sol-La-Si' was shifted to the right (toward higher 'Do') in order to make 'Fa' one-and-a-half notes and dependent on other forces. Because of the increased pressure at 'Si-Do', an inner state of difficulty is produced -- a holding on to bondage or automatic behavior that has to be realized by the initial 'Do' in order to overbridge 'Fa.'

Octave_x

Physical; & Feelings, Intellect, Sex, Purgatory chapter, Digestion of foods and air.

M982. Wed. 5/11/1966 New York, Group III/II. Brief, pp 17-20/31.

[Part of an ABC/Introductory tape: "A story of Work", which includes a detailed general description of physiological results.] Mention that when one is Conscious, solid and liquid foods are digested to a higher degree by one's intellect, feelings, and sex, and air in a more refined way. Suggestion to read Purgatory in All & Everything for how food is digested from one step to another in the physical octave.

Office, see also:

Activities (CBA Office)

Office_x

Function, Group offices; & Handling tapes, Honor system, Working together.

M1506. Thurs. 12/26/1968 San Francisco, Group I. Detailed, pp 4-7/32.

Description of handling of, and responsibility for, meeting and music tapes. Conscientious handling of tapes; Honor system. (Part of detailed discussion of relationships, attitude of Working together).

Office_x

Function, Group offices; & Maintain ideas, Subject Index, Tapes, Transcriptions, Other Gps, Work together.

M1680. Sat,Sun (9/27). 9/26/1969 Land, Sat/Sun. Concise, pp 2,10,12-13/21.

[Part of a detailed discussion of Mr. Nyland's aim is to do whatever he can to maintain the ideas of Gurdjieff after he dies, pushing on several fronts simultaneously, all of which belong to Work, so Work will not be forgotten.] Mention that the Subject Index, transcriptions, dissemination of tapes to different groups, contacts with people, have to be attended to, not allowing dilution of any effort to maintain Work. Necessity of people responsible for groups to be well versed in the material, and the need for transcriptions as a permanent record that is available. Importance of understanding that one must help people who have been asked to fulfill a function for the good of the group; not easily saying 'no' or that one doesn't have time, but going deeper and asking one's Conscience.

Office_x

Function, Group offices; & Osceola group, Handling tapes.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Some detail, pp 1-6/36.

Brief discussion with Osceola group on how to deal with tapes sent from New York, how New York will answer their meetings (particularly pertinent to Osceola group).

Office_x

Function, Group offices; & several Central places, Research, Index, Transcriptions, Working together.

M1520. Fri. 1/10/1969 New York, Group IV. Brief, p 8/18.

Discussion of setting up central places at the Barn and in San Francisco, Seattle, and Albuquerque for indexing, transcriptions, research & information, and that people should work together in taking this responsibility, which is in line with Work and developing oneself.

Office_x

Function, Group offices; & Subject Index, Resumes, Handling tapes, Transcriptions.

M1430. Sat,Sun (7/14). 7/13/1968 Barn, Sat/Sun. Some detail, last 3rd, side 1.(9 min)

Discussion of Barn projects, including Subject Index, resumes, keeping track of tapes, copying tapes for other groups.

Office_x

Function, Group offices; & Tape checkout, Subject Index, Transcriptions, Working together.

M1524. Sat, Sun. 1/18/1969 Barn, Sat/Sun. Some detail, pp 1-4/10.

Discussion of arrangements made in San Francisco and at the Barn to organize the checking out of tapes. Necessity for cooperation so tapes are returned, that being thoughtless and selfish do not belong in a group. Work on the Subject Index assigned to the different groups in the country, with an emphasis on working together, not duplicating effort.

Okina, see:

All & Everything--Terms, Martna, Spirna and Okina

Omnipotence, Omniscience, Omnipresence_x

as 'Si-Do' of the 3 Centers; & Three-Body Diagram, Fusion of centers into One, Cosmic Consciousness.

M2558. Sat, Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Concise, pp 14-15/25.

[Part of a detailed discussion of full-grown 'I', Consciousness, Conscience.] Function of 'I' fulfilled when when Kesdjan grown up to 'Si-Do' and Soul firmly established at 'Do-Re-Mi'; then Kesdjan can die. Omnipotence as 'Si-Do' of physical, Omnipresence as 'Si-Do' of Kesdjan, and Omniscience as 'Si-Do' of Intellect, the 'Si-Do's of the three bodies uniting as One for Cosmic Consciousness.

Omnipotence, Omniscience, Omnipresence_x

in ordinary self (defined); & Common aim, Unity/fusion Centers, Honesty, Being Level, 'I', Magnetic Center.

M1716. Fri. 11/14/1969 Westtown, Group IV. Detailed, pp 1-10/19.

To overcome the changing aspects of one's personality (no common aim; division and differences in openness and what reality, life, form, and Conscience are) and differences in a group (each person operates with different rhythms, etc.), the need for the three centers to have a common aim of the three 'Omni's' within, an aim of Being in the image of God in order to fuse them into One. Within oneself, Omnipotence defined as strength, force, authority, ambition, superior knowledge, ability to do; Omnipresence as love, always caring and being there when needed and in what one does, benevolence, Magnetic Center (all life forces in one point within as totality of oneself); and Omniscience as wisdom, honesty in evaluating facts as they are, understanding. As Omniscience, honesty explained as the easiest to apply to fuse the centers into One as a higher level of Being that is one's 'I': physically, correctness in what one does; intellectually, eliminating oneself so facts speak for themselves; emotionally, total acceptance of oneself: that one is, what one is (in the presence of God), why (as Man Number Four, aim toward God), and how (one is unclear, Work needed).

Oneness, see:

Advanced Perspectives	Equilibrium/Balance, among Centers
Being (Higher level, Level of)	Group (Aim, Purpose of)
Centers, Three-Centered activity	Symbolism (Sphere, Triangle, Tetrahedron)
Unity/Oneness (Connected Centers, Fusion of Centers, Trinity)	

Openness, see also:

Sensing (and Porosity)	Tasks--Specific Tasks, Openness (to Mother Nature)
Sensitivity	

Openness_x

and 'I', Prayer.

M1404. Tues. 5/14/1968 Boston, Some detail, pp 9-12/28.

Being in a state to receive material from higher source. Becoming open to 'I'. Prayer to receive energies for Work.

Openness_x

and Breathing, Magnetic Center, Aspiration, Inspiration, Silence, Experimentation.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Some detail, pp 23-32/36.

Need to be open, sensitive, through breathing. Deep breathing, realizing existence of Magnetic Center, ending in hope, openness to oneself and others and their inner life. Relation between Aspiration, Inspiration, Silence, Experimentation to development of openness. Discussion of the mind, identification, as obstacles to developing openness to oneself, other people. Being intellectually and emotionally open. (Part of a detailed discussion of the meaning of Kundabuffer and Magnetic Center in oneself.)

Openness_x

and Inner/Outer Balance, Slowing down, 5 Senses & 6th & 7th, Cambium layer, Change.

M1540. Sun. 2/23/1969 Barn, Sun. Some detail, pp 3-8/12.

[Part of a detailed discussion of living in one's 'cambium' layer, beneath the skin.] Not emphasizing inner life too much (one loses oneself, forgets one is on Earth), but feeding it quietly and slowly. Necessity of being open to inner life and feeding it, but also being open to let the outside in. Energy from the outside explained as being received on the outside of our skin by our ordinary sense organs -- our reactions to the outside world which continue as reflections of what we see, hear and touch -- but also feeding the outer part of our cambium layer. Unconscious impressions become Conscious impressions when, through an effort of openness to both the inside and outside and slowing oneself to match outer manifestations with inner influences, energy from the five ordinary sense organs meets inner life in our cambium layer and flows into the sixth and seventh sense organs; Conscience, Consciousness, and Will then develop, allowing one to change because of inner strength, not getting lost by outside conditions. Slowing down discussed as allowing a certain amount of energy to be changed over into an outer world of one's own.

Openness_x

and Meetings, Small Groups, Work, Acceptance, Payment, God.

M1454. Mon. 8/26/1968 New York, Group I & II. Detailed, pp 3-35/35 (entire tape).

Openness in relation to meetings and small groups. Necessity of openness, application of ideas in ordinary life. Openness as an attitude in which one is empty, ready to receive, looking for something in relation to Work and the ideas of Gurdjieff. Openness toward oneself in the form of acceptance. Attitude of willingness to pay. End of openness where Man becomes useful for God.

Openness_x

and Tapes, Group meetings, Others, Growth.

M1441. Mon. 8/5/1968 Seattle, Detailed, pp 1-10/31.

Importance of receptivity when hearing tapes. Openness in group meetings, to one another, without fear of criticism while Working. Openness as a necessity for growth.

Openness_x

Need for, vs. being Self-critical; & Simplicity, 'I' & reducing 'It', Impartiality, God, Using the body, "I Am".

M1684. Thurs. 10/2/1969 Seattle, Group II. Detailed, pp 3-5, 16-25/25.

Openness in Work attempts closely allied with simplicity. No reason for fear since 'I' only Observes; no criticism, only that I exist (short lasting, like a firefly). Simplicity, being in a good state, discussed as a relationship between 'I' and 'It', less maintenance of 'It': reducing and cleansing thoughts and feelings, reducing muscle tensions, outside influences and impressions that evoke reactions; not stopping 'It' -- just reduce; even trying to be unified (e.g., doing with head, heart, & hands) takes too much energy. Putting emphasis on Impartiality by 'I' toward the body's manifestations, trust in God, rather than trying to replace a state by a different one. Concerning conflict between openness and forces that oppose wish, placing emphasis on physical activity. Openness defined as porosity of body, mind and emotions, creating a movement upward as occurs with capillary action when no obstacles are present. Using "I Am" as a mantram.

Opposing forces, see:

Equilibrium/Balance (Opposing forces)	God, and the Devil
Centers (Three-Centered activity, Circle of Motion)	Negativity
Force (Positive, Negative, Neutralizing)	Unconsciousness (overcoming)
Inner Life/Outer Life (Opposing forces, Balance between)	

Orage_x

vs. Ouspensky.

M1435. Fri. 7/26/1968 New York, Group IV. Some detail, pp 4-6/21.

Orage compared with Ouspensky: Orage as a man with Being and experience instead of just knowledge.

Orage_x (Anecdote)_x

Answering questions, Changing conditions.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Brief, pp 8,15-16/33.

Reference to Orage in the context of a leader's growth: Orage dependent, for his own growth, on the quality of questions asked him. Also, reference to Orage buying something out of a store window as part of a discussion of changing conditions for the sake of Waking Up.

Orage_x (Anecdote)_x

at Brewster.

M1430. Sat,Sun (7/14). 7/13/1968 Barn, Sat/Sun. Very brief, p 24/29.

Orage and Mr. Nyland at Brewster.

Orage_x (Anecdote)_x

Gurdjieff stopping Orage meetings; & Over-talk vs Work/Essence, Emotions, Sign paper, Conscience.

M1520. Fri. 1/10/1969 New York, Group IV. Some detail, pp 12-16/18.

As part of discussing that without Work one is not entitled to talk, example given of Gurdjieff visiting New York and stopping Orage's meetings because they were too theoretical, people loving to consider and discuss deep concepts but not their Work, which requires reaching emotionally for His Endlessness and life (arms outstretched; from essence, essential Being, Conscience); this requires humility. Orage signed in agreement because he knew Gurdjieff was right (no question about his Conscience); he was carried away and forgot his own essence.

Orage_x (Anecdote)_x

Orage leaving the Prieuré; Attitude vs. Ouspensky.

M1525. Tues. 1/21/1969 New York, Group I. Brief, pp 17-18/31.

As part of explaining that it is better to stay and reduce the unwanted influence of others on oneself, Work with it rather than wish to leave, mention that Orage left Gurdjieff in order to attend to the New English Weekly but with a desire to return to the Prieuré, while Ouspensky left to stay away.

Ordinary Life, see also:

Conditions, Creating/Using for Work (Ordinary Life)	Man, Unconscious
Karma, Purpose of	

Ordinary Life_x

Responsibility for; ABC/Introductory.

M1510. Mon. 12/30/1968 San Francisco, Group II & III. Concise, pp 2-5, 11-13/30.

Discussion of influence of civilization, education, self-satisfaction, in avoiding truth about oneself (pp 2-5). Taking responsibility for ordinary life, for one's own life (pp 11-13). (Part of a detailed ABC/Introductory tape.)

Ordinary Life_x

Seeing oneself in; Considerations of, why Wake Up.

M1423. Fri. 6/28/1968 New York, Group IV. Some detail, pp 9-16/18.

General considerations for oneself: about how one is, vices, superficiality, why Wake Up, need to do something.

Ordinary Life_x

Working in; & Aliveness, Interests, Examining one's past.

M2495 (Seminar #3). Wed. 11/19/1974 Barn, Seminar series. Detailed, pp 1-23/43.

Discussion of aliveness as a prerequisite, preparation for Work. Finding one's interests, keeping them alive, dividing time and energy in order to have more wish for what interests you. Examining one's past in order to know oneself better, extracting from experiences, using outside influences, interests and seeing one's dependency on them. Deepening one's interests, finding inner quality in them. Necessary to have clear idea of what one wants in ordinary life in order to gain insight into what one really is. Related briefly to motivations to Work.

Ordinary Life_x

Working in; & Balance inbetween Lower/Higher levels, Place of man, Form/life, Participation.

M1530. Fri. 1/31/1969 Westtown, Group IV. Detailed, pp 2-10/11.

Finding out what one really is and one's place on Earth discussed as requiring living and Working in ordinary life, with all the influences and obstacles that come one's way as a means to reach spiritual life or a higher level (one's life on Earth is only for setting one's life free), in balance inbetween lower/higher; down/up; outer/inner; paying the Devil/paying God; no interest in the form (freedom from it)/wish to grow as aliveness of 'I'; involution/evolution; surface/essence; Negative/Positive Absolute. Similarly, Participation explained as using one's opportunities in life as a means to remind 'I' to exist ('I' says, "give me food"); what matters is the presence of forms of life, not the form itself.

Ordinary Life_x

Working in; & Difficult conditions.

M1572. Sat, Sun (4/19). 4/19/1969 Barn, Sat lunch/Sun lunch. Some detail, pp 9-13/16.

Discussion of what a person can do for him/herself under difficult, bad conditions.

Ordinary Life_x

Working in; & doing.

M1569. Tues. 4/15/1969 Boston, Group II. Brief, pp 1-3/18.

Clarification of doing in ordinary life vs. in relation to Work.

Ordinary Life_x

Working in; & Identification with God, Spiritual life, Impartiality, Outer life, Simultaneity.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Some detail, pp 12-15/22.

Although the term 'ordinary life' is only used briefly, it is discussed as part of a detailed discussion of identification with something higher as necessary for non-identification or Impartiality, both by 'I' towards oneself and by inner toward outer life. Explanation, that in combining inner & outer life within (both continue), personality changes to a Kesdjian existence; first one recognizes one's bondage, unbecomingness, and accepts oneself as one is, becoming open because of one's nothingness; then one establishes an emotional relationship by leaving this world while remaining responsible for ordinary life, which continues (spiritual life takes place at the same time -- this is what Simultaneity means), even though one loses the identification with outer life and realizes what one does in it is worthless (the values of outer life have been counteracted by those of inner life).

Ordinary life_x

Working in; & Intellectual/Emotional approaches, 'I' & 'It', Negativity, Relationships, Mother Nature, Change.

M2565. Sat, Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Detailed, pp 1-27/30.

Working in ordinary life by combining the intellectual and emotional approaches: 1) 'I' is Aware of me ('It'), 'I' telling 'It' about the personality, and 2) me is Aware of 'I', not forgetting Objectivity (emphasis on 'It' wishing, in the presence of something higher, to see how becoming one is). The need to fight against reactions and hurt self love (the value of an enemy group), see that the slightest things can create negative moods; sulking, hurt self love, arguing, etc., use energy inferior to what feeds Work. Explanation, that the diversity of unconscious states doesn't exist at a planetary level (Conscience), where emotions are unified in a wish to become a Sun (Consciousness) and love the center of all things; task to look at the horizon and bring the focus back to oneself. Conscience, remembering death, needed for strength not to pay Mother Nature too much; like roughage, some unconscious food is needed, but not much. At the 'Do' of intellect Consciousness and Conscience are concentrated around one's Magnetic Center and are One in relation to the outside. Experiencing change, the unfamiliar or unenjoyable, but not if a useless waste of energy.

Ordinary Life_x

Working in; & Negativity, Wish for freedom.

M1404. Tues. 5/14/1968 Boston, Detailed, pp 13-26/28.

Meaning of negative states for a man; what he can do at such a time. Attitude toward Work at this time of negativity -- stimulates a desire for freedom from bondage of Earth. Thinking of Work, not ordinary life problems, then bringing these Work problems to a meeting.

Ordinary Life_x

Working in; & real Man, Responsibility, no Drugs.

M1592. Thurs. 5/22/1969 Seattle, Concise, pp 16-18/22.

Definition of a real Man and his/her relation to ordinary life: meeting one's responsibilities and realizing one is a person on Earth as prerequisites for this Work. (Discussed in the context of drugs, which prevent one from becoming a Man in Gurdjieff's sense.)

Ordinary Life_x

Working in; & Seeing oneself, Accepting difficulties, Death, Conscience, Hypocrisy, Vanity, Selfishness.

M1422. Wed. 6/26/1968 New York, Group III. Detailed, pp 3-25/25.

[Part of an ABC/Introductory tape.] Description of numerous problems in ordinary life. Seeing oneself the way one is, the way one should be. First, description of ordinary life, problems facing Man as he is, then considerations of spiritual life, how one could be. Accepting conditions; having aim to Be despite Mother Nature; to become what one was, to become responsible for one's death. Understanding one's unconscious state and using what it contains. Conscience as the only measure of a Man -- Man as he is in Being rather than in appearance. Unconscious person as fated, unable to control conditions or reactions. Externalizing blame. A person's responsibility for his/her unconscious condition; what right does one have to be as one is? Reference to causes of problems: hypocrisy, dishonesty, vanity, selfishness, desire for what is not one's own.

Ordinary Life_x

Working in; & the Activities, Communicating Work, Magnetic Center, Hurt feelings, Conscience, Outer life.

M1436. Sun. 7/28/1968 Barn, Sun. Detailed, pp 5-16/16.

The Barn activities discussed as an opportunity to discover what one is in ordinary life and does about it; the purpose is for solidarity, with honesty and Conscience no matter how far away from the Barn, finding one's place in relation to the source of one's life and existence, never forgetting God in whatever one does so Nature cannot destroy Work; the Barn is not separate from ordinary life. The wish to communicate freedom from bondage explained as requiring openness toward ordinary life and all the impressions one can get, not closing oneself up or being fanatical about Objectivity. The importance of going through layers of personality and evaluate one's outer world to get to Magnetic Center (center of one's existence), a wish for life that gives the strength to stop doing what is not right for oneself, an aim to live within so that Magnetic Center, which is untouchable except the voice of God, can be put to work in ordinary life. The need to meet one's behavior as tinted by 99% superficial existence, 1% the elixir of life; not be afraid to lose oneself to get to Chief Feature and see oneself in a variety of conditions with others (not just friends), discover what is hurtful in order to have the strength to do what is right (one's Conscience demands it).

Ordinary Life_x

Working in.

M.578. Fri. 4/24/1964 New York, Some detail, pp 22-23,30-32/32.

Use of ordinary life in Work, and why discuss it.

Ordinary Man, see:

Man, Unconscious

Man, Numbers One through Three

Mankind, Conditions of

Ordinary Life

Organ Kundabuffer, see:

All & Everything--Terms, Kundabuffer

Organ, see:

Music, Organ

Ouspensky, see also:

Negative Emotions (Suppression)

Work, as Effort ("Doing")

Ouspensky_x

In Search of the Miraculous; & 'I' vs. ordinary self ("I"), Breathing & movement statements idiotic.

M446. Tues. 6/11/1963 New York, Group I. Brief, pp 5,17/27.

[Part of a detailed discussion of the results of Work.] Mention of the best thing about Ouspensky's book being his statement that after four years with Gurdjieff, he understood that the 'I' is different from ordinary "I." What Ouspensky wrote about breathing and movement explained as idiotic because the use of breathing is only understood when one is Awake.

Ouspensky_x

In Search of the Miraculous; & Chief Feature, Facets of Personality (not many "I"s).

M224. 5/31/1961 New York, Concise, pp 2,8/31.

[Part of a detailed discussion of Chief Feature, and that one finds it by going through the layers of sociological coloring that make up one's personality.] Mention that one shouldn't take In Search of the Miraculous as God's word, that Ouspensky wrong about Chief Feature being a fault (it is simply a feature), also wrong about different "I"s that we are not responsible for (these are facets of one's personality, and one facet remembers another).

Ouspensky_x

In Search of the Miraculous.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Brief, pp 32-34/37.

Man as a machine created for a definite purpose, as a converting machine. Reference to In Search of the Miraculous. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Ouspensky_x

Laws (96, 48, 24); & Fusion of centers into One, Production of energy(not less laws), Exothermic process.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Concise, pp 25-26/27.

Explanation, that in fusing into One, the forces necessary to keep each center separate are reduced, and for that reason there is energy left over and fusion is an exothermic process. Mention that when Ouspensky talks about 96, 48, and 24 laws, he doesn't explain that the result of the combination of forces is not that there are less laws, but that much more energy is available.

Ouspensky_x

Strange Life of Ivan Osokin.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Concise, pp 7-9/25.

Recognizing, as does Ivan Osokin, that bondage to personality does not lead to essential values, prevents one from giving to one's essence. Need to overcome one's unwillingness to give up the manifestations of one's personality. [Part of a detailed discussion of bondage.]

Ouspensky_x

vs. Gurdjieff; & Mediator for new people, Fourth Way, All & Everything, the ideas need Faith.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Brief, pp 23-24,26-27/30.

Mention that Ouspensky should not be considered as necessary to understand Gurdjieff, that there were plenty of new people who came directly to Gurdjieff without knowing anything about Ouspensky or the Fourth Way, which is 100% Ouspensky. Ouspensky gave his own experience with Gurdjieff in Moscow and St. Petersburg, not necessarily what Gurdjieff meant; if one wishes to find out about Gurdjieff, read and study All & Everything, which is of a completely different caliber. Ouspensky's statement that faith is not necessary explained as idiotic; one cannot do anything without faith, and should read what is written about 'hope, faith, and love' in All & Everything.

Ouspensky_x

vs. Gurdjieff; & not Mix up explaining Work, not quoting In Search or The Fourth Way in meetings.

M1414. Tues. 6/4/1968 New York, Group I. Brief, pp 6-7,20-21/25.

Mention that in order for all to understand and communicate the principles of Work in the same way and not to mix it up with other things (e.g., Ouspensky, Cayce, etc.), in Group I people need to discuss their difficulties in explaining Work or formulating answers. Mention of the need in meetings to avoid quoting In Search of the Miraculous, The Fourth Way, or other secondhand sources: Nicoll, Walker, Fritz Peters, Margaret Anderson (The Unknowable Gurdjieff); what matters is one's own experience and Gurdjieff's own writings, even if not fully understood.

Ouspensky_x

vs. Gurdjieff; & Schools, Awareness, Simultaneity, Diagrams vs. Hydrogen tables.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Brief, pp 2,4,8,27,34/37.

Discussion of Gurdjieff having schools in St. Petersburg, Constantinople, and to some extent the Prieure (it wasn't in existence long enough), but that Ouspensky didn't have a school. Mention that contrary to what Bennett and Ouspensky say, one cannot have experiences of the moment, a requirement of Awareness, using one's ordinary mind. Ouspensky's writings contrasted with Gurdjieff's: All & Everything makes one want to do something. Suggestion, to do away with the tables of hydrogen and instead study the diagrams describing the relations of the three bodies (3-body diagram) and the Enneagram.

Ouspensky_x

vs. Orage.

M1435. Fri. 7/26/1968 New York, Group IV. Some detail, pp 4-6/21.

Ouspensky compared with Orage: Ouspensky as a man with no Being, just knowledge.

Ouspensky_x (Anecdote)_x

Answering questions; & Sole aim to expose Work intellectually.

M1431. Tues. 7/16/1968 New York, Group I. Brief, pp 15-16/30.

As part of a discussion of the need for answerers to give not too much but not too little, Mr. Nyland explains that he was critical of Ouspensky saying "That is no question" and turning his head toward the next questioner, but this was Ouspensky's right in sticking to his aim to expose Work intellectually, having no interest in other questions.

Ouspensky_x (Anecdote)_x

Ouspensky leaving the Prieuré; Attitude vs. Orage.

M1525. Tues. 1/21/1969 New York, Group I. Brief, pp 17-18/31.

As part of explaining that it is better to stay and reduce the unwanted influence of others on oneself, Work with it rather than wish to leave, mention that Orage left Gurdjieff in order to attend to the New English Weekly but with a desire to return to the Prieuré, while Ouspensky left to stay away.

Out of Body Experiences, see:

Separation

Outer Conditions, see:

Conditions, Creating/Using for Work (Outer Conditions, Outside Influences)

Inner Life/Outer Life

Outer Life, see:

Inner Life/Outer Life

Outside in vs. Inside out (influences from outside in vs. inside out), see:

Inner Life/Outer Life (Opposing forces, Balance between,)

Force (Positive, Negative, Neutralizing)

Outside Influences, see:

Aim (of Oneself; and Earth, Civilization)

Nature (Use of, Mother Nature)

Atmosphere (Barn, Group, Land, Meetings)

Relationships

Conditions, Creating/Using for Work (Outside influences)

Reminders, Prior Experiences

Earth Conditions

Inner Life/Outer Life

States (Influence of Nature, People, Physical

body)

Overtones, see also:

Vibration

Overtones_x

as Emotions; & Death, Freedom, Feeling, 'Do' and 'Sol-La-Si' of Kesdjan, Other forms of life, Caring.

M2275. Sat, Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Detailed, pp 4-10, 17-18/26.

Freedom discussed as involving preparation for physical death by developing emotions; feelings emotional in nature, but lower in density and purity than real emotions, which are overtones and free from the original feeling note (feelings bound to the solar plexus and the vibrations of the body itself, versus vibrations of a lighter density that go to the heart). Mention that when a fundamental feeling tone is struck and one is sensitive, the overtones can be heard: the 'Do' of Kesdjan and the entire octave; the 'Do-Re-Mi' of feeling continuing, in the 'Sol-La-Si', as the voice of the Lord once the fundamental feeling note is eliminated. Making overtones audible by recognizing and caring for forms of life other than one's own: in other people, plants, animals, higher beings, God; creating 'I' with this intent, of hearing overtones in quiet, prayer, with the Sun as the highest existence that one can imagine, sometimes called God by us and Benevolent to our existence. 'I'-energy changing blood into Hanbledzoin to maintain the 'Sol-La-Si' of Kesdjan. Hearing the sigh of breathing.

Overtones_x

Tonality/Vibration; & Language of Magnetic Center, Ashiata Shiemash, Wish, Objective Meditation, Gong.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Detailed, pp 11-15/15.

[Part of a detailed discussion of Magnetic Center.] Ashiata Shiemash described as one's real feeling, an emotional quality, a voice (tonality, vibration) within that produces a relationship between the body Sensing and mind pondering that can reach a higher level and lift one up. Remembering one's real self using an Objective meditation if one really wishes to hear Magnetic Center (also, the voice of Ashiata, the voice of God); this involves quietness and complete passivity, an attentiveness while receiving and being acted upon, a sigh that reverberates as a tone of a higher nature in one's heart and chest -- like a sound struck by a gong in a temple, vibrating repeatedly across the valleys. Explanation, that this reverberation can last a long time as a vibration if there is very little friction or opposition (likened to a vacuum, a state of freedom, openness); otherwise, as soon as the wish stops, Work stops.

Parable of the Talents, see:

Bible References, Parable of the Talents

Paradox inherent to Work, see:

Inner Life/Outer Life (Opposing forces, Balance between)

Parallel Nature of Consciousness & Unconsciousness, see also:
Equilibrium/Balance, between Consciousness & Unconsciousness
God, and the Devil 'I' and 'It', Separation

Parallel Nature of Consciousness & Unconsciousness_x

and Development of Soul; Three parallel directions, Building a house.

M2088. Sat, Sun (1/16). 1/15/1972 Westtown/Barn, Group IV/Lunch. Detailed, pp 7-12/19.

[Part of a detailed discussion of building a house, a scaffold, the Three-Body Diagram.] 'Sol-La-Si' of Kesdjan: creating 'Sol-La-Si' story above roof of old house -- upper part of scaffold; the creation of an embryo, threshold for possibility of a Soul. 'Do-Re-Mi' of Soul: my new home, still parallel to old one -- from alertness through threshold, as Awareness, with wish to build a stairway in new home as Participation, have a panorama as Inspiration. 'Fa' of Soul: decision, further growth? -- three parallel directions: finishing old house, reaffirming scaffold, new edifice on death of life. 'Sol-La-Si' of Soul: I become my own *perpetuum mobile* like a gyroscope: balance, equilibrium of two forces, I in middle directing them, dedicated to aim; door opens not by me, but because of what I am -- new land. Don't wait too long -- try.

Parallel Nature of Consciousness & Unconsciousness_x

and Impartiality, Conscience, Maintaining an attempt.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Some detail, pp 22-26/29.

The purpose of Work, to create two separate, parallel lines -- Consciousness and unconsciousness -- with Impartiality most important, even more so than Awareness or 'I'. The two lines compared to railroad tracks connected by a car, which is Conscience -- what I am, in-between the two lines, remaining in contact with both and knowing how much energy to give to each (unconsciousness or Consciousness). Conscience as neutralizing force, keeping the two lines separate from each other but communicating (mixing) with both.

Parent, see also:

Children
Family

Parent_x

Children, Experience of.

M578. Fri. 4/24/1964 New York, Some detail, pp 19-22/32.

Answer to question: Is there a substitute for the experience of having your own child?

Parent_x

Mother/Baby relationship; & having presence.

M1020. Mon. 8/1/1966 New York, Group II. Brief, pp 8-10/39.

In relation to newborn baby, not responding automatically and immediately; waiting a little, slowing down, having something with you.

Participation, see also:

All & Everything--Terms, Descents
Amnes, *what* I am
Definitions, Various definitions

'I'
'I', Development of
Impartial Criticism

Soul Body
Three-Body Diagram

Participation_x

and 'I', God, Benevolence, Higher level of Being, how one should be.

M1169. Sun. 4/9/1967 Portland, Group II. Brief, pp 21-22,25/29.

[Part of a detailed description of Observation and how to Work.] When created, 'I' mentioned as having a benevolent interest in one but because it comes from a higher level of Being, but with Participation it also measures how one should Be, helping one to create Conscience and have Consciousness spread as a mental process; these together produce change through Will. 'I' becomes God within emotionally, the aim of one's existence intellectually as a child of God. The more Conscience and Consciousness, the more there is of God and the higher the level of Being.

Participation_x

Defined, Function; & Magnetic Center, God within, Going from inside out, Emotion, Mind, 6th & 7th Senses.

M1952. Tues. 10/27/1970 Barn, Group I. Detailed, pp 13-21/24.

Magnetic Center discussed as one's inner, inner chamber where one meets God and can Be as a human, and that Work really starts with Participation, which involves judging oneself going from Magnetic Center out, with one's real Self as the motivator to experience the presence of God. Mention that on the road from the inside out, one first stops, in essence, at the emotional station with a sixth sense influencing what is needed to become Conscientious, then at the mind, which functions on the surface under the influence of a seventh sense; with emotion, one wishes Impartiality so that pure emotions exist free from the body and anything else, while with the mind one wishes Impartiality to obtain pure facts without interference, no desire by the mind to be active putting anything in any form.

Participation_x

Defined; & Daily life (not tendencies), Life/Form, Level of Being, Use of energy, God.

M2403. Thurs. 5/9/1974 Barn, Lunch. Concise, pp 19-21/32.

[Part of a Question & Answer tape.] Participation defined as having nothing to do with getting to know one's tendencies. Rather, Participation defined as 'I' participating in one's daily life and telling a person whether his/her manifestations as form and level of Being -- as thoughts, feelings, manifestations -- are appropriate expressions for life, for using one's energy correctly, meeting God. The 'I' is not a philosopher.

Participation_x

Defined; & familiarity with 'It', Magnetic Center, vs. Observation & Experimentation.

M2275. Sat,Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Concise, pp 14-15/26.

[Part of a detailed discussion of the aim of 'I,' including emotional development, Observation, and Experimentation.] Participation defined as the recognition by 'I' that 'It' exists, becoming familiar with the different manifestations of 'It' (the personality), being present to the aliveness of 'It' and completely Impartial. With Observation, 'I' has penetrated from the surface to Magnetic Center with facts of one's existence (going from the outside in, the form becoming transparent); with Participation, one becomes acquainted with the form (the expressions of the personality) while standing still within Magnetic Center, with no criticism; with Experimentation, going from the inside out, 'I' becomes a guide representing a higher level of Being, with 'It' becoming translucent and changing, under Impartial Criticism, to correspond to the rules of Objective morality and what the Lord requires.

Participation_x

Defined; & Mature 'I', entity as God, Awake, Objectivity in midst of subjectivity.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Brief, pp 28-29/30.

Participation mentioned to occur when 'I' has enough Objective facts and is sufficiently mature to stand on its own and be linked with one's life; 'I' is invited to come and look over one's shoulder as an entity one can describe (e.g., God); one must be free from what one is doing (Impartial to it), which involves being Awake as a pure wish for 'I' to continue to exist, functioning as yeast in one's brain gradually spreading Objectivity in the midst of subjectivity.

Participation_x

Defined; & Objectivity, Self knowledge, Self remembering, Magnetic Center, Conscience.

M2500. Sat, Sun (12/1). 11/30/1974 Westtown/Barn, Group IV/Lunch. Concise, pp 22-24/29.

The 'I' won't come as Participation until you know what Objectivity is. Continuation of Objectivity and wish sustained by Magnetic Center; then 'I' present longer, gives information about oneself, information as behavior, not only fact of existence. Self remembering: loosening bondage to make room for, to remember real Self, which is non-dimensional, without space, without time, pure, essential, in bondage. With Participation, the 'I' as protector of essential essence, guides Magnetic Center to become real Conscience.

Participation_x

Defined; & place of 'I' in 3-Body Diagram, Voice from Above, Unbecoming behavior, Descent to Tikliamish.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Concise, pp 5-8/30.

Concerning its place in the Three-Body Diagram, the 'I' explained as first teaching Observation as Awareness instead of thinking ('Do' of intellect); Participation ('Re') as what one ought to become colored with Objectivity, the 'I' acting as a voice from Above telling one to waste less energy in unbecoming ways (e.g., Beelzebub coming down to Tikliamish to tell people not to sacrifice animals); Experimentation ('Mi') as 'I' teaching about unfamiliar forms of life and one's proper place in relation to God as a speck of dust.

Participation_x

Defined; & Qualities of 'I', Impartial Criticism, Beelzebub on Earth, third Descent.

M2001. Sat. 2/13/1971 Westtown, Group IV. Brief, pp 2,9-11/19.

Observation, Participation and Experimentation as 'Do-Re-Mi' of Intellectual body. Beelzebub comes from Mars, where he Observes, to Earth, where he helps by giving Impartial Criticism -- a metaphor for 'I' Participating in our unconscious life. Beelzebub has moored his ship on Earth, so no more reason to talk about methods; goes on foot to Maralpleicie, Tikliamish. Participation is when little 'I' is grown up: Conscious Man Participates in unconscious behavior forms.

Participation_x

Defined; & Unbecomingness (not negativity), 'I' as Guide from Mars, Benevolence, Warming cold facts.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Some detail, pp 9-13,18-19/29.

Ordinary negativity -- spending energy disliking others and/or the situations one is in and wishing to change them -- contrasted with self dissatisfaction as a motivation to accept one's manifestations, positive or negative, so they can be the object for Observation by 'I'. With 'I' accepting how one is, unbecomingness (this is not ordinary negativity) explained as leading to Participation: A wish by 'I', from Mars, to help one on Earth, a Benevolent attitude by 'I' to guide one when losing too much energy or not knowing how to behave. Suppressing negative emotion as stated by Ouspensky explained as only leading to other unconscious arrangements; the only solution is indirect: by means of 'I' Participating in the expression, the energy made by the condition is utilized on the spot by a Benevolent 'I', thereby releasing it from so-called 'negativity.' Mention that by adding unnatural feelings or actions into the effort (e.g., say "good morning" with extra feeling), the Legominism will not only remind one, but eventually the expectation created by the intention will eliminate the natural, unconscious feeling, allowing 'I' to Participate with Benevolence to help, thereby warming cold facts.

Participation_x

Defined.

M1441. Mon. 8/5/1968 Seattle, Brief, pp 21-22/31.

Good definition of Participation. Explanation of step made when 'I' returns to Earth.

Participation_x

Described; energy for; & Magnetic Center, the Subconscious, Heart, Brain meeting Spine, Change.

M446. Tues. 6/11/1963 New York, Group I. Brief, pp 15-16,20-21/27.

[Part of a detailed discussion of the mechanism of Work, the results of Work, Magnetic Center, and how one fits in.] The mind, heart, and body explained as being satisfied, respectively, by the ABCs (energy goes from Magnetic Center to Conscious mind, the Subconscious), Participation (energy from Magnetic Center goes to heart, from the point where the brain meets the spine, 'I' is fed by what I am), and Experimentation (energy goes from Magnetic Center to Will, via the bottom of spine; 'I' is fed by how I am; wishing to do things differently, not the line of least resistance; 'I' is fed by doing). With Work, our outer form and appearance hardly change (I remain the same); the change is from inside, by the Soul.

Participation_x

Described; & 'It', Benevolence of 'I', Changes in brain & heart, Consciousness, Conscience, and Will.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Concise, pp 9-12/37.

[Part of an ABC/Introductory tape with a detailed description of Awareness and the requirements for an Objective faculty.] Explanation, that in the beginning we have our life, represented by 1) Magnetic Center as a few cells in the brain, and 2) the possibility of experiencing moments, which for us is eternity; these two together create 'I', endowing it with God-like properties. Once 'I' is functioning, the wish for Participation is explained as the next step, based on the Benevolent wish of 'I' to help 'It' because the best of 'It' helped to create 'I': 'I' joins with 'It', and changes in the brain due to the existence of an Objective faculty spread from above the temples throughout, including the hypothalamus and thalamus, which are related to the heart or solar plexus. The 'I' then Participates with the functioning of one's manifestations, one's mind, and one's feelings, calling the feelings from the solar plexus and nerve nodes back home, to the heart. Then, instead of ordinary mind, feeling and wish, one has Consciousness and Conscience, which operate in the physical body to produce real Will.

Participation_x

Described; & 'Re' of intellect, Benevolence of 'I', Brain & heart, Hanbledzoin.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Brief, pp 21-22/30.

Participation discussed in relation to the Three-Body diagram, Benevolence of 'I', light of Consciousness & heat of Conscience. Consciousness affecting brain and Hanbledzoin, which can be sent through the Kesdjan body.

Participation_x

Described; & Creation of 'I', Ordinary life, inbetween Higher/lower (Wish for 'I' & life/no interest), feeding 'I'.

M1530. Fri. 1/31/1969 Westtown, Group IV. Brief, pp 2-6/11.

Finding out what one really is discussed as requiring living in ordinary life, that all the influences and obstacles that come one's way are a means to Work or reach a higher level, find one's place balanced inbetween lower and higher; in wishing to create 'I', one chooses to go upward and have life continue rather than downward toward no interest in form -- both involve freedom from form, but the aliveness for wishing to Wake Up requires Awareness involving wish for life rather than form. Similarly, Participation explained as using one's opportunities in life as a means to remind 'I' to exist; to Work, one waits for 'I' to say, "give me food;" what matters is the presence of forms of life, not the form itself, which becomes transparent.

Participation_x

Described; & Impartiality, 'I' and 'It', God, Being Level, Change, Observation, Benevolence.

M1384. Tues. 4/9/1968 New York, Group I. Detailed, pp 1-3,9-13/22.

[Part of a detailed discussion of changing oneself and its relation to the fourth Obligolnian Striving.]
Being detached from one's experiences mentioned as not useful, not at all what is meant by Impartiality.
'I' having God-like qualities, including seeing oneself truthfully and with benevolence. It is the benevolence of God which makes 'I' willing to stay and help a person become free from bondage. This belongs to Participation, a difficult period of change involving the joining of two forces: those of oneself (understanding one's bondage, being bound to Earth) and those of 'I' (toward understanding God, striving according to the fourth Rule of Objective Morality). With the help of a Being-level with Consciousness and Conscience, a change from a personality (not recognized by God, one is nothing) into an individuality (recognized by God, chosen, a servant, in touch with life).

Participation_x

Described; & Level of Being, Other people, 'I', Experimentation.

M2596. Thurs. 7/17/1975 Barn, Group I. Brief, pp 11-12,22/27.

[Part of a detailed discussion of Being in relation to spiritual growth, mind, feelings, seeing oneself.]
Participation in relation to 'I' and one's ordinary forms of behavior; the absence of criticism. This is different from Experimentation, defined as having an 'I' present when changing one's motivations and behavior in order to Be in relation to God, not other people.

Participation_x

Described; & Magnetic Center, Gestation of Soul, Bondage, Abrustdonis and Helkdonis.

M2349. Sat,Sun (1/6). 1/5/1974 Westtown/Barn, Group IV/Lunch. Brief, p 12/24.

[Part of a detailed explanation of Conscience, Magnetic Center, and the need for perspectives when in Work for some time.] Concerning the growth of essence toward Magnetic Center, Participation is described as part of a gestation period for freeing the Soul from bondage before it is born at 'Fa'. Participation is described as a process of aspiring for and reaching what still needs to be explored, using Helkdonis and Abrustdonis, while Experimentation is described as a period of adventure, where one learns the attributes of being Conscious and Conscientious.

Participation_x

Described; & Physiological changes, Lateral brain, Changing oneself as a reforming process.

M982. Wed. 5/11/1966 New York, Group III/II. Some detail, pp 13,16,23-25/31.

[Part of an ABC/Introductory tape: "A story of Work", which includes a detailed general description of how Work affects physiological function.] Becoming Conscious allows for an exchange between subjectivity and Objectivity; the development goes from the sides of the brain to the top, and from there it reforms, through Participation, the rest of the brain and all the body's cells, the person becoming an Individual or Harmonious Man. Understanding described as a stability within a person based on insight (a realization in the heart that is partly Aspirational, partly Inspirational as intuition) and knowledge (knowing Objectively what is right for maintenance and growth, free from associations or evaluation). An Harmonious Man described as in equilibrium and at peace, having developed, through Participation, the physical body, the emotional body as Kesdjan, and the intellectual body as Soul.

Participation_x

Described; & Self knowledge, Being level, Impartial Criticism, Descents, God, Neutralizing force.

qM2515. Thurs. 1/9/1975 Barn, Group II. Detailed, pp 00/0022 min.

With Participation, necessity to Work in all conditions, including in the presence of others. Self knowledge, both of oneself and coming from others, described as especially helpful for judging experiences in relation to a higher Being level or unity of the centers, a level that touches Magnetic Center and is between Magnetic Center and 'I' (or God). Impartial Criticism, coming from Impartiality not only with the body, but also one's thoughts and feelings. Not getting lost in special experiences, remembering that with Participation and Descents back to Earth, man does the dirty work, not God. The six Descents in All & Everything described as descents from God (unity, a higher Being level); the Fifth Descent described by Gurdjieff as an Ascent. 'I' Participates under the influence of a higher level, self knowledge now being judged under the grace and guidance of God; God holding one's hand when one returns to Earth with what one really is as unconscious, but not forgetting experiences that are a source of constant prayer for constant Work. Impartiality as the neutralizing force (Holy Ghost) between positive and negative that prevents them from eating each other.

Partkdolg Duty, see:

All & Everything--Terms, Being-Partkdolg Duty

Past, see also:

Memory	Time
Mind	Unrolling the Film

Past_x

and Future, Present, Consciousness.

M1684. Thurs. 10/2/1969 Seattle, Group II. Concise, pp 19-20/25.

Mention, not to dwell on one's past because one's associations soil statements of truth. The past only important as bringing oneself to the body now being here. The present as half-grown emotions, the future as what will come from Consciousness. The past and the future connected to time, while emotions can reach so high that time ceases to exist.

Past_x

Recalling one's past; & Conscious Labor/Intentional Suffering, Truth, recalling suffering/loss.

M1611. Tues. 6/24/1969 Firefly House, Firefly (FF I-2). Detailed, pp 2,14,16-17,21,33-34/35.

Discussion, that Conscious Labor and Intentional Suffering are needed to discover the truth about oneself, and that this includes recalling what one has covered up about oneself from the past. In answering questions (3/4 of the tape), many examples of Intentional Suffering given, including recalling experiences of the past where there was loss or failure, or facing what one was in the past where things not lessened by time (e.g., death of someone; like it happened yesterday) and creating a similar condition based on understanding the principle of what caused it from one's inner, inner life.

Explanation, that if one has a recent, vivid experience of suffering, it will become useful once it becomes part of the past and has settled enough so one is more free from the ordinary states that accompanied it.

Past_x

Recalling one's past; & Freedom, Unity of centers, Prayer, 'I' as friend.

M2312. Thurs. 10/19/1973 Land, Group I. Some detail, pp 24-27/27.

Discussion of willingness to bury the past, be finished with the values of one's physical, feeling and mental habits or clichés, let go of one's extra ballast, make a clean slate of oneself, lose oneself and become nothing. This willingness related to a unity of all three centers (body, feeling, mind) that produces a seriousness or a prayer, a humbleness, an aliveness so the 'I' will not leave when one is more asleep. The 'I' (or God) will respond as a friend, a helper.

Past_x

Recalling one's past; & Freedom, Work.

M1518. Wed. 1/8/1969 Sante Fe, Some detail, pp 15-18,38-41/45.

Gestation and birth of commitment as a process in Work and what hampers its birth; necessity, at a certain period in Work, to give up one's past (pp 15-18). Necessity of Work in order to free oneself from the past (pp 38-41).

Past_x

Recalling one's past; & Impartiality, the Present, creation of 'I', Sorrow and Waking Up.

M1437. Mon. 7/29/1968 New York, Group I & II. Some detail, pp 36-39/45.

Explanation, that the motivation for Working now involves standing on one's past, but Impartiality and 'I' belong in the present. With experiencing sorrow because of one's past behavior, explanation that the only way to get rid of it is by being Awake (the past and the future are not recognized in the present). (Followed by detailed discussion of creation of little 'I', 'As If' process, wishing little 'I' to function, Benevolence of 'I'.)

Past_x

Recalling one's past; & See/know oneself, Honesty, Small Group, Extract what's essential, one's Type.

M2552. Sat/Sun (3/16). 3/15/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 19-20,26-29/30.

Discussion of understanding everything about one's past, being honest about oneself; using friends and a small group to discuss the way one is as a result of conditions under which one has lived, including biological, astrological, parents & ancestry, sociological, and one's type (others give information one doesn't wish to accept). One's birthday discussed as a chance to consider, like a day of atonement, the past year, see oneself more objectively; the pressure that existed is absent, so one sees in a truer light. Mention that the past continues its influence and one must extract from it to build a foundation for a new world, keep what's essential for continuing life and discard the rest as ordinary sawdust -- the further in the past, the more essential the information; take relations with others for whatever they were (the past cannot be relived or changed). The need to see that one's type may force one to do the same thing over and over even if one doesn't wish it; introduce whatever was missed of an essential value, continue with the aim for more understanding and deepening what one ought to be.

Patience_x

toward Work, Meetings; & Simplicity, Impartial Criticism, Emotional language, Acceptance.

M2567. Sat,Sun (5/4). 5/3/1975 Westtown/Barn, Group IV/Lunch. some detail, pp 9-10,24-27/27.

Necessity of developing patience, accepting that there are limits to one's physical, emotional, and intellectual growth at any given time. With meetings and Mr. Nyland's material, having a patient but positive attitude, that later one will understand what is not yet digestible. Keeping things simple so things currently of no meaning eventually can be digested. Developing the capacity for Impartial Criticism and having an emotional language described as necessary for maintaining an 'I' but also requiring patience -- a difficult period where acceptance is part of an Observation process in which one constantly changes.

Patience_x

toward Work.

M1564. Sat,Sun (4/6). 4/5/1969 Barn, Sat/Sun. Some detail, pp 9-13/13.

Necessity of being patient in Work; knowing that Work comes only from one's own effort. Emphasis on creation of 'I', simplicity. Taking advantage of Barn, contact with Objectivity, as a special opportunity.

Payment, see also:

Caring/Emotional Involvement

Energy (Use of)

Servant [list of cross references]

Payment_x

for Earthly Life; & Essential Essence, Friction, God, I am, 6th/7th Senses, Abrustdonis/Helkdonis, Mankind.

M2200. Sat.,Sun. 1/20/1973 Westtown/Barn, Group IV,Lunch. Some detail, pp 13-16,24-26/27.

[Part of a detailed discussion of the purpose of Work and the role of essential essence.] Through Work and prayer, removing layer after layer of a protective coat until one sees what one is and is not ashamed of it. Paying by remembering one's nature and not allowing your body, feelings, thoughts and senses to stop you from Work; this requires friction and using what one is in essential essence -- 'I am what I am' (not 'I wish to grow up'), with Silence, God and life. Intentionally creating two new sense organs to feed Kesdjan and Soul, using Helkdonis and Abrustdonis, which belong to the essential essence of these centers (paying with sex energy). Realizing that God asks us to pay by making the time, being simple, living austerely, but He will not tell when to pay, and gives us the chance to make payments over time. The totality of mankind has to pay a certain sum, and each person pays according to their capacity. Helping others to pay so one can become free.

Payment_x

for Earthly Life; & Negativity, Anulios, Mother Nature, Impressions, Quality of energy & impressions.

M2565. Sat,Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Some detail, pp 12-21/30.

[Part of a detailed discussion of making Work part of ordinary life.] Anulios (Magnetic Center) described as not letting 20% of humanity sleep, fight against negativity and wallowing in dirt to live in light (Sun) instead of darkness; importance of seeing that the slightest thing can create a bad mood (e.g., Gurdjieff's description of a man whose moods constantly change), and that states like sulking, hurt self love, arguing, etc., waste energy. Discussion, that Mother Nature is entitled to have us maintain the body with food, air, and impressions and have energy to feed unconsciousness, but Conscience and remembering one's death are needed for the strength (wish) not to pay Her too much; like roughage, some unconscious food is needed to feed the Earth and Moon, but not much. Mention that with Mother Nature, payment is interest only (one will never be free), while with Consciousness and Conscience payment is both interest and principal, and the quality of energy as impressions is 30,000 times more; the body is an interference; living in light uses much less coin than in darkness.

Payment_x

for Earthly Life; & Vanity, Selfishness.

M1422. Wed. 6/26/1968 New York, Group III. Brief, p 18/25.

Necessity of payment for real life, real Manhood -- for vanity, selfishness, etc.

Payment_x

for Receiving; & God, Mother Nature, Giving, Taking, balancing Evolution/Involution.

M1524. Sat,Sun (1/19). 1/18/1969 Barn, Sat/Sun. Brief, pp 9-10/11.

Mention of the need to pay for what one receives, and that God gives when one asks, Mother Nature doesn't. What one takes explained as involutionary, the wish to grow or Work as evolutionary, in equilibrium with each other, both signs of life.

Payment_x

for Receiving; & Gratitude, Emotional states, God, Prayer, body as Servant.

M2067. Sat,Sun (10/24). 10/23/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 14-16/22.

[Part of a detailed discussion of feelings and emotional states.] Expression of gratitude as payment for emotional states, toward God as prayer, creating little 'I'; or in forms of art, dance, and religion. Service to God, with the body as servant; the place of organs. Love of God.

Payment_x

Money; & Conscience, Energy for ordinary vs. spiritual life.

M1421. Tues. 6/25/1968 New York, Group I. Detailed, pp 5-10, 16/25.

Explanation of group expenses and financial situation, the part Conscience should play. Also, payment as investment, spending of energy in relation to ordinary life and spiritual existence.

Payment_x

Sacrifice and.

M1401. Wed. 5/8/1968 New York, Group III. Brief, pg. 19/26.

Description of what sacrifice is.

Peace_x

State of; & Martfotai, Equilibrium, Activity, Silence.

M2096. Sat, Sun (2/13). 2/12/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 18, 20, 31-32/32.

Martfotai as a state of rest within one; discussed in relation to Anulios as reminder of one's aim, as state of Martfotai (p 18). State of peace defined. Peace, equilibrium as state of activity and silence, related to one's level of Being (pp 20, 31-32).

Pentagram, see:

Symbolism, Pentagram

Periphery of Group, see:

Group, Individual and (Periphery vs. Center)

Perpetual Motion_x

and Endlessness, less density, Life within, Playing roles.

M1233. Tues. 8/8/1967 New York, Group II. Brief, pp 22-23/29.

[Part of a detailed discussion of Unrolling the film, playing roles.] The momentum of life as never stopping, with no end, endless with the removal of friction of Earth, with less and less density. In playing a role, getting in touch with this momentum of life so it lingers in the play, is part of the coherence of people cooperating in Work, where each person playing a role, spirited and guided by emotional quality.

Perpetual Motion_x

Perpetuum Mobile; & Stillness, 'Sol-La-Si' of Soul.

M2088. Sat, Sun (1/16). 1/15/1972 Westtown/Barn, Group IV/Lunch. Concise, pp 1-2, 10-12/19.

[Part of a detailed discussion of building a house, a scaffold, the Three-Body Diagram.] One's own house being rebuilt to use for further growth, to overcome crystallization of life, become *perpetuum mobile* for life to come back to its senses -- stillness. 'Sol-La-Si' of Soul: I become my own *perpetuum mobile* like a gyroscope: balance, equilibrium of two forces, I in middle directing them, dedicated to aim; door opens not by me, but because of what I am -- new land.

Perseverance, see:

Attitude (toward Work)

Personal Life, see:

Relationships, Four parts (private, personal, professional, humanity)

Personality, see also:

Essence, Personality and
Individuality

Unconsciousness

Personality_x

Facets of (not many "I"s--Ouspensky); & Seeing oneself, Chief Feature.

M224. 5/31/1961 New York, Detailed, pp 1-15,26-27/31.

[Part of a detailed discussion of Chief Feature.] Discussion of sociological conditions when growing up (e.g., acquired from one's parents, others) as most influential for one's personality, while those of Nature (heredity and biology, and astrological and other conditions when born) for one's type, and that one finds Chief Feature by going through the layers of sociological coloring. Discussion, that Ouspensky wrong about different "I"s; these are facets that make up one's personality. Three ways of seeing oneself closer to Chief Feature: 1) when exposed to danger, criticism, disagreeable things, people one avoids (enemies, bores); 2) with other forms of life (plants, animals); 3) meditating about one's thinking center (e.g., how it reads the newspaper, talks, identifies with books, movies), similar to meditating about one's body (what foods it likes, how it sleeps, what is well-being). In remembering the past and feeling uncomfortable about what one was, letting the past go, using the tendency now, but without interpretation.

Personality_x

Manifestations of, Changing; & Emotional language, Growth of Kesdjan, Sensitivity.

M2567. Sat, Sun (5/4). 5/3/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 24-27/27.

[Part of a detailed discussion of getting free from one's reactions, changing oneself because in the presence of 'I' the emphasis is on life and the 'I' asks whether one's form is right, is Becoming.] For the growth of Kesdjan, developing a spirituality that is expressed in an emotional language; this involves a change, developing a sensitivity and the ability to use one's physical manifestations to express life, not one's ordinary thoughts and feelings. In building Kesdjan, the framework changes from a feeling into something more precious, a house for God or one's Soul. Being sensitive to one's emotions as expressed through physical manifestations; also, being sensitive to life in different forms, including animals, plants, children, and grownups -- this is a difficult period that requires patience and emphasis on a state within, not talk.

Personality_x

Manifestations of; & Inner life, Creation of 'I'.

M2303. Fri. 9/28/1973 Barn, Lunch. Some detail, pp 39-44/50.

[Follows a discussion of being reactive toward others, being critical of others, need for balance.] The personality is a mixture of inner and outer life. Even with the best of intentions to express inner life, what is expressed is a mixture of more essential, less essential. Difficulty of measuring how much inner life goes into a manifestation. When having an 'I' Aware of a manifestation of myself, the difficulty of and the requirements for Observing the life completely separate from the form; avoiding getting stuck in the form.

Personality_x

Tendencies, Manifestations of; & Breaking habits, Little 'I', Being disturbed.

M2058. Sat. 9/18/1971 Barn, Lunch. Detailed, pp 1-9/9 (entire tape).

The importance for Work of considering how one behaves in ordinary life. Attitude toward being reminded or disturbed. Breaking habits to be reminded of Work, to touch inner life. Using information of oneself obtained by little 'I' by applying it in daily life.

Personality_x

Tendencies, Traits; as Reminders, Self knowledge.

M1406. Mon. 5/19/1968 New York, Group II. Detailed, pp 10-16/30.

Tendencies do not matter as long as they can be Observed. Using tendencies as reminder. Collection of data -- what is value of experience for me to be able to Work? Personality traits -- useful if they remind me.

Phenomena, see:

Enneagram (Meaning of) Science

Laws (Law of 7)

[Although they are indexed separately, Mr. Nyland's explanations of 'I' & 'It', noumena/phenomena, inner life/outer life, life/form, God/devil, Anulios/Moon, freedom (Magnetic center)/bondage, emotion/feeling involve similar constructs.]

Philosophy_x

and Four directions of truth (Science, Art, Philosophy, and Religion).

M224. 5/31/1961 New York, Some detail, pp 16-19/31.

Discussion of four ways to reach truth -- science, art, religion, and philosophy -- and that one can start anywhere because all reach it the same way, with truth at the crossroads: 1) With science, there are jealousies, misunderstandings, and subjectivity, but truth involves objective facts rather than personality and interpretation; 2) With subjective art, one can hope that others will understand, but art can be Objective, which is free from one's subjectivity and follows different laws (e.g., Mont Saint-Michele, the Taj Mahal, Pyramids, where everyone impressed the same way); 3) With philosophy, one ends up with a mixed up, indigestible, encyclopedic knowledge that becomes a life philosophy (this is what usually happens; one doesn't have a 'measuring stick' in the mind); and 4) With religion, one can lose oneself in dogma and adapting to a form that gives security and peace, but religion can be an emotional quality based on a wish allowing something higher. With each way, one ultimately realizes that something else is required to go from two dimensions (horizontal) to three, which is a spiral upward.

Philosophy_x

and one of four directions of life.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Some detail, pp 17-22,26-28/30.

Description of each of four directions of life -- science, art, philosophy, religion -- and explanation of how each contains a wish to be free from oneself.

Philosophy_x

Philosopher; Description of; & the Noumenal world, being a scientist, religious, artistic, Man No 4.

M2308. Fir,Sat (10/14). 10/13/1973 Westtown, Group IV. Some detail, pp 6-10/29.

[Part of a detailed discussion of what makes up a "good" scientist, philosopher, and artist.] Description of a good philosopher wishing beyond facts, having a philosophy of wishing for insight, connecting with a higher Being level that is above the physical center (body, feelings and mind) and is connected with Man No. 4. Magnetic Center discussed as resulting from the three ordinary centers experiencing all three centers' life; discussed in relation to the 'noumena' that exists in a good scientist, who then becomes a philosopher. Description of a good philosopher as knowing s/he doesn't know much, becoming small in relation to a depth and contact with life, religious, an artist pouring content of life into creating something free from oneself; this includes wishing to discover one's function, the full-grownness of one's emotions and intellect the same way as when a person wishes to create an 'I'.

Physical Activity, see also:

Centers, Three-Centered Activity

Workday

Physical Activity_x

Use of; & Alertness, Awareness, 'I' & 'It'.

M1409. Fri. 5/24/1968 New York, Group IV. Some detail, pp 9-16/18.

Mistaking alertness of body as a result of Work; how the body can create conditions for Work; usefulness of physical work -- results in the body, manifestations, growth of 'I', Awareness. Relationship between 'I' and 'It' in physical work

Physical Activity_x

Use of; & Wish to Work, Three centers, Workday.

M1572. Sat, Sun (4/19). 4/19/1969 Barn, Sat lunch/Sun lunch. Some detail, pp 1-7/16.

The mind directing the body; the wish involved. Brief explanation of how physical work can relate to the wish to Work; combining the three centers. Workday as an opportunity for honest physical work.

Physical Activity_x

Use of; & Work on oneself, 3-centered Equilibrium, Expressing life, ambition in Ordinary life (not laziness).

M2027 (grammar of Work). Mon. 5/24/1971 New York, Group III, Series of 9. Some detail, pp 26-36/36.

[ABC/Introductory, question & answer.] Being glad of aliveness and having ambition in ordinary life -- not morose or lazy -- explained as necessary for Work; life and the expression of life give material for knowing oneself and Observation by 'I'; importance of physical activity (e.g., walking, splitting wood, hammering, changing the rhythm of doing things, stretching) to establish an equilibrium with feelings and thoughts, which don't go anywhere.

Physical Activity_x

Use of; & Work, Not talking/mind/feelings, Workday, Spiritual life, stop Identification, Expressing inner life.

M1707. Sun. 11/2/1969 Barn, Lunch/Coffee. Detailed, pp 6,14-22/24.

To work in the vineyard of the Lord, the importance of being active, sufficiently dynamic to counteract unconsciousness. Discussion of the need during a workday not to mix physical activity with discussion, that when one is talking about Work one is not Working (it takes some time before one can do this); physical activity is an opportunity to push the problems of the mind and feelings to the background so 'I' can remain in existence. Physical activity explained as not at all in the image of God (that's on a different scale, toward infinity in which form disappears); in fact, it points out that identification with one's accomplishments, forms of behavior, expressions of intellect and being enamored by them are precisely what spiritual life is not about, that it is entirely different; the identification with the physical body and time as an element has to stop by living more in timelessness, the moment, life without bondage, with Magnetic Center, Being, and real Self. Mention that with physical activity, outer life can be mixed with and have an expression or sprinkling of inner life.

Physical Activity_x

Use of; & Workday, Thoughts, Complexity of project, Wish to complete.

M1400. Tues. 5/7/1968 New York, Group I. Detailed, pp 18-30/30.

Questions on physical work at the Barn. Too many thoughts interfere with Work effort (pp 18-22). Preferring a more complicated project (pp 25-28). Too much momentum of wish to complete project (pp 29-30).

Physical Activity_x

With others; & conditions for Work.

M1406. Mon. 5/19/1968 New York, Group II. Some detail, pp 6-8/30.

Discussion of physical work with others: changes conditions for Work entirely.

Physical Approach to Work, see:

Approaches to Work, Physical

Physical Body, see also:

Approaches to Work, Physical Body)	Man, Numbers One through Three	Work (Physical
Centers	Physical Work (activity)	
Physiology of Work	Three-Body Diagram	

Physical Body_x

Activities of; & Diet, Macrobiotics, Relaxation, Authority of an 'I'.

M868. Mon. 10/18/1965 New York, Group II. Some detail, pp 2-4,16-19/34.

Importance of not changing too many conditions in ordinary life, not using special diets (macrobiotic diet discussed at some length), because effects will be confused with those of Work. Macrobiotics as limiting one's ability to adapt one's diet to conditions, a dangerous diet, not giving the stomach work that it was built to perform. In answer to a question about relaxation of the body, muscle tension, and using the energy of the body for Work, the necessity of realizing that one needs an authority stronger than the body that can order the feelings and mind, an Impartial 'I' which will allow Harmonious functioning.

Physical Body_x

and Death, Development of feelings and mind, Mother Nature, Observation, 'I'.

M1703. Wed. 10/29/1969 New York, Group III. Detailed, pp 3-6,10,14,17-28/31.

Discussion of life as being eternal, not limited by death of physical body. Development of the physical body in order to overcome obstacles of Mother Nature. The physical body as preventing development of feelings and mind, development of emotional state as that which helps Man overcome the predominance of the physical body. The physical body in relation to Observation by 'I', All & Everything, inner life.

Physical Body_x

and Laziness, Creation of 'I'.

M1430. Sat,Sun (7/14). 7/13/1968 Barn, Sat/Sun. Some detail, pp 19-25/29.

Need to distinguish Work from condition of body. Difficulty of disliking oneself in ordinary life the way I am, particularly in terms of laziness, and then thinking one ought to Work. Need to simplify conditions. Condition of body in relation to creation of 'I'.

Physical body_x

Defined (material, 3 centers); & Impressions, Magnetic center, Subconscious, Will, Change.

M446. Tues. 6/11/1963 New York, Group I. Detailed, pp 2,4-7,13-16,19-22/27.

[Part of a detailed discussion of the mechanism of Work.] Observation of the physical body discussed as all of oneself materially, including thoughts and feelings. The origin of Consciousness is somewhere else and separate; impressions of a different form of energy go, via different channels, to a part of the brain called the 'Subconscious,' where Magnetic Center starts. As matter, the body and its centers explained as limited but needed in order to receive impressions for Kesdjan and Soul; Awareness involves all one's functions acting in unison. The physical body is satisfied when the energy from Magnetic Center goes to Will via Experimentation. As the mother of the Soul, with further development the body withdraws its interest in ordinary feelings and thoughts like a mother withdrawing from her child (this is freedom, as the body and its desires are no longer needed). Our manifestations and appearance explained as not changing much, but the Soul fills the personality from inside with something more real, a 'feu sacre,' emotion dictating how to willingly submit to make the body (personality) a servant through Conscious work and suffering.

Physical Body_x

Development; & 'Do-Re-Mi'/'Sol-La-Si' of physical body, Breathing, Building a house, Death.

M2088. Sat, Sun (1/16). 1/15/1972 Westtown/Barn, Group IV/Lunch. Concise, pp 2-4/19.

[Part of a detailed discussion of building a house, a scaffold, and the Three-Body Diagram.] We live in 'Do-Re-Mi' of physical. With the 'Sol-La-Si' of physical, after deep breath, there is reorganization, a chance for mind, feeling, using oneself for a new beginning, inner life; 'Si-Do' is roof of our house, death. Using oneself for further growth.

Physics, see:

Science

Quantum, Changes in Work

Physiology of Work, see also:

Breathing

Food

Solar Plexus

Blood Circulation

Sense Organs

Four Manifestations (internal manifestations)

Physiology of Work_x

and Essence, 6th & 7th Sense Organs, Helkdonis & Abrustdonis, Heart, Breathing, Sensing.

M1509. Sun. 12/29/1968 Portland, Detailed, pp 2-3, 7-15/23.

[Part of a discussion of the physical approach to Work, essentiality as belonging to each of the three centers.] The sixth sense organ (connected to Conscience) as growing within the 'whole complexity' of the solar plexus and feeling center, and the seventh sense organ (connected to pondering and Consciousness) as growing within the brain. The heart as the essential place of one's emotions. Relation of sex energy to payment by the physical body; development of Kesdjanian and Soul bodies; Helkdonis and Abrustdonis and their relation to Heart, brain, wish to Work, and Magnetic Center. Relation to Sensing, prayer, and breathing, especially exhalation.

Physiology of Work_x

Back of head (Pondering); & Hope, Sense Organs, Breathing, Sensing, Higher foods.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Some detail, pp 4-6, 10-13/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] Receiving data about oneself from other people (and the outside world) in the back of the head (pondering) rather than the front (formulations). Relation between mind and feelings starting from the back of the head, using associations from sense organs to connect the mind and the heart via the thalamus. Using breathing to cross threshold; a physiological change when going from inhalation to exhalation: attaching psychological effect to the physiological effect, exhalation to wish. Sensing producing a relation between the mind and the body which becomes a channel for foods higher and lighter than air: the arm receiving food from the outside world that is not entirely of this Earth. Using breathing to distribute material deposited by Sensing.

Physiology of Work_x

Beneath skin; & Cambium layer, Inner & Outer life, Foods, 5 Senses & 6th & 7th, Blood, Liver.

M1540. Sun. 2/23/1969 Barn, Sun. Brief, pp 2-4, 6-8/12.

Description of cambium ring of a tree as analogous to living matter just below the skin where inner and outer life meet, are in balance, and energies from outer and inner worlds are converted for the sixth and seventh sense organs, which then develop Conscience, Consciousness, and Will. The inner workings of the body explained as fed by energy from solid food, liquid, and air, while the outside by energy received on our skin as our reactions to the outside world, which continue via our ordinary sense organs (a reflection of what we see, hear, touch); energy from both is converted under the skin into different qualities, called the sixth and seventh sense organs, the cambium layer being fed from the inside by blood (where the nerves and fine arteries end), which afterwards goes to the liver where it is cleansed.

Physiology of Work_x

Brain, Hanbledzoin, Hypothalamus & thalamus, Foods & physical octave, Porosity, Participation.

M982. Wed. 5/11/1966 New York, Group III/II. Detailed, pp 1,7-8,10-23,27-29/31.

[Part of an ABC/Introductory tape.] A general description of how Work affects physiological function. Work first based on motivation, wish, and clarity; this is psychological, as are many mental functions that develop. With Work, the subconscious brain becomes active and coexists with other parts, allowing for an exchange between subjectivity and Objectivity; development goes from the sides to the top, and from there it reforms -- through Participation -- the rest of the brain and all of the body's cells so a person becomes Harmonious: solid and liquid foods are digested to a higher degree by one's intellect, feelings and sex, and air is digested in a more refined way (suggestion to read the physical octave in Purgatory). Among the changes from receiving impressions Consciously through the sense organs (not the ordinary senses or mind), Hanbledzoin functions as blood for Kesdjan and flows from the hypothalamus and thalamus through the neck to the heart. Sensing described as a physical faculty, connected to an increased openness and porosity to extract energy from outside. The physiology of Work can be known only to those who experience it.

Physiology of Work_x

Brain, Heart, Spine; & Impressions, Subconscious, Magnetic Center, Participation, Experimentation.

M446. Tues. 6/11/1963 New York, Group I. Some detail, pp 4-6,8-9,13-16/27.

[Part of a detailed discussion of the mechanism of Work.] Impressions received from outside by the sense organs (or re-experienced from inside) discussed as going to the brain and solar plexus and serving ordinary experiences, but that the origin of Consciousness (or 'I,' Awareness), involves impressions of a different form of energy that go, via different channels, to a different part of the brain, called the 'Subconscious' by Gurdjieff. The Subconscious is in the lateral brain (not formulatory, the back, or where memory is), and this is where Magnetic Center starts as a single cell; through Participation, the energy from Magnetic Center then also goes, at the point where the brain meets the spine, to the heart; through Experimentation the energy from Magnetic Center goes, from the base of the spine, to Will. Brain, heart, and body are satisfied with the development of the Subconscious, heart (not solar plexus), and Will, respectively.

Physiology of Work_x

Brain, Lungs, Sex; & Tetrahedron pointing upward, Triunity of centers, Relationships.

M1530. Fri. 1/31/1969 Westtown, Group IV. Brief, pp 8-10/11.

[Part of a discussion of the place of man, in balance inbetween lower/higher, etc., making a solidity likened to a tetrahedron pointing down or up, the 3 centers a triangle (surface) and the fourth direction toward a lower or higher level.] Mention that in going toward a higher level, the lungs, part of the brain, and sex represent a triangle as a possible unity among the centers; breathing linked with an emotional state, its depth how deep the emotions are; the brain with insight, seeing possibilities and potentiality, knowing one is linked with a level indicated by life; sex with the highest the physical body is entitled to; all three represent relationships between people, forming a triunity when Working one's way away from the triangle to make a solidity out of oneself pointing upward.

Physiology of Work_x

Brain, Pineal gland, Pituitary gland, Breathing.

M2099. Sat,Sun (2/19). 2/19/1972 Barn, Lunch/Coffee/Lunch. Some detail, pp 16-27/31.

Little 'I' affecting the brain. Pineal gland as the seat of the Soul; pituitary gland. Analogy of little 'I' as newcomer in hostile community in which neighbors gradually become supportive of 'I'. Breathing in relation to taking in air as food; exercise of inhaling elements.

Physiology of Work_x

Brain, Spine, Sympathetic nerves, Heart, Sex energy, Body parts in Equilibrium; & Participation.

M1008. Tues. 7/5/1966 Berkeley, Evening. Some detail, pp 29-32/40.

Hanbledzoin described as flowing from Consciousness to the emotional body, a road between the head and the heart to develop 'Sol-La-Si' of Kesdjan. Hanbledzoin produced in the thalamus and hypothalamus of the brain, finds its way down by means of the spine, uses the sympathetic nervous system to go to the heart where it becomes a circulation for the emotional body. Abrustdonis and Helkdonis described as special foods manufactured by the body. In ordinary life, Abrustdonis and Helkdonis belong to sex, used for procreation. Sex energy through Abrustdonis and Helkdonis can be used for a purpose away from Earth, the creation of Kesdjan and Soul. Participation not only involving the periphery, but also what the body should become under the guidance of the 'I', Conscience, then Will: Solar plexus and what is seated in Kundabuffer replaced by heart and Will, abnormal muscle tension and use of energy replaced by an equilibrium. The heart described as maintaining Kesdjan within the physical body via sympathetic nerves; a skin within a skin, less dense in the same way as magnetism is a higher phase of matter than solid, liquid, or air.

Physiology of Work_x

Chest, Temples, Solar plexus, Feet; & Vibrations in body, Positivity, Language of emotions.

M2302. Sat, Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, pp 2-4/25.

[Part of a detailed discussion of how to nurture positivity, learn the language of emotions, vibrations in different parts of the body.] Discussion of physiological systems that could be engaged for changing negativity into positivity, developing language of emotions. Vibrations in the chest, solar plexus, from use of voice, in temple region of skull, in the feet (walking on air). Thinness of skull in temple region.

Physiology of Work_x

Forehead, back of Head, back of Spine, Sex, Hanbledzoin; & Physical and emotional octaves.

M2567. Sat, Sun (5/4). 5/3/1975 Westtown/Barn, Group IV/Lunch. Concise, pp 26-27/27.

'Fa' of physical described as the forehead, where it goes up for the 'Do-Re-Mi' of emotional. 'Sol' of physical described as then going over to the back of the head, starting to form the intellect. 'La' of physical described as then going down, past one's back, helping to form emotional states, mostly feelings. 'Si' of physical described as then forming sex. For the growth of Kesdjan, the 'Do-Re-Mi' is simply the creation of a form in which possibilities within one can grow -- like the 'Do-Re-Mi' of physical is simply the formation of the physical body; the framework changes from a feeling into something more precious, a house for God. The 'Sol-La-Si' of emotion goes towards the Silence state, where the language of emotions is communicated and helps one to stay within and develop an emotional quality. Hanbledzoin described as taking care of this emotional growth from 'Do-Re-Mi' to 'Sol-La-Si' in two ways: 'Sol' as the reminder of the Sun or God, 'La' as within oneself as Inspiration.

Physiology of Work_x

Nerve Nodes; & Feelings, Emotions, Emptiness, Discomfort, Sensing.

M2400. Tues. 4/30/1974 New York, Group II. Concise, pp 16-18/30.

[Most of the tape involves questions & answers.] Need for separating life from form, feelings from the body, but difficult because feelings have moved from heart to solar plexus to nerve nodes throughout the body. With development of emotions, nerve nodes no longer having the function of translating vibrations into a feeling that corresponds to the existence of the body. Emptiness experienced by the body leading to uncomfortableness. The value of Sensing as feelings no longer give the body a sense of recognition or acknowledgment that it is used to. (Sensing *per se* not discussed.)

Physiology of Work_x

Pineal gland, Temporal lobes, Hanbledzoin; & 'I', Pondering, Individuality.

M1209. Tues. 6/27/1967 New York, Group I. Brief, pp 19-21/36.

'I' described as an organ that is not used; the pineal gland, which is atrophied, can be affected by entry through the neck at the base of the skull, activating pondering in the lobes above the temples, then affecting the rest of the brain and making Hanbledzoin in the blood as a road from the mind to the heart.

Physiology of Work_x

Solar plexus, Foods, Sex energy, Helkdonis, Abrustdonis, Hanbledzoin; & "I Am", Sensing.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Some detail, pp 5-6,11-13,17,22-23/30.

With "I Am" exercise, solar plexus and chest involved, respectively, in the vibration and sound of 'Amness'. Solar plexus connected to nerve nodes over the totality of the body, making it difficult to separate feelings from the physical center. For Conscience, the heart using feelings transported from the solar plexus. Work affecting virgin field in mind, located above the temples, while wish affecting a gland in the brain to produce chemicals. Work affecting the digestion of solid foods, air, and impressions. Use of noble gases. Use of five sense organs to affect the sixth and seventh senses, sex energy to affect Helkdonis and Abrustdonis. Exhalation during "I Am" exercise as distributing energy produced in the four limbs after Sensing, making the body more balanced, physiologically more homogeneous. Hanbledzoin the result of Consciousness but used for Conscience.

Physiology of Work_x

Spine; & Kundabuffer (covering Anulios), Kundalini, Magnetic Center, Sympathetic nervous system.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Concise, pp 23-26/27.

Because of the Organ Kundabuffer, the ability to connect with Anulios is lost and life is stagnant, with behavior forms (i.e., the Moon) constantly interfering with the growth of Magnetic Center and covering Anulios. Exercise given to use the Whirling Dervish positions to become more sensitive to life flowing and a channel for life, with man inbetween higher and lower (God and the devil); then, at the bottom of the spine -- where Kundabuffer once was and where, with the sympathetic nervous system, Magnetic Center starts to grow -- Kundalini flows up, and one overcomes the fact that the Earth connects directly with the Moon but not with Anulios -- because the Moon (behavior forms) is inbetween.

Physiology of Work_x

Thalamus.

M1409. Fri. 5/24/1968 New York, Group IV. Brief, pp 12-13/18.

Description of changing function of thalamus in Work.

Piano, see:

Music, Piano

Pineal gland, see:

Physiology of Work, Pineal gland

Pituitary gland, see:

Physiology of Work, Pituitary gland

Place of Earth, see:

Earth Conditions, Place of Man/Earth

Ray of Creation

Place of Man, see:

Aim, of Oneself
Cosmoses

Man, Place of
Earth Conditions, Place of Man

Planetoids, see:

Solar System

Planets, see also:

Solar System

Planets_x

Earth, Mars, Venus, Jupiter, Purgatory, as Wishes; & Sun, His Endlessness, Cosmos within.

M.29. Sat. 7/20/1957 New York, New York City. Some detail, pp 3-8/34.

[Part of a detailed discussion of the Purgatory chapter.] The Earth mentioned as representing the totality of what we are, with our emotions belonging to a chaotic solar system because the Earth is not a complete planet and our emotions are not functioning correctly in regard to the Earth (but they do function correctly in regard to the Sun). Mars defined as wanting to fight; Venus, wanting to have compassion; Jupiter, wanting a state of equilibrium; and Purgatory, wanting a state of Work so we can free ourselves from the Choot-God-litanical period and Kundabuffer by developing our own Cosmos within with Kesdjan and Soul, just as His Endless created the Cosmos to free Himself from Heropass.

Planets_x

Earth, Neptune, Pluto, Uranus, etc.; & Feelings, Emotions, Sun, Spiritual growth.

M2302. Sat, Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, pp 11-12/25.

[Part of a detailed discussion of stopping the expression of feelings, changing oneself to learn the language of emotions, developing something that is separate from thinking and expressions of personality and the body.] Analogy of planets to feelings and emotions, a 'Fa' state between Earth and Sun, the Sun affecting Kesdjan so that Inspirational quality not dependent on expression of body. Neptune, Pluto, and Uranus as emotions, spiritual planets, closer to the Sun.

Planets_x

Pluto; & Kesdjan.

M2307. Sun, Thurs. (10/11). 10/7/1973 Barn, Lunches. Brief, p 29/32.

Kesdjan as a planet on the other side of Pluto.

Plants_x

Man's relation to; & Higher & lower forms of life/levels of Being, 1 vs 2 vs 3 Centers, Empathy/Omniscience.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Detailed, pp 3-6, 11-13/30.

Man existing as part of all life explained as involving the existence of a universal, supreme intelligence and life outside of oneself, including plants and animals. Differences in levels of life explained as going from material as stuff (no animation, life only the form itself), to plants (one-centered being, life in a physical form), to animals (two-centered being, life in a physical form and also in feeling/intellect), to man (three-centered being, life in 3 centers). Concerning the possibility of having empathy for lower forms based on previous past existence, mention that even if changing from one center into another proves to be possible (we don't know), it is useless to think of one's past life as a plant or animal; from a higher level of Being, free from bondage to Earth and one's form, there is more Omniscience, greater knowledge of Earth and lower levels, including plants and animals.

Playing Roles, see also:

Changing Oneself
Experimentation

Stages of Life

Playing Roles_x

and Unrolling the film, Seeing repetitiousness, Conscience, God, Aspiration, Aim, 'I'.

M1233. Tues. 8/8/1967 New York, Group II. Detailed, pp 9-29/29.

[Part of a detailed discussion of Unrolling the film, playing roles.] Playing roles, the role of one's life, discussed in relation to seeing mechanicality, sharpening one's Conscience, one's relation to God. Always playing the same role, same character on the stage of life, not of much interest to God. Playing a role free from approbation, mechanicality, outside conditions: script written by God, what is within, an emotional quality -- accent by actor on spiritual Being, not interested in the audience. Mother Nature not wishing one to play a role. Need not to be killed by monotony, introduce new thoughts and feelings, changes, Legominisms. Aspirational period as preparatory, already possible to play a role based on spiritual level in which 'Do' of intellect has an aim, a function to fulfill. Getting in touch with perpetual momentum of life, where coherence, cooperation spirited and guided by emotional quality. 'I' as the audience: wishing one to act, having Benevolence. Role played from the inside out. One's Will to do as the play.

Pluto, see:

Planets, Pluto

Plutocrat, see:

All & Everything--Terms (Zevrocrat, Plutocrat)

Pogossian, see:

Meetings With Remarkable Men, Pogossian

Politics, see:

All & Everything--Terms (Zevrocrat, Plutocrat)

War

Society (Social change, Politics)

Pondering, see also:

All & Everything, Reading of
Mind (Use of)

Tasks--Specific Task (Conscience, and Pondering)

Pondering_x

Use of, vs. formulation; & collecting vs. evaluating Facts of oneself, Acceptance.

M1549. Tues. 3/11/1969 New York, Group I. Some detail, pp 7-15/24.

Discussion of the purpose and use of the pondering section of the brain. The collection of too many facts contrasted with the ability to evaluate facts, evaluate one's life, keep mind active, acceptance.

Pondering_x

Use of, vs. formulation; & Man bent (vs. erect), Emotions, Constancy of mind, Fundamental tone (Gong).

M1604. Tues. 6/17/1969 Firefly House, Firefly (FF I-1). Concise, pp 10-12,15-16/18.

Pondering defined as weighing what is right and wrong for one's development, a means to know where one is going and to have the emotions function instead of feeling (exercise given to stand erect and stretch out one's arms, head lifted toward Heaven, wishing for something higher). Explanation, that in developing the 'Do-Re-Mi' of Kesdjan, the hinge at 'Fa' allows the 'Sol' (pondering) to be placed on top of the 'Mi' (formulation); a man is then standing erect and the octave is then vertical, the 'La' then becoming the higher emotional center (otherwise he is not erect, and the octave is bent over). [Ordinary man described in terms of a diagram composed of three horizontal layers, the left side going up as 'Do', 'Re', 'Mi' and the right side going down as 'Sol', 'La', 'Si', connected with a hinge on top that is 'Fa.']

Pondering mentioned as an ability of the mind that should be constant and permanent, not too fast or slow; mention of striking a fundamental tone 'Do' in the morning that one hears like a gong in a temple, the overtones of which can be applied throughout the day to give one constancy and help.

Pondering_x

Use of, vs. formulation; & Ordinary vs. Conscious Impressions, Higher foods via Sensing & Breathing.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Some detail, pp 3-7,12-14/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] Receiving data from others and the outside world in the back of the head (pondering) rather than the front (formulation, ordinary association) in order to establish a relation between the mind and the emotions via the thalamus. Necessity of Work coming from recognition of life, and hope; thoughts formulated in the front of the head discussed as preventing one from establishing, through pondering, hope as a relation between the mind (back of head, via thalamus) and the heart. Thoughts from associations with outside world come through sense organs and go to formulation, preventing Work from entering, which would involve the back of the head. Sensing discussed as producing a relation between the mind and the body which becomes a channel for foods higher and lighter than air: the arm receiving food from the outside world that is not entirely of this Earth. Using breathing to distribute material deposited by Sensing.

Pondering_x

Use of; & 'I', Pineal gland, Temporal lobes, Hanbledzoin, Individuality.

M1209. Tues. 6/27/1967 New York, Group I. Brief, pp 19-21/36.

'I' described as an organ that is not used; the pineal gland, which is atrophied, can be affected by entry through the neck at the base of the skull, activating pondering in the lobes above the temples, then affecting the rest of the brain and making Hanbledzoin in the blood as a road from the mind to the heart.

Pondering_x

Use of; & Essentiality, 6th & 7th Sense Organs, Simultaneity, Helkdonis & Abrustdonis.

M1509. Sun. 12/29/1968 Portland, Some detail, pp 2-4,7-11,13/23.

[Part of a more detailed discussion of essentiality, described as a property of each of the three centers connected to pondering by the mind and deepening of feelings into emotions that are away from oneself, involving the development of the sixth and seventh sense organs in the physical body.]

Discussion of knowing the activities of one's ordinary mind, then developing more essential thoughts, pondering, the essential part of one's mind; this involves changes in one's inner life rather than one's periphery, and the development of a seventh sense organ (Consciousness), which belongs to Simultaneity and the outside world. The use of Abrustdonis to develop pondering and the Soul.

Pondering_x

Use of; & Magnetic Center, Ashiata Shiemash, Poundolero, Sensing, Intuition, Objective Meditation.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Some detail, pp 7-10/15.

Magnetic Center, or essential essence, equated with Ashiata Shiemash, who starts in essence (in central Asia, town of Djoolfapal -- not in Babylon, which is talk, talk) and grows by creating a relationship (a tri-unity that can remain in existence and reach a higher level) with the mind pondering (Poundolero) and the body Sensing (Sensimiriniko) -- these two a brotherhood, Tchaftantouri, with Ashiata as the neutralizer. Pondering defined as the mind weighing experiences (different thoughts, different things one has done, relationships, the past, future plans) while remaining sensitive, through Sensing, to the expressions of the body. Convincing '100' people explained, with the body (Sensing) and the mind (pondering) as the two '0's, the emotional posture (Magnetic Center) as the '1.' Pondering explained as not involving a lot of words, not that difficult; it depends on intuitive knowledge and is linked with breathing, as is Objective Meditation (discussed later in the tape).

Porosity, see:

Openness

Sensing (and Porosity)

Positive Force, see:

Force (Positive, Negative, Neutralizing)

Sun, Striving for

Positivity, see also:

Emotions, Language of

Positivity_x

Development; & Vibrations, Changing oneself, Language of emotions.

M2302. Sat,Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 1-6,12-13/25.

Task of being in a state of positivity for a day, on one's birthday, negating negativity. Emphasis on emotions (vs. intellect). Discussed in relation to vibrations in parts of the body -- in voice, chest, feet (walking on air), temples. Changing one's state to positivity by regulating one's energy, remembering one's 'amness', acknowledging results (Awareness registered), a state of aliveness. Need to have feelings exist on their own, mistake of the mind controlling them. Tinting feelings with desire for spiritual development, discovering the language of emotions (discussed in detail, pp 9-15), overcoming negativity by engaging the three centers.

Postures, see:

Five Manifestations, Postures

Potentiality, see:

Advanced Perspectives

Aim (of Oneself; and one's potential)

Motivation

Pottery, see:

Activities, Barn (in general)

Historical Interest (Pottery)

Poundolero, see:

All & Everything--Terms, Poundolero

Pondering

Prayer, see also:

Energy, Use of
God

"I Am"

Conscious Labor/Intentional Suffering (Openness, Prayer and)

Prayer_x

General definition.

M1401. Wed. 5/8/1968 New York, Group III. Some detail, pp 18-19/26.

What prayer is, and how to pray.

Prayer_x

in Creation of 'I'; & bridge between 'I' & 'It', Etherogram, Chemical, God, Magnetic Center, Vanity, Draining.

M1613. Fri. 6/27/1969 New York, Group IV. Some detail, pp 15-18/18.

[Part of a detailed discussion of the line connecting 'I' and 'It' as a bridge between Objectivity and subjectivity, with experiences of Work and the energy of wish flowing from 'It' to 'I', and higher energy from 'I' to 'It'.] Explanation, that the information sent from 'I' is an Etherogram, but a chemical in 'It' (me) produced by reverence for God (God can enter one's heart), prayer with all three centers (head, heart, and hands), or an atmosphere from Magnetic Center is needed to decipher it; prayer necessary to destroy vanity, replace self love with openness, become nothing with a wish to receive; one must lose selfishness, replace feelings of one's own world with feeling of love of Mankind. Mention, to Drain; the emptiness in 'It' can be filled from Above from the head down, a channel for the glory of God.

Prayer_x

in Creation of 'I'; & road from 'It' to 'I', Emotions, Faith, Outside influences, Magnetic Center, Life within.

M1807. Tues. 3/24/1970 Barn, Group I. Some detail, pp 26-31/33.

Road from 'It' to 'I' by means of one's emotions; not listening to mind, which says it cannot be done, but proceeding with faith in one's heart. Prayer as a means for solidity to counteract outside influences, for deliverance from one's manifestations; 'I' as the mediator and the only hope. Prayer and Magnetic Center, life within.

Prayer_x

in Creation of 'I'; & Wish, bridge between 'I' & 'It', Unity of centers.

M1593. Sun. 5/25/1969 Land, Some detail, pp 2-6/7.

Creation of 'I' likened to prayer. Work discussed as placing the emphasis on the wish and creation of 'I' rather than on the object of Observation. 'I' defined. Sincere wish and unity of intellect, emotions, sexual energy and organs of the body discussed as a bridge between 'I' and 'It'.

Prayer_x

in Response to 'I'; & Special moments, Help from God, 'I' as friend, Unity of centers, Draining, Bury past, Joy.

M2312. Thurs. 10/19/1973 Land, Group I. Detailed, pp 19-27/27.

A sudden, intense moment of Awareness described as a beautiful experience, the 'I' "reacting" in response to being asked to Observe. Discussed as experiencing the 'I' or God as having almost human-like qualities of response, such as seeking us out, being a friend, a guide, able to hear what one is saying, sensitive to oneself, helping. This response by an 'I' or God related to a unity of all three centers (body, feeling, mind) that produces a seriousness, a prayer, a humbleness, an aliveness; this is connected to a willingness to fight to develop wings to offset gravity or Mother Nature, to make a clean slate of oneself, to drain thoughts and feelings, let go of habits and clichés and bury the past, become nothing. Mr. Nyland describes a personal experience of joy many years earlier while waiting for a train into Lido: while sitting, realizing that something was knocking on the door of his heart, trying to find him, an 'I' letting him know that it wanted to enter or remind him of himself.

Present, see:

Moment	Time
Simultaneity	

Time

Pressure, see:
States (Anxiety)

States (Anxiety)

Prieure, see:
Gurdjieff (and Prieure)

Printing, see:
 Activities, Barn (in general)
 Historical Interest (Printing)

Historical Interest (Printing)

Prior Experiences, see:

Moment, Special (one never forgets, accidental)	Reminders, Prior Experiences
Recollection & Repeating Experiences	

Reminders, Prior Experiences

Private Life, see:
Inner Life Relationships, Four parts (private, personal, professional, humanity)

Relationships, Four parts (private, personal, professional, humanity)

Procrastination, see also:
Death, Refusal to face

Procrastination_x
and Laziness, Solar plexus vs. Heart, Three centers, Hope.

M1415. Wed. 6/5/1968 New York, Group III. Some detail, pp 13-17/25.

Professional Life, see:
Relationships, Four parts (private, personal, professional, humanity)

Progress, in Work, see:
Work, Progress in

Prolonging Work Attempts, see:
'I', Maintaining Work, Maintaining Attempts

Work, Maintaining Attempts

Protective Coating, see:
Reciprocal Destruction (and Protective coating)

Psychoanalysis, see:
Psychology (Psychoanalysis, Psychotherapy)

Psychology (Psychoanalysis, Psychotherapy)

Psychological Knowledge, see:
Knowledge (Psychology)

Psychological Sickness, see:
Mental Sickness

Psychology_x

Psychoanalysis; & Hasnamuss, Subjective states.

M1516. Mon. 1/6/1969 San Francisco, Group II & III. Brief, pp 27-28/33.

Very brief comment on question about psychoanalysis: Do you know what Hasnamuss means? Quite different from Gurdjieff: Psychoanalysis is a description of subjective states.

Psychology_x

Psychotherapy; not helpful for Work; & Transference, Negative feelings, Expressing emotions.

M646. Wed. 9/16/1964 New York, Group IV. Detailed, pp 18-28/30.

Explanation, that the transference of emotions that occurs with repressed feelings is not the same as can occur with energy that can be transferred between people through Work, that dealing with one's feelings through psychotherapy or by trying to change one's negative feelings (or suppress their expression) doesn't change things fundamentally as occurs with the development of Kesdjan, nor does it create anything permanent (the feeling will come back). The nonsense of explaining some things psychologically (e.g., that whatever one sees in the clouds, it's all about sex). Mention of the necessity of using one's feelings, including the negative ones, by expressing them, with self acceptance through Work, allowing feelings to help one to develop the 'Sol-La-Si' of Kesdjan.

Psychology_x

Psychotherapy; not helpful for Work.

M825. Fri. 8/6/1965 Berkeley, Brief, pp 17-19/26.

Mention that becoming dependent on a psychologist does not help one to Wake Up; Work as a process of finding out how to stand on one's own feet.

Psychotherapy, see:
Psychology (Psychoanalysis, Psychotherapy)

Purgatory, see also:
Conscious Labor/Intentional Suffering (Purgatory and)
Inner Life/Outer Life, and Purgatory

Purgatory_x

and Man No. 7, Death, His Endlessness.

M961. Tues. 4/5/1966 New York, Group I. Brief, pp 18-19/22.

Purgatory as bridging our present life, through death, to a further existence, with His Endlessness visiting because God takes over after Man Number 7.

Purgatory_x

as Spiritual World; & Paradise/purgatory, Impartiality, God interested or not, dissolving Form/Desires.

M1432. Fri. 7/19/1968 New York, Group IV. Concise, pp 17-19/20.

Purgatory mentioned as the spiritual world outside of Earth that is both paradise and purgatory; development is still necessary, with one's form not yet entirely gone and desires not entirely dissolved. A wish based on poise and equilibrium obtained by having the personality adjust to Impartiality (God interested) is different from satisfaction with merely Work-related thinking (God's name misused, or used in vain); inner life needs to be Impartial, not an improvement of subjectivity (paradise), which God doesn't want to look at (He is not interested in the beautiful things on Earth).

Purgatory_x

as State of not knowing.

M2566. Thurs. 5/1/1975 Barn, Group I. Brief, p 28/29.

Purgatory as state of not knowing, wanting to find out.

Purgatory_x

Chapter; & Kundabuffer, Suffering, Choot-God-litanical period, 2nd order Soul, 3-Body Diagram, Hope.

M.29. Sat. 7/20/1957 New York, Detailed, pp 1-34/34 (entire tape).

Purgatory as the most important chapter, pondering to see metaphorically what the planet represents in oneself. Explanation, that to go to Purgatory (suffering, friction), one needs reason to realize that progress stops due to the Choot-God-litanical period and sins of the Soul; second-order Souls must be freed from Kundabuffer. Just as His Endlessness discovers the need to create the Cosmos to become free from Heropass, we discover the need to create the Cosmos within with Kesdjan and Soul to prevent us from being eaten up. Discussion, that we are dirtied; Nature, beauty, pride in good deeds, everything ideal to our unconsciousness, have to be purged (habits, laziness, vanities compared to chemicals implanted in us through education, our way of living, and others' good intentions). Mention of the 3-body diagram (food scale) in the chapter: Unless the 'Fa' of Soul and 'Si-Do' of Kesdjan are reached by digesting solid food, air, and impressions via the Law of Three, the 'Do-Re-Mi' of Soul is meaningless. Being identified with Purgatory; the feeling is not hopelessness. Discussion of the planets, evolution & involution, Trogo- and Autoegocrat, Stopinders, sex energy.

Purgatory_x

Chapter; & not Explaining too much, new Material in 4th edition.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Very brief, pp 1-2/29.

Why the Purgatory chapter should not be explained too much: one needs to fight for an understanding through one's own effort. Mention of Gurdjieff adding material to the Purgatory chapter at the time of printing (in the 4th edition but not in the mimeographed, 3rd edition).

Purification_x

and Inner Sanctum, Work, "I Am".

M2365. Sat,Sun (2/24). 2/23/1974 Westtown/Barn, Group IV/Lunch. Brief, pp 21-22/27.

Inner sanctum purified by Work. Saying "I Am" three times. [Part of a detailed task concerning Conscience.]

Purification_x

of Physical body, Feelings, Mind; as Growth process.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Some detail, pp 17-20/36.

Reasons why Work becomes a cleaning-up process. Work as a cleansing process for the physical body, the feelings, and the mind. (Part of a detailed discussion of the meaning of Kundabuffer and Magnetic Center in oneself.)

Purpose of One's Life, see:

Aim, of Oneself
Inspiration

Karma, Purpose of
Man, Place of

Quality vs. Quantity, see:

Group, Quality vs. Quantity

Quantum_x

Changes; & Work, Chemistry, Physics, Facts, Reality, Impartiality.

M2003. Thurs. 2/25/1971 Barn, Group II. Some detail, pp 13-17/28.

Work compared to quantum theory; use of Work as catalyzer in changes, transformations of oneself, psychological and cosmic chemistry -- references to Bohr's theory, Mendeleef's system, and Karma. Discussion of facts which are real vs. not real.

Quantum_x

Changes; & Work, Great & Mother Nature, Evolution, States of Consciousness, Atoms.

M1507. Fri. 12/27/1968 Seattle, Some detail, pp 9-13/27.

Definition of mutation, process of evolution. Work discussed in relation to Great Nature and Mother Nature. Discussion of relation between biological evolution and mutation. Description of evolution, change from unconscious to Conscious state, as stepwise change; comparison with structure of atoms and molecules. Comparison of physical-sleeping state to waking-sleeping state to Conscious state. Discussed in relation to levels of Being, Infinity, experience of freedom, three centers.

Queen, see:

Emotions, Kesdjan Body

Symbolism, Queen

Question & Answer meetings, see:

Tapes, ABC/Introductory, Question & Answer
Tapes, Question & Answer

Questions, see also:

Answering Questions

Motivation, Questions for one's life

Tapes, Question & Answer (Introductory/ABC)

Questions_x

Answering one's own questions.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Brief, pp 4-5/29.

Need, at times, to take the time to digest information, find answers oneself rather than ask someone else.

Questions_x

Asking Questions; & 'Grammar of Work' meetings, How to Work, Experience, Openness, Encouragement.

M2037 (grammar of Work). Thurs. 7/8/1971 Barn, Group II, Series of 9. Detailed, pp 1-6/32.

Asking basic, simple questions in the 'grammar of Work' meetings described as if one is talking privately with Mr. Nyland (don't pay attention to anyone else, stay clear of any type of criticism), placing the accent on one's inner life, a questioning attitude (what will I do?), one's own application and experience, a wish for guidance, an openness to receive and have one's Conscience fed. Explanation, that the information received should be clear and understandable, comprise a lucid encyclopedia about Work, including definitions and what to do, being told if one is on the wrong road, what possible dangers to look out for, and being encouraged and stimulated to Work.

Questions_x

Asking questions; & Formulation, Attitude of questioner.

M1574. Wed. 4/23/1969 New York, Group II. Some detail, pp 3-5/36.

Discussion of the formulation of questions, distinctions among them, and the attitude of the questioner.

Questions_x

Asking questions; & Formulation, Realizing unconsciousness.

M1684. Thurs. 10/2/1969 Seattle, Group II. Brief, pp 1-2/25.

Mr. Nyland returns questions written up by people so they can decide to read them aloud if they wish; in asking questions, realizing that everyone is in the same boat -- unconscious.

Questions_x

Asking questions; & level of a Meeting, Difficulties Working.

M1708. Tues. 11/4/1969 Barn, Group I. Brief, pp 24-26/28.

In response to a silence in the meeting, Mr. Nyland explains why a person in Work must have questions and one needs to ask, both for oneself (one needs help) and for the level of a meeting.

Questions_x

Asking Questions; & Theory as salt for palatability, Essential vs. superficial questions, Private life.

M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Some detail, pp 2-5/31.

Rather than asking questions in a meeting that are purely theoretical and only satisfy the mind (superficial questions are easy), the need to first eat and digest what is offered, then add salt (theory) if needed to make the food more palatable; questions should be essential, personal and private, but contain a common denominator that applies to everyone (no need to fear that others will be critical; one can talk a great deal about one's private life in general terms).

Questions_x

Asking questions; & Work attempts, Gurdjieff answering, Aliveness in Work, level of Group.

M1904. Tues. 8/11/1970 Barn, Group I. Detailed, pp 3-5,10,18-19,23-24/24.

Explanation, that people at meetings should be asking simple questions about attempts, terminology, whether attitude and results are understood correctly, tendencies in one's way, and that Mr. Nyland should be viewed as a person like others in a nucleus answering questions about Work, as if one is sitting opposite him in his office. Mention that similar to the manner in which Gurdjieff answered questions in New York, Mr. Nyland will be patient, kind in understanding the question, formulate and define terms clearly. Four ways that one can belong in a question & answer meeting: ask questions, follow what others say, answer for oneself, and find a similar experience in oneself, for which one may or may not have an answer. Mention that with aliveness in Work, questions should be on one's lips.

Quiet Saturday, see:

Special Occasions, Easter

Rain, see:

Symbolism (Water, Rain)

Ray of Creation, see also:

Earth Conditions

Nature

Evolution/Involution

Ray of Creation_x

'Do-Re-Mi', 'Fa', 'Sol' & Place of Man/Earth/Moon/Anulios/Sun, Difficulty Working, Magnetic Ctr, Life, God, 'I'.
M1523. Fri. 1/17/1969 Westtown, Group IV. Detailed, pp 3-8, 12-13, 16-17/17.

Difficulty Working explained as due to the Earth being an unfortunate planet, at 'Fa' in the Ray of Creation ('Do-Re-Mi' are the Moon and Anulios), struggling to become a Sun as 'Sol' and set Earth's life free, not carry the burden of man. Man's aim: to carry and protect life from conception to physical death, not the protective coating of one's body and personality (an Earth condition that prevents Work); to find life within Magnetic Center, God, one's place on Earth as part of the totality; to see that Earth also wishes to set life free, share in the Magnetic Center of our solar system; as a 3-centered being (not 1- or 2-centered), create a Oneness in the image of God to get away from Earth, go toward one's Soul or the Sun. Going up the scale of the Ray of Creation explained as changing from unconsciousness to Self to Cosmic Consciousness, understanding infinity and God by daring to have life come out to bring God to oneself; 'I' pierces one's coating, makes it transparent so one is exposed to the Sun (my God) and light; Magnetic Center sees translucency, and 'I' shakes hands with both Magnetic Center & God.

Ray of Creation_x

'Fa'; & Place of Man/Earth, Bondage, Wish.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Brief, pp 2-4/25.

When one questions reasons for being on Earth, symbolic ideas can help, but must keep feet on the ground. Difficulty of understanding the concept of Cosmic Ray; Earth at 'Fa' of this Ray. Man's problem, to cross 'Fa' Bridge; this is one's bondage. Recognizing that bondage to personality does not lead to essential values, prevents one from giving to one's essence (like Ivan Osokin).

Reading from All & Everything, see:

All & Everything, Reading

Death of Gurdjieff, and Reading from All & Everything

Tasks--Specific Task, All & Everything

Reading Group, see:

Group, Reading Group

Real Estate Office, see:

Activities, Barn (in general)

Historical Interest (Real estate/rental office)

Real Man, see:

Aim, of Oneself

Individuality

Harmonious Man

Man (Real Man; Place of; Numbers One through Seven)

Reality_x

and dream world, superficiality, spiritual development.

M1415. Wed. 6/5/1968 New York, Group III. Some detail, pp 1-3/25.

Relationship to dream world. Distinction between unreality and superficiality. Reality in relation to spiritual development, in relation to changes.

Reason_x

Development of; & Purgatory, Kundabuffer, Measurement (Determinator-of-Reason), Evolution, Descents.

M.29. Sat. 7/20/1957 New York, New York City. Some detail, pp 6,13-14,17,23-26/34.

[Part of a detailed discussion of the Purgatory chapter.] Explanation, that one needs enough reason to realize that the Choot-God-litanical period and sins of the Soul prevent progress unless the second-order Soul is freed from Kundabuffer. Discussion of the Seraphim and Cherubim measuring the Soul (Determinator-of-Reason) as meaning that honesty and seriousness in oneself is not assessed with one's ordinary mind; one's definition of experiences, especially of intellect and wish, change over time. Measuring or judging one's behavior by the extent of being Awake, on a scale from absolute nothing to absolute positivity. Explanation, that evolution and involution both involve Rays of Creation, but that the evolutionary ray is impossible to understand in an ordinary sense (we can only comprehend it when we are Conscious) because it is contrary to the involutionary ray that we are engaged in. Mention that each trip to Earth involves being purged of something (what are Atlantis, Tikliamish, Goblandia, Tibet in ourselves?) and that the sequence of the six descents follows step by step with the development of our reason.

Recalling one's Past, see:

Past (Recalling past behavior)

Reminders, Prior Experiences

Reciprocal Destruction_x

Described; & Civil war (emotion and intellect, physiological), Wasting energy, Protective coating.

M1605. Wed. 6/18/1969 New York, Group II. Detailed, pp 19-24/34.

Mention that when something is destroyed, it is unable to function. Specifically, one's energy is being wasted in a fight (civil war) that is occurring between emotions and intellect, that even the body itself doesn't know which road to take (confused), the cells fighting (mutually destructive) because they don't know that something belongs to the body itself, including its own intellect and protective coating. Instead, the cells waste energy vying to become what they are not, and are affected by mental, emotional, and physical poisons (bad food, air, and impressions; cannot live without newspaper, phone, or sports). There is chaos, disharmony, idiocy in living, and what's there will try to destroy anything new, any creation -- such is the pity of the influence of Earth on mankind. Instead of our ordinary self protection, which maintains our ordinary little selves, a protective coating based on strength and unity, like oil allowing water to run off a duck's skin, is needed to avoid reciprocal destruction created by the atmospheres of others or ourselves (e.g., feeling the hatred of another, or if I love or hate you, you will probably reciprocate toward me).

Recollection and Repeating Experiences_x

Objective; & Emphasis on Awareness.

M2403. Thurs. 5/9/1974 Barn, Lunch. Brief, pp 7-8/32.

[Part of a Question & Answer tape.] In relation to recollecting and trying to repeat Objective experiences, need to accept that the form of the expression may not be the same again, that one needs to keep the emphasis on Awareness leading to Awakening.

Recollection and Repeating Experiences_x

Use of; & Deposits (like bank), Glandular change, Assurance, Reduce thought/feeling, no Fear of losing.

M1629. Sun. 7/20/1969 Barn, Lunch/Coffee. Detailed, pp 22-27,29-31/31.

When ordinary life scatters the energy and wish gained from a meeting or any other emotional or meaningful experiences about Work, the need to realize that like a bank, whatever is deposited, including moments one never forgets, will remain until one calls on it, and not to worry -- the recollection is never the same as the experience, but the impressions penetrate and create memories and permanent glandular changes. The results of Work explained as creating assurance and emotion that can be very useful for new attempts; if one sees God, one will never forget the unusualness of light in the midst of unconsciousness. How one digests experiences explained as dependent on one's states, which range from being empty and open to filled (or overfilled) and closed; some times are better than others and not a serious matter; reduce one's life, thoughts, and demands of the body as much as possible so one is open to receive. When one knows from past experience what to do about negative thoughts and feelings that destroy one's aim to Work, mention that there is no reason to fear because one can return to what has been successful; don't explain or worry about motivation: the experience is there, is one's own, is sufficient and one cannot lose it.

Recurrence_x

and Reincarnation.

M2083. Sat,Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Brief, pp 12-13,21/29.

Difference between recurrence and reincarnation.

Recurrence_x

Freedom from.

M1435. Fri. 7/26/1968 New York, Group IV. Detailed, pp 11-21/21.

Man as an hourglass, turned over again at his death to start all over again. How Man can become free from this constant repetition of life on Earth, by means of little 'I'. Kundabuffer, Chief Feature, Magnetic Center also discussed in relation to Freedom (pp 19-21).

Reincarnation, see also:

Death, Life after death

Karma

Reincarnation_x

and Karma, Death.

M2492 (Seminar #2). Wed. 11/13/1974 Barn, Seminar series. Some detail, pp 8-13/35.

Knowledge of past lives of dubious value because of lack of knowledge of spiritual laws. In order to prepare for death, more important to be willing to understand present experiences and submit to laws which govern now and will at one's death.

Reincarnation_x

and Recurrence.

M2083. Sat,Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Brief, pp 12-13,21/29.

Difference between recurrence and reincarnation.

Relationships, Parent & Child, see:

Children

Parent

Relationships, see also:

Aim (Common aim, of a Group)

Attitude (toward Others)

Barn, Group, Land (Aim of, Working together)

Caring/Emotional Involvement

Communication

Criticism (of Others)

Friction (Enduring manifestations of others)

Love

Mankind (aim of)

Self Knowledge (Other People)

Tasks--Specific Task, Relationships

Relationships_x

Development; & Communication, Common aim, Openness, Experience, Life vs. Form.

M1529. Wed. 1/29/1969 Boston, Detailed, pp 12-28/28.

Detailed discussion of how to answer questions, relating to people. Sharing an essential aim. Physical, emotional, and intellectual forms of communication. Relationships with people based on the truth of a Man as opposed to the form. Being open, Observation making the form transparent. Speaking from experience. Need of essential quality to establish relations with people, to continue Work on oneself.

Relationships_x

Development; & Emotions vs. Intellect, Warmth, Benevolence, Giving and level of Being.

M2069. Wed. 10/27/1971 Barn, Group III (Open). Detailed, pp 5-10,12-17/25.

Relationships toward Work and other people based on intellect not enough. Need warmth, willingness to enter into lives of others, coming from one's emotional growth. Example of Benevolence and giving of Gurdjieff in his later years, giving of his life. Activities established to provide food necessary for this growth. Real meaning of giving to others, to a higher level of Being. Octave of transformation of energy in giving.

Relationships_x

Development; & four Aims, Life, God, Love, Atmospheres, Man No. 4, Cooperation, Belcuttassi, Soul.

M2522. Sat,Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 6-11,14-17,28-29,31/32.

Living more spiritually described as being more nonmaterial, less dense, experiencing atmospheres and higher rates of vibration. Expressing ethereality by overtones in one's voice. Language of Keesdjan based on exchange of atmospheres, emotions; dependent on physical expression. Man No. 4 having four qualities which form a tetrahedron representing the four aims of existence, any one of which can point upward at any given time: 1) Sincerity and honesty of purpose; 2) Simplicity of aim; 3) Consideration of life and aliveness; 4) Love of God, which includes love of people as individual representations of life. Group has to grow up. Need for cooperation, verifying and communicating truth of research concerning what we really are; like Belcuttassi, who wanted to verify his truth with others, people with different backgrounds, to come to same conclusion about properties of a human Being. Ultimate aim, Work together to build a Soul.

Relationships_x

Development; & Helping others Wake Up, one's Nothingness.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Brief, pp 23-26/33.

Discussion of helping others in relation to Waking Up. Realization of one's nothingness; wishing to be filled.

Relationships_x

Development; & Language of emotions, Caring, Devotion to Work, Life in oneself & others, Part of totality.

M1902. Sat. 8/8/1970 Barn, Coffee. Some detail, pp 20-25/28.

Discussion of relationships, emotional quality communicated in a group, including other forms of life. Need for caring in the Group; too much selfishness. Communication based on an emotional language, answering questions on an emotional basis, sharing of emotional quality, giving a "newness" in a relationship. Discussion of Making known to others one's devotion to Work, what is alive within oneself. Seeing life in others, realizing and communicating one's own life; not being ashamed to express it. Being part of a totality (vs. alone).

Relationships_x

Development; & Maintaining interest, Inner sanctum, Losing oneself.

M1176. Thurs. 4/27/1967 San Francisco, Group I. Brief, pp 8-10,12/18.

[Part of a detailed discussion of struggling against oneself and protecting positive experiences of light (vs. darkness of unconsciousness)] Mention that the real reason for being interested in Work is to be able to communicate with others as full-grown, complete-as-solar-system units, but this requires the realization of one's incompleteness and daring to stand alone in one's inner sanctum, in silence with one's Conscience, and not be dependent on the opinion and affirmation of others, not conforming to a community to protect ourselves from losing ourselves.

Relationships_x

Development; & Openness, Emotions, Experimentation, Breathing, Magnetic Center, Identification.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Some detail, pp 23-32/36.

Need to be open, sensitive, through breathing. Deep breathing, realizing existence of Magnetic Center, ending in hope, openness to oneself and others and their inner life. Relation between Aspiration, Inspiration, Silence, and Experimentation to the development of openness. Discussion of the mind, identification, as obstacles to developing openness to oneself, other people. Being intellectually and emotionally open. (Part of a detailed discussion of the meaning of Kundabuffer and Magnetic Center in oneself.)

Relationships_x

Development; & Openness, Others' states, Common Aim, Food for Work (Task given), the Group.

M2083. Sat,Sun. 12/4/1971 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-8,10-11,15-16,20,29/29.

Being superficial, not understanding people, expecting things from others, being closed and wishing to be more open. Silence not a relationship, but a void (as is silence at meetings). Allowing for the state of someone else, their interests; having an obligation toward each other, mutual aim; trying to touch, to penetrate others and allowing oneself to be penetrated by them. Work as the basis for friendship; the Group as an opportunity for everyday relationships. Trying to extract more from relationships, as a reminder, stimulus to Work. Task given to remember Work when one meets someone in the Group, to make the interaction as real and honest as possible. Relationships as food for Work. Success of Activities dependent on growth of relationships, aim of a cooperative group.

Relationships_x

Development; creating Conditions; & Love, Helping others, Essentiality.

M224. 5/31/1961 New York, Some detail, pp 15-20,25-26,29-31/31.

Seeing or having a trait in oneself explained as not necessary in order to see it in someone else, nor is it necessary to have the same experience as someone else in order to recognize it, but that the closer one gets to one's own essential being, the more one will recognize the essential motivation of someone else. Discussion of the four ways to find truth -- science, art, philosophy, and religion -- and that wishing to approximate Objective truth forms a basis for essential relationships: less emphasis on the personality and the laws of subjectivity as one goes from two dimensions (horizontal) to three, which is a spiral upward. Mention that it is almost impossible to create conditions for someone else's benefit, but one can Work on oneself. Love explained as not creating pressure or pushing someone, but instead being satisfied in having created a vacuum so the person is helped by the food given without knowing you gave it. The need to make the effort to overcome flippancy and superficiality, at first when alone, then when with one's friends.

Relationships_x

Four parts (private, personal, professional, mankind); & drink (exercise), God, Love, Aim, Law of 4.

M646. Wed. 9/16/1964 New York, Lunch. Detailed, pp 11-16/30.

Description of the four types of relationships: Exercise to drink a cocktail sequentially in four parts, receiving energy from four different fields or forces, for four parts of one's life, each time becoming Aware of oneself (becoming neutral and letting go between each attempt): 1) toward oneself (private life, a relationship with a higher force, toward one's Conscience, God); 2) toward those one is close to (personal life, an attitude of affection, well being for them); 3) toward acquaintances; professional, why one went to the gathering (everyone there for a purpose) and approaching someone with that in mind; 4) toward humanity, Mankind, being a mechanical human being like everyone else, a type, having no right to show, or have others deal with, one's own state (e.g., anger), feeling only that people are alive and struggling, loving them just for that. Taking oneself in quarters, in steps, related to Law of Four (as with the Law of Seven, deals with phenomena) and All Quarters Maintainer: dividing, then building until one reaches unity. Mention that the value of the exercise is in trying to behave in one's surrounding so one can extract what's useful from it.

Relationships_x

Four parts (private, personal, professional, sociological); & Ordinary life, Dissatisfaction, Spiritual growth.

M1170. Mon. 4/10/1967 Seattle, Group III. Detailed, pp 1-5,11/25.

[Part of a detailed Introductory tape.] A description of the four relationships -- private, personal, professional, sociological -- and the need to consider these when contemplating ordinary life for why one should Work. Mention that with private, personal, and professional lives, we know with whom they exist (with personal, people close and dear; with professional, being paid for responsibilities, not necessarily knowing people well) while with sociological life (e.g., created with what one writes, produces as art or commercially) we don't know the people affected and, for a long time, shouldn't consider this. Discussion, that as long as one's private, personal, and professional lives only relate to the conditions of Earth and one is satisfied in how their requirements are met, one is not interested in Gurdjieff. The need to be dissatisfied with one's private life, conscience, and the norms for the conduct of one's life, not feeling sufficiently essential, righteous and upstanding and wishing to develop one's relationship toward life existing, a higher force or God, one's emotional connection with a higher level of Being or spiritual growth.

Relationships_x

In a Group, at the Land; & Criticism, Following leaders, Considering others.

M1589. Sat,Sun (5/18). 5/17/1969 Land, Sat/Sun. Some detail, pp 11-13,22-26/26.

Discussion of relationships with others in the Group: one has no right to criticize others who are trying to Work; one must learn how to follow those who are in authority. Discussion of serious attitude one should have when wishing to speak with Mr. Nyland. Considering oneself as a member of a group, having to consider the Group, other people. Helping to create something permanent. Also discussed in relation to the Land.

Relationships_x

In a Group, Working together; & Sharing attitude, Practical application, Private life, Common God.

M1554. Wed. 3/19/1969 Boston, Group I. Detailed, pp 22-23,26-30/30.

Mention that people can differ a little intellectually as long as there is agreement about the need for Objectivity, freedom from subjectivity, and practical application; at the end, all should agree: "let's Work." Remembering the life of oneself and of other people. Discussion of Group I: attitude of openness, wishing to give one's private life, thereby creating a relation with God available for all, sharing one's attitude when attempting to Work and emphasizing the positive, maintaining and raising a level. Feeding each other with inspiration. Creating an atmosphere that can touch others: in other groups, through correspondence, even strangers on the street and in one's professional world. Being flexible and changeable so others are not exposed to one's dirt. When communicating with others, realizing that the principle of Awareness evokes an emotional response, not one's analysis or personal interpretation. Giving without wishing to receive, becoming a receiving apparatus to receive from the highest level possible, receiving without thinking that the gift needs to be returned. Remembering that many people are interested in Gurdjieff.

Relationships_x

In a Group, Working together; & Task (sit in silence), Positivity (no Negativity), Intentional Suffering.

M1615. Tues. 7/1/1969 Firefly House, Firefly (FF I-3). Some detail, pp 1-2,4-7,12-13/15.

Instruction given in the meeting to Drain, eliminate negativity or anything that will disturb others so that inner life, positivity, and Being take over rather than ordinary life. Explanation, that being essential allows for unity, distinctions between people to fall away (for another, the inside is always the same as for oneself); one is often mistaken about another's behavior; give the benefit of the doubt. Explanation, that Intentional Suffering concerns oneself only; others may help bring it out, but there must be no criticism or negativity toward them. Using one's own words when communicating the ideas of Gurdjieff, finding one's own way; Intentional Suffering enters when one realizes that being responsible for the influence of one's words, level and atmosphere never ends, and one must prepare.

Relationships_x

In a Group; & Aim/Place of Man, Kinship, God, Individuality, Vertical growth, Tri-unity, Time.

M1209. Tues. 6/27/1967 New York, Group I. Some detail, pp 23-30/36.

Discussion of the aim of Man and finding one's place with others based on a kinship with people felt to be the same as oneself. In the group, kinship based on a striving to grow in a direction away from Earth, to Work on oneself (the proper study of man is mankind) and to share that growth, which needs continuous development along the path paved with Objectivity. Mention that in relationships with growth as the common aim, people need to be in a continuous state of growth, with new material, new ways of communicating; otherwise, finding one's place runs dry. Discussion of gradually becoming a replica of what one wishes to understand: the rules and laws of God and a real man as a triunity and Individuality, with vertical growth that involves the fusion of the three centers and the three dimensions of space and time; this involves extending growth in space vertically from the nadir (inner, inner life, one's nothingness) to zenith (God All-knowing, everything) and understanding the three dimensions of time (defined).

Relationships_x

In a Group; & Group I, Working together, Exact language, Criticism & acceptance, Legominism.

M1506. Thurs. 12/26/1968 San Francisco, Group I. Detailed, pp 1-14/32.

Necessity to Work together. Use of common, exact language in Group I. Conscientious handling of tapes; honor system. Discussion of attitude, that we study, work, read, and talk together, trust each other. Discussion of talking about each other, being able to discuss what is really wrong on the part of someone. Intimate relationships: acceptance of the other person, working together and helping each other to grow. Attitude toward Work when one is away from someone. Examples of creating conditions to help another person; Legominism (definition of); necessity for patience and being flexible in creating conditions for another person's growth.

Relationships_x

In a Group; & Seelenverwandschaft (Souls), Dying to self, Magnetic Center, Transparent/lucent, Unity.

M2546. Sun. 2/23/1975 Land, Lunch/Group IV. Detailed, pp 18-27/28.

[Part of a detailed perspective on the purpose of a Group to develop the 'Si-Do' of physical, defined as giving up (dying to) unconsciousness and substituting an attachment to life without defining it, ultimately serving what is required of life.] The aim of 'I' and people is to free Magnetic Center, where there is no further dimension or wish for definition (timelessness as freedom), a willingness to give up everything (live on bread and water.) In dying to oneself -- a thousand deaths a day -- one develops 'Seelenverwandschaft', a relationship among Souls where one's form, which imprisons Magnetic Center, becomes transparent in order to set Magnetic Center free; this is a common aim, where everyone is the same. For setting free the totality of a person, transparency is followed by translucency, a unity of Consciousness and Conscience from the inside out; the form takes over the shining power of the energy within, constantly lighting up where one goes in the service of God. In joining a common aim, one remembers one's own Self (capital 'S'), the other's Self, what is life for all of us, then recognizes God within and Heaven on Earth.

Relationships_x

In a Group; & Working together, Respect for each other, Mr. Nyland.

M1515. Sun. 1/5/1969 Land, Group I & II. Detailed, pp 1-4/4 (entire tape).

Description of conditions within the Group as too superficial, too flippant, not sincere enough, not knowing even what is a common aim among people at the Land. Lack of respect for Mr. Nyland, for each other. Without the attitude of respect, really being serious about Work and each other, the Group will fall apart. The Land, the Group as an opportunity that is not taken enough advantage of; need for attitude of fighting for one's life, learn how to Work together.

Relationships_x

In a Group; vs. ordinary relationships.

M1441. Mon. 8/5/1968 Seattle, Detailed, pp 1-10,22-25/31.

Openness in group meetings, to one another, without fear of criticism while Working. Ordinary relationships as contrasted with people in Work, with those having the same aim. Openness as a necessity for growth. Need for sharing in the group, and advisable ways of (pp 22-25).

Relationships_x

Man & Woman, In Group; & Feelings, Warmth, Trust, Cooperation, Working together.

M2284. Sat. 8/11/1973 Land, Lunch/Eve. Detailed, pp 1-10/26.

Discussion of relationships in the Group, between men and women. Importance of introduction of feeling into communication. Basis of trust, confidence, and cooperation between group members, Working together. Not just words, but tonality. Giving warmth.

Relationships_x

Man & Woman; & Active & Passive, Unity.

M578. Fri. 4/24/1964 New York, Detailed, pp 3-19/32.

What each should expect of the other. Active and passive principle. Desire for unity -- should not be based on sex. What man's and woman's roles and attitudes should be in their relationship. For Conscious development, need to build understanding of each other, conditions for growth.

Relationships_x

Man & Woman; & Sex.

M708. Fri. 1/8/1965 New York, Group IV. Detailed, pp 3-8/8.

Relationship between man and woman: what it is now and what it should be in relation to Consciousness. Proper use of sex energy. Responsibility of both man and woman.

Relationships_x

Man & Woman; & Vanity, Consciousness & Conscience, Caring, Three-unity, Love, Emotions.

M1708. Tues. 11/4/1969 Barn, Group I. Detailed, pp 13-18/28.

Discussion, that wishing to develop a relationship requires not only that both people wish for it and want to help each other, but that if it is caring on the basis of Work, it has little to do with the person liking one, which is based on one's vanity; instead, one undertakes the responsibility to create conditions so the person can enlarge their world in the sense of Consciousness and Conscience, even at the expense of oneself (e.g., no acknowledge for your effort, waiting until the person can receive you or you become acceptable). Mention of love for one another involving the wish for a fusion based on knowing where the other person lives and placing the emphasis on a threefold unity. One wishes to create conditions that a person will go towards, not push from below -- sometimes a vacuum such that a person is inspired but they don't know why. Being a man in relation to a woman, being a woman in relation to a man. Suggestion, to read Orage's On Love. Emphasis is on an emotional exchange, not intellectual.

Relationships_x

Man & Woman.

M1003. Wed. 6/15/1966 New York, Group III. Detailed, pp 1-16/33.

How a relationship should be developed between a man and a woman. Also, references to having children.

Relationships_x

Thoughts and; & Effect of task on others, Sensitivity, Obligation, Flow of energy.

M1528. Tues. 1/28/1969 Boston, Group II. Brief, pp 19-20/30.

Mention that in taking a task to write letters to people to make emotions alive to help Work, two things are involved: one's own character and the influence on others. Explanation, that a thought related to one's emotional state and wish to communicate something useful to someone else already is likely to affect that person, putting one under an obligation one can become sensitive to (if one doesn't fulfill the task, one has to pay extra). [Earlier (p 11) Mr. Nyland mentions that feelings can be indulged if the mind directs this as King; in fact feelings, which are starved, should flow as energy in a more liquid or gaseous form that can go anywhere.]

Relationships_x

Use of; & Cooperation, Handcrafts, Self discipline, Caring/giving, Atmosphere, Strength in group.

M2500. Sat, Sun (12/1). 11/30/1974 Westtown/Barn, Group IV/Lunch. Some detail, pp 25-28/29.

Cooperation discussed in terms of having the discipline to get out of one's shell to get together with others to use one's dexterity (e.g., handcrafts), cooperate in stimulating an atmosphere that can be created by anyone honestly doing what he really wishes to do. The need to sometimes give up one's selfishness as a lone wolf, cooperate by being open to communicate with, and understand, others who are similar, understand that caring for others and giving can be more valuable for one's inner and spiritual life (creating a Keshdjanian and Soul body) than receiving, that cooperation can build strength in a group. Discipline explained as including watching one's words (they come out without any control), attitudes, and postures, being active in one's thoughts and feelings regarding what one honestly wishes for someone else, seeing what could be done, then helping to do it.

Relationships_x

Use of; & Freedom from the form of others, Seriousness vs. Selfishness.

M1588. Fri. 5/16/1969 San Francisco, Group IV. Brief, pp 8-9/16.

Discussion of the importance of freedom from the form of others in a group. How to Be in relation to others. Seriousness contrasted with selfishness in relation to others.

Relationships_x

Use of; & Inner Life, Language of Emotions (face & eyes), Silence.

M1608. Fri. 6/19/1969 New York, Group IV. Detailed, pp 1-9/16.

How little we know of another's inner life. How to judge from a person's face, which is an indication of inner life. Discussion of the language of inner life in different cultures. Understanding the language of emotions and silence: too much use of words, placing more importance on the face and eyes as part of the five manifestations.

Relationships_x

Use of; & Personal aim, Giving and Life.

M2400. Tues. 4/30/1974 New York, Group II. Brief, pp 20-21/30.

[Most of the tape involves questions & answers.] Developing a relationship with a group not at the level of just being nice and kind. Need to be clear about what one wishes for oneself. Giving to others what is precious for oneself but what one can replace with one's own effort. A person as a transforming machine, connecting energy received (connected, in turn, with life) to the form of a gift that someone else can use.

Relationships_x

Use of; & Positive/negative influence, Being level, Mechanicality, Love, Physical activity, Work, Leaving.

M1525. Tues. 1/21/1969 New York, Group I. Detailed, pp 2-18/31.

Concerning being sensitive to the negative or destructive influence of others, the need to establish whether the anxiety or fear is based on something actual or imagined, have the strength to counteract it by intentionally deciding to digest it and use the energy for Work, or turn away from it, either direction positive (one becomes untouchable); become physically active, One within if possible. The influence of others explained as dependent on both one's own and the other's level of Being; it can be based on a Oneness of the centers radiating at a higher level of Being (e.g., Gurdjieff), but if one is caught in the radiation from centers interconnected with too much personality, one should avoid it. Discussion of the responsibility to become different once one's own mechanicality is understood, understanding the same in others and loving them, not critical; love of oneself is based on seeing oneself as wishing and able to grow to acquire freedom, and one applies this to others. The need to create a dynamic equilibrium by being active physically (not sit), establish a quietness within and a relationship with what is higher by building up one's machinery for Work; as a general rule, one does not receive too much; reduce the amount rather than entirely avoiding it or leaving.

Relationships_x

Use of; & Responsibility for self/others, Honesty, Small Group, See/confront/efface self, Triunity/One, Wish.
M2552. Sat/Sun (3/16). 3/15/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 18-27/30.

The need to take responsibility first for oneself, then for the relationship between two people, afterward extending it like the knots of a net. Discussion of using a small group (e.g., friends) to confront and expose oneself based on honesty among others wishing to do something in daily life (How am I, what is your opinion of me, tell me where I fail and have made mistakes you know of); people know each other and are in exactly the same condition, so there's no reason to pretend or make untruthful excuses. The need to erase one's own wishes (efface oneself) in order to help and care for others with a life-giving, beneficial, healing force, become responsible and care for spiritual life and knowledge about the conditions of the universe, Conscience, the subconscious, Consciousness, God and His representation in Magnetic Center, doing what one can to contribute to the growth of someone else, trying even if unsuccessful; a bond of fellowship can become a force from which an entity can grow, a triunity that exists between mind, feeling, and body as neutralizer to do what's commanded, the Oneness with 100 percent wish and honesty.

Relationships_x

Use of; & Self improvement vs. Improving relationships, Friction for Work.

M1020. Mon. 8/1/1966 New York, Group II. Some detail, pp 28-31/39.

Discussion of the wrong motivation of a person's task of wanting to improve a relationship. Using task for Work, not self improvement. Necessity of building strength of character. Going beyond curiosity, feeding real hunger. Using friction to Wake Up.

Relationships_x

Use of; & States, Influencing others, Joining atmospheres.

M1406. Mon. 5/19/1968 New York, Group II. Some detail, pp 25-30/30.

Effects of one's state on another; no control. Sometimes necessary to affect another, like a growing child, a person one cares for. One is entitled to join atmospheres, but then the problems of one become the problems of the other. Sending energy for the sake of another's growth.

Relationships_x

Use of; & the Group, Conscience, Responsibility, Fighting personality, Task, Positive/negative reactions.

M1527. Sat,Sun (1/26). 1/25/1969 Barn, Sat/Sun. Detailed, pp 1-8,11-15/15.

Discussion of the need to fight against expressing one's personality when working with others in the Group, use the opportunity to develop Conscience by remembering one is with others and is part of the outside world, not alone; instead of unconscious states, express life by introducing something that belongs to everyone on the basis of Work, not postpone taking responsibility, meet people in the present and not with what happened in the past, consider one's judgments and words. The need to leave, or change the condition, if one is a detriment to others, not allow the misuse of energy by satisfying one's own desires and imposing oneself at the expense of someone else. Task given, at the end of the day to consider one's relation to other people and how one was. Concerning complaints about conditions at the Barn, the need to take what is of concern and use it as much as possible, both positive and negative; what is needed for a group of people has little to do with individual desires, but it can always be useful for Work by converting the energy from unconsciousness into a different rate of vibration for the purpose of Waking Up.

Relationships_x

Use of; & Work in daily life, Enemy groups, Negativity, Group as brothers & sisters, Responsibility.

M2565. Sat, Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Some detail, pp 7-13, 17, 22-27/30.

Suggestion, to create an enemy, antagonistic, or negativity group to overcome dwelling too much on one's own reactions, instead see a common aim, distinguish between a personality and telling the truth according to knowledge. Fighting against the fear of showing hurt self love and other negative states; one doesn't know all the facts or understand the other person sufficiently. Realizing that 80% of humanity is not interested, but Anulios does not let 20% sleep, requiring a fight against wallowing in dirt, seeing that the slightest remark can create a bad mood (e.g., Gurdjieff's description of a man whose moods constantly change), and that states like sulking, wishing to get even, etc., waste energy and that arguing is only a temporary vanity to satisfy one's sleep. Treating people in the group as brothers and sisters. Experiencing the unfamiliar, unwanted, or unenjoyable, but not if the energy is wasted uselessly. When encountering someone, making up one's mind: either meet or stay away; in committing oneself, one is responsible for subsequent activity.

Relaxation, see:

Draining/Draining Exercise

Physical Body, Activities of

Religion, see also:

Buddhism

Mohammedanism

Tibetanism

Christianity/Judaism

Subud

God (and 'I', qualities of)

Exercises/Task, Miscellaneous (Four religions).

Religion_x

Four aspects; & four Clouds in Space, His Endlessness, Subjective attempts.

M1511. Tues. 12/31/1968 San Francisco, Group I & II. Brief, pp 13-14/23.

[Part of a discussion of the purpose of the Land, but ultimately God or a higher level of Being, in developing Conscience and devotion from a Oneness of oneself.] Work mentioned as having no conflict with the four religions -- Christianity/Judaism, Tibetanism, Buddhism, Mohammedanism -- , which belong to His Endlessness and should be considered as clouds at different places in space that one can draw energy from. Similarly, there is no conflict between Objectivity and subjective attempts, because from the point of view of Objectivity, all subjective attempts are equal, the best one can do.

Religion_x

Four aspects; & four Directions of life (science, art, philosophy, religion), Work.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Some detail, pp 17-22, 26-28/30.

Description of each of four directions of life -- science, art, philosophy, religion -- and explanation of how each contains a wish to be free from oneself. Discussion of relation between Work and religion.

Religion_x

Four aspects; & four Directions of truth (Science, Art, Philosophy, and Religion).

M224. 5/31/1961 New York, Some detail, pp 16-19/31.

Discussion of four ways to reach truth -- science, art, religion, and philosophy -- and that one can start anywhere because all reach it the same way, with truth at the crossroads: 1) With science, there are jealousies, misunderstandings, and subjectivity, but truth involves objective facts rather than personality and interpretation; 2) With subjective art, one can hope that others will understand, but art can be Objective, which is free from one's subjectivity and follows different laws (e.g., Mont Saint-Michele, the Taj Mahal, Pyramids, where everyone impressed the same way); 3) With philosophy, one ends up with a mixed up, indigestible, encyclopedic knowledge that becomes a life philosophy (this is what usually happens; one doesn't have a 'measuring stick' in the mind); and 4) With religion, one can lose oneself in dogma and adapting to a form that gives security and peace, but religion can be an emotional quality based on a wish allowing something higher. With each way, one ultimately realizes that something else is required to go from two dimensions (horizontal) to three, which is a spiral upward.

Religion_x

in General; & Relation to Work, Organized vs not organized, Inner life, All & Everything, Jesus Christ.

M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Some detail, pp 5-8/31.

Explanation, that once one has acquired a great deal of knowledge through Work, more salt (theory) is needed to increase how well the ideas taste; at first ABCs are good enough to give one hope and satisfy inner life, but eventually, depending on one's taste, different philosophies, one's studies, contacts with other people, religion are included. Organized religion, based on form, explained as having lost its essential value, not touching one in the same way as the Bible; instead of clichés, the need to discover one's own meaning of religion; words like 'God' acquire essential value, as do the religions as described in All & Everything. Christianity explained as based on Jesus Christ, the Bible, Apocrypha, Dead Sea Scrolls, etc., but that organized religion doesn't teach the essential message. Jesus defined as the man (messenger), Christ the message: Work using essential essence so religion can become a guide in one's life, Jesus Christ a messenger from Above (inbetween man and God; Earth and Heaven) teaching how to prepare for one's death, distinguish between levels of essence, understand the Earth in relation to the Cosmos, what to do to attain freedom.

Religious Feelings, see:

Extrasensory Perception

Spiritual Experiences

Remembering Oneself, see:

Definitions, Various definitions

Self Remembering, One's real Self

Meditation, Objective

Reminders, see also:

Conditions, Creating/Using for Work

Tasks

Reminders_x

Attitude toward; & Self knowledge, Breaking habits, Little 'I', Being disturbed.

M2058. Sat. 9/18/1971 Barn, Lunch. Detailed, pp 1-9/9 (entire tape).

The importance for Work of considering how one behaves in ordinary life. Attitude toward being reminded or disturbed. Breaking habits to be reminded of Work, to touch inner life. Using information of oneself obtained by little 'I' by applying it in daily life.

Reminders_x

Prior Experiences, Memory and.

M1020. Mon. 8/1/1966 New York, Group II. Concise, pp 2-5/39.

Being affected emotionally by an outside influence. Recreating an experience and effect by memory in order to use for Work. Ultimate necessity of finding reminder within which is permanent. Writing down what affected one.

Reminders_x

Search for Inner Life; Examples; & Death.

M1686. Sun. 10/5/1969 Land, Some detail, pp 3-5,12-13/13.

Discussion of need for openness, for reminders in the search for inner life. Use of and examples of reminders. Death as a reminder; anecdote relating to the death of Mr. Nyland's father.

Repeating Experiences, see:

Reminders, Prior Experiences

Recollection & Repeating Experiences

Repeating Work Experiences, see:

Reminders, Prior Experiences

Recollection & Repeating Experiences

Repetition, see:

Recurrence

States, Boredom

Replacement of 'I', see:

Advanced Perspectives ('I' temporary/replaced/higher Being)

'I', Aim of, Temporary

Development of, Temporary

Research Group, see:

Group, Research Group

Subject Index

Resentment, see:

Negativity

States (Hatred, Resentment)

Respect, see:

Relationships, Working together (and Respect)

Responsibility, see also:

Activities

Barn, Affairs of & Responsibilities

Group (Affairs of & Responsibilities, Leaders of)

Land, Affairs of & Responsibilities

Tasks--Specific Task, Responsibility

Responsibility_x

for Group, and Workday, Group Leaders.

M1419. Sat. 6/22/1968 Barn, Lunch. Some detail, pp 2-6/10.

Organization, gradual growth of Barn, establishment of self-maintaining life there. Level of a Workday -- starting on right note. Also, discussion of rules for promptness, dress, etc. Responsibility at the Barn by a few (seven couples designated to take responsibility at the Barn). Distinction between leaders and followers, submission to those in positions of greater responsibility at Barn. Jobs you may not like, vanity: necessity of putting aside at Barn. Discussion of what one really creates -- real originality.

Responsibility_x

for Group, for growth; & Tape checkout, Subject index, Zilnotrigo, Feelings, Paying for what one receives.

M1524. Sat, Sun (1/19). 1/18/1969 Barn, Sat/Sun. Some detail, pp 1-10/10.

Being responsible and cooperative within the Group discussed in relation to returning tapes and working on the subject index, not being thoughtless or selfish in working together, being responsible for conquering Zilnotrigo so feeling states don't waste energy and produce wear and tear on oneself. Exercise given to close one's fists as a means of coming to oneself to get out of the state of Zilnotrigo, collect oneself by making the feeling center, which is distributed all over the body, more of a unit so that life can be separated from the feelings that are so attached to it. The need to pay for what one receives; God gives when one asks, Mother Nature does not.

Responsibility_x

for Group, to Maintain Group.

M1579. Fri. 5/2/1969 New York, Group IV. Some detail, pp 9-13/18.

Discussion of the aim and responsibility of the Group, and the necessity of helping to maintain the Group. The Group described as a school to learn how to live in outer life.

Responsibility_x

for Group; & group of five, Reliability, Helping vs. being critical.

M1722. Sat. 11/22/1969 Barn, Lunch/Coffee. Brief, pp 7-10/27.

Responsibilities described for a group of five to help Robert take care of things at the Barn and Guest House. Need for people to be reliable and to put the emphasis on helping rather than being critical, with the exception of evaluating one's own execution of responsibilities.

Responsibility_x

for Growth, Barn; & Reliability, Caring, Noumena, Steadiness (oxen), Unbecoming behavior.

M1706. Sat. 11/1/1969 Barn, Lunch/Coffee. Detailed, pp 3-9/27.

[Part of a detailed discussion of noumena & phenomena, including the Enneagram.] Performing responsibilities with constant reliability and caring likened to the continuous rotation upward of the Enneagram with growth, which needs a steady contact between phenomena and noumena -- like oxen pulling (vs. jerks of horses). This steadiness described as the neutralizer between phenomena and noumena; the ability to continue -- no inability to function -- as belonging to the Omnipresence of God. Taking care of heat, etc. at the Barn, the activities, without interruption, with attention and caring as if one's own house, one's own body. Necessity not to dwell on unbecoming behavior ("mistakes") in the past.

Responsibility_x

for Growth, for Group, for Inner and ordinary life.

M2558. Sat, Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 21-25/25.

[At the end of a detailed discussion of the growth of 'I'.] Discussion of responsibility one has for inner life, further development; also, for ordinary life obligations. Responsibility for development of a group; criticism of those responsible.

Responsibility_x

for Growth; & 'I', Law of Three, Conscience, Mind, Feelings, Abrustdonis, Helkdonis, Work.

M1589. Sat,Sun (5/18). 5/17/1969 Land, Sat/Sun. Some detail, pp 4-10,18-21/26.

Discussion of 'I' reminding a person of his/her responsibility. Responsibility discussed in relation to the Law of Three, listening to one's Conscience. The evolution of Magnetic Center discussed in relation to the responsibility for the proper use of one's mind, feelings; also discussed in relation to Abrustdonis, Helkdonis, 'I'. Discussion of the responsibility for one's energy, being responsible for deciding when to Work, when not to Work (pp 18-21).

Responsibility_x

for Growth; for Inner life, and Payment.

M1549. Tues. 3/11/1969 New York, Group I. Some detail, pp 16,20-24/24.

Discussion of responsibility for growth as all-or-nothing commitment. Taking the responsibility for inner life, to reach the essential value of something (pondering, vs. just collecting facts), having an earnest desire to Work, assuming responsibility to pay for being a Man on Earth.

Results of Work, see:

Work (Results of, Knowing one is Working)

Also see many key words. For example: Awareness, Consciousness, Conscience, 'I', Impartiality
Objectivity, Observation, Recollection & Repeating Experiences, Self Knowledge, Simultaneity,
Unity/Oneness, Work

Resumes, see:

Office, Function (Subject Index, Resumes, Transcriptions, Handling Tapes)

Reverberation, see:

Vibration (Reverberation)

Review of Day, see:

Tasks--Specific Tasks, Review of Day

Unrolling the film

Rhythm (of one's life), see:

Time (Rhythm of one's life)

Riding only 1 horse, see:

Commitment, to Work (Riding 1 horse)

Tapes, ABC/Introductory

Meetings, New People

Right Road, see:

Work, Results of (Knowing one is Working)

Road

Road between inner & outer life, see: Inner Life/Outer Life, Balance & being inbetween

Right road, see: Work, Results of (Knowing one is Working)

Roles, see:

Experimentation

Playing Roles

Rousseau, see:
Children, Education of

Russia, see:
All & Everything--Terms, Various

Sacrifice, see:
Payment, Sacrifice

Sadness_x

of 'I', of God; & Unconsciousness, Life energy.

M1920. Sun. 9/6/1970 Barn, Lunch/Coffee. Concise, pp 13-15/28.

[Part of a detailed discussion of the relationship between 'I' and 'It'.] Holding on to unconscious states, wishing to remain unconscious, preventing 'I' from functioning, causing sadness for 'I' -- too much life energy going in the direction of unconscious existence.

Sante Fe, see:
Group, Expanding beyond Barn (other places)
[see also Group, various entries]

Satisfaction, see:
States, Satisfaction

Scaffold, see:
Emotions, Development
Symbolism, Building (a house, scaffold)

Three-Body Diagram, Kesdjan (scaffold)
Various

School, see also:
Children, Education of
Education

Group (Aim, Purpose of--as School)

Science, see also:
Physiology of Work
Quantum, Changes in Work

Science_x

and four directions of one's life.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Some detail, pp 17-22,26-28/30.

Description of each of four directions of life -- science, art, philosophy, religion -- and explanation of how each contains a wish to be free from oneself.

Science_x

and Four directions of truth (Science, Art, Philosophy, and Religion).

M224. 5/31/1961 New York, Some detail, pp 16-19/31.

Discussion of four ways to reach truth -- science, art, religion, and philosophy -- and that one can start anywhere because all reach it the same way, with truth at the crossroads: 1) With science, there are jealousies, misunderstandings, and subjectivity, but truth involves objective facts rather than personality and interpretation; 2) With subjective art, one can hope that others will understand, but art can be Objective, which is free from one's subjectivity and follows different laws (e.g., Mont Saint-Michele, the Taj Mahal, Pyramids, where everyone impressed the same way); 3) With philosophy, one ends up with a mixed up, indigestible, encyclopedic knowledge that becomes a life philosophy (this is what usually happens; one doesn't have a 'measuring stick' in the mind); and 4) With religion, one can lose oneself in dogma and adapting to a form that gives security and peace, but religion can be an emotional quality based on a wish allowing something higher. With each way, one ultimately realizes that something else is required to go from two dimensions (horizontal) to three, which is a spiral upward.

Science_x

Chemistry, Physics; Analogy to Work; & Facts, Quantum theory, Reality, Impartiality.

M2003. Thurs. 2/25/1971 Barn, Group II. Detailed, pp 5-18/28.

Discussion of collecting facts about oneself, accumulation of data; explanation of what facts are. Work compared to processes of perceiving dimensions, life in forms and space. The Earth as a sphere compared to electrons, atoms, and molecules in physics and chemistry. Work compared to quantum theory; use of Work as catalyzer in changes, transformations of oneself, psychological and cosmic chemistry -- references to Bohr's theory, Mendeleef's system, and Karma. Discussion of facts which are real vs. not real. Aim of Work as freedom from form through collection of Objective facts about oneself which are Impartial, through acceptance of oneself.

Science_x

Chemistry; Carbon; & Tetrahedron, Law of 4 (also 3 & 7), Noumenal world, Man No 4, Enneagram.

M2522. Sat,Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 17-20/32.

[Part of a detailed discussion of the qualities of Man No. 4.] Stereochemistry (Van't Hoff) related to four aims of Man No. 4 and the tetrahedron. Carbon and silicon as fundamental causes of organic and inorganic life, respectively; at 'Fa' in the periodic table (the fourth position out of seven in the table of valences) and representations of the Law of Four (because of its valence, the possible tetrahedral shape of four atoms, a shape that represents the aim of organic and inorganic life). When one recognizes the meaning of such phenomena, one sees the noumena behind. Related to the three-dimensionality of the Enneagram (as a globe, tetrahedron of triangles, triads), chemistry, and mathematics of the Universe.

Science_x

Light, physical; & Nature, Physical forces.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Concise, pp 27-28/32.

Light in physics explained -- light transmission and the physiological process of light perception. [Part of a more detailed discussion of physical forces and their equilibrium, how to use Nature and the interplay between Nature, perceptions and feelings for the development of emotions.]

Science_x

Scientist, Van't Hoff; & Stereochemistry, Enneagram, Tetrahedron.

M2522. Sat,Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Brief, p 18/32.

Dutch scientist at Utrecht, father of stereochemistry. Stereochemistry related to three dimensionality of the Enneagram as a globe, not a circle. [Part of a discussion of tetrahedron of triangles and Laws of Four, Three, Seven and Man No's 4-7.]

Science_x

Scientist; Description of; & Magnetic Center, Noumenal world, philosophy, religion, art, Man No 4.

M2308. Fir,Sat (10/14). 10/13/1973 Westtown, Group IV. Detailed, pp 5-11,13/29.

[Part of a discussion of what makes up a "good" scientist, philosopher, and artist.] An ordinary person described as having no real interest in science or philosophy, an alive religion, art beyond self expression. A good scientist wishes beyond facts, has a philosophy of wishing for insight, connects with a higher Being level that is above the physical center (body, feelings and mind) and is connected with Man No. 4. Magnetic Center discussed as resulting from the three ordinary centers experiencing all three centers' life, creating the 'noumena' that exists in a good scientist. Examples of scientists (e.g., Einstein, Van't Hoff) as honest seekers of truth. A good scientist described as developing a philosophy, becoming small in relation to a depth and contact with life, religious, an artist pouring content of life into creating something free from oneself; this includes wishing to discover one's function, the full-grownness of one's emotions and intellect, the same way as when a person wishes to create an 'I'.

Scorpio, see:

Astrology, Scorpio

Second order Soul, see:

All & Everything--Terms, Choot-God-litanical period Soul Body, Development of (Second order Soul)
Purgatory

Second Series, see:

Meetings With Remarkable Men

Seeing Oneself, see:

Definitions, Various definitions	Self Knowledge
Facts	Personality (Tendencies)
'I', Self Knowledge	

Seeing, see:

Sense Organs (eyes, seeing)

Seelenverwandschaft, see:

Relationships, In a Group (Seelenverwandschaft)

Self., see also:

'I', Self knowledge Self Remembering, one's real Self

Self_x

Real Self; & Being, Inner/outer world, 'I', Magnetic Center, Essence, Years 14-21 of age, Life inside.

M1707. Sun. 11/2/1969 Barn, Lunch/Coffee. Some detail, pp 2-5,18,20,23-24/24.

[Part of a detailed discussion of the seven stages of life.] Real Self described as one's Being, which can start to develop inside between 14-21 years of age as a relation between one's mind and heart resulting from influences from both one's inner and outer worlds, a mixture of 'I', Magnetic Center, and essence, all pointing toward inner life (not the universe; one may hope that one's Soul points toward Heaven, but in fact it is an inner life issue). The level of one's Being discussed as related to the level of each center: physically, a center of power; emotionally, not yet having much Being; mentally, Being not present as long as one is satisfied with associative values. 'I' explained as wishing to make contact with one's heart while the heart, via Magnetic Center, wishes to make contact with the mind. With one's real Self controlling the expression of inner life into one's outer world (one's behavior and what engages one), life inside as influenced by one's essential Being explained as becoming the most important part, expressed in an emotional direction, a higher form of living if the initial 'Do' struck for a new life is strong enough for the overtones.

Self Consciousness, see also:

Consciousness

Definitions, Various definitions

Self Consciousness_x

vs. Cosmic Consciousness; & Kesdjan, Heart, Soul.

M961. Tues. 4/5/1966 New York, Group I. Brief, pp 11-12/22.

[Part of a task to take a day of austerity, emotions as central to Work.] Self Consciousness discussed as comparable to the fuller development of Kesdjan rather than Soul, which would represent Cosmic Consciousness. Knowing oneself without rationalization discussed as a property of emotions.

Self Criticism, see:

Criticism, Self Criticism

States (Disliking oneself, Self criticism)

Self Knowledge, see also:

Advanced Perspectives

Facts

Participation

Criticism, Use of (& Self knowledge)

'I', Self Knowledge

Personality (Tendencies)

Self Knowledge_x

and Breaking habits, Motivation, Clarity of Awareness.

M1529. Wed. 1/29/1969 Boston, Some detail, pp 1-12,22-24/28.

Discussion of using information gathered about oneself to take a task for oneself, going against tendencies in oneself (pp 1-10). Also, discussion of finding motivating factors, fundamental tendencies in oneself, as a means of intensifying clarity of Awareness, a clarity that may be less clear after being in Work for some time (pp 10-12,22-24).

Self Knowledge_x

and Breaking habits, Reminders for Work, Little 'I', Being disturbed.

M2058. Sat. 9/18/1971 Barn, Lunch. Detailed, pp 1-9/9 (entire tape).

The importance for Work of considering how one behaves in ordinary life. Breaking habits to be reminded of Work, to touch inner life. Attitude toward being reminded or disturbed. Using information of oneself obtained by little 'I' by applying it in daily life.

Self Knowledge_x

and Deepening Work; Emotional, Religious feeling toward Work; Simultaneity.

M1951. Sun. 10/25/1970 Barn, Lunch/Coffee. Brief, pp 11-12/25.

The development of an emotional posture toward Work akin to religious feeling by becoming familiar with oneself through collecting data. Approaching Simultaneity by repetition of situations or experiences to reduce time-lag of registration.

Self Knowledge_x

and Facts, Freedom from manifestations.

M1508. Sat. 12/28/1968 Seattle, Brief, pp 6-7/30.

Discussion of value of the collection of data about oneself and relation to freedom from manifestations.

Self Knowledge_x

and Other people, Pondering (Back of head), Relation between mind and emotions.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Brief, pp 3-5,8-9,23/28.

Necessity of not being a recluse; extracting from, rather than opposing, ordinary life and the outside world. Others giving one self knowledge: data from others received in the back of the head (pondering) rather than the front (formulation). Increased sensitivity leading to more self knowledge, leading to action.

Self Knowledge_x

and Results of Work, Reactivity, Motivation, Changing oneself.

M2059. Sat,Sun (9/26). 9/25/1971 Westtown/Barn, Group IV/Lunch. Some detail, Min 10-30, side 1.

Discussion of results of Work: cannot judge them, cannot define results of feelings. Have to have knowledge of oneself, wish to have knowledge, insight of oneself. Knowing oneself as a reactive person and relating this to motivation. Discussion of changing manifestations as coming from motivation.

Self Knowledge_x

and Wish, Ordinary facts vs Awareness, Cold facts, Break habits, Participation, Benevolence.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Detailed, pp 14-19/29.

The wish explained as connected to two types of self knowledge: ordinary thought about oneself, which is registered as information in one's memory a short time after the fact, and more absolute or truthful, which is registered as Awareness at the time when the fact occurs, but also registered in one's memory; the more sensitive to their difference in quality -- Awareness has life force -- the more one will wish to Work (if they are equal, the attempt not deep enough). Feeling alive or wonderful when realizing one exists, but not receiving cold facts, explained as mixing in thoughts and feelings that describe one's condition. Explanation, that by adding an unnatural feeling or action into one's effort (e.g., say "good morning" with extra feeling), the Legominism will not only remind one to Work, but the expectation created by the intention will eliminate the natural, unconscious feeling, allowing 'I' to Participate with Benevolence in order to help, thereby warming cold facts.

Self knowledge_x

Seeing oneself, Self study; & Chief Feature, Layers of personality, Discomfort, Past behavior.

M224. 5/31/1961 New York, Detailed, pp 1-16,23-28/31.

[Part of a detailed discussion of Chief Feature.] Sociological conditions when growing up (e.g., from parents, others) discussed as most influential for one's personality, while those of Nature (heredity and biology, and astrological and other conditions when born) for one's type, and that Chief Feature is found by going through the layers of sociological coloring. Mention that Ouspensky was wrong about different "I"s; these are facets of one's personality. Being less covered up (more animal-like, true to one's nature) when shocked, affected by religious feelings, beauty, music, even alcohol. Three ways to see oneself closer to Chief Feature: 1) with disagreeable things, people one avoids (enemies, bores), danger, criticism; 2) other forms of life (plants, animals); 3) when meditating about thinking (e.g., how one talks, identifies with books, movies), similar to meditating about what foods the body likes, how it sleeps, etc. Eventually selecting conditions (e.g., with friends, enemies, those that elicit certain thoughts) that can act as a solvent to extract one's behavior. In feeling uncomfortable about what one was in the past, letting the past go, using the tendency now, but without interpretation.

Self Knowledge_x

Seeing oneself, Self Study; & Going against Characteristics, Intentional Suffering, Chief Feature.

M1615. Tues. 7/1/1969 Firefly House, Firefly (FF I-3). Detailed, pp 3-12/15.

[Part of a detailed discussion of the need to prepare for Intentional Suffering, and that one must know one's characteristics.] Discussion of the need to discover the characteristics of one's personality, accept oneself instead of being critical or feeling sorry, find traits that are 'wrong' and go against them or otherwise test how they can help to use the energy to be present to oneself and sincere; the need to persist and to see that the effort is an opportunity to see life, not form (Christ is knowledge; as Christ, one discloses knowledge of oneself to one's God in order to decrystallize characteristics and submit to His criticism -- God weighs you). Mention that a habit can act in a small way to open the door into one's personality, but discovering Chief Feature acts as a master key for the entire personality. Using Intentional Suffering to purify Conscience by going against what's unbecoming (what God might criticize you for: e.g., resentment, opinions, holding onto traits), accepting and using one's weaknesses and motivations, facing what one is and creating conditions.

Self Knowledge_x

Seeing oneself, Self study; as Preparation for Work; & Motivation, Aim, Creation of little 'I'.

M2118. Thurs. 4/13/1972 Barn, Group II. Detailed, pp 9-24/29.

[Part of an ABC/Introductory tape: Detailed answer to question, "How do I Work?"] Need for self study, understanding Man with a small 'm', in order to have motivation for Work, become Harmonious. Seeing one's condition, how one spends one's time, deals with people, one's incompleteness, one's vanity, that one is unconscious as described in All & Everything, cannot do, is mechanical. Man as a two-fold entity: 1) An unconscious state (mind, feelings, body with their limitations); and 2) Desire to create a Conscious condition, with truth. Am I really what I think I am? One is ready to Work when convinced that the personality will not give what is wanted, that life needs to be separated from form. Man's self centeredness, selfishness. Self knowledge of Work: 'I' giving self-knowledge leading to understanding the body as form, not as life, developing emotions free from expression, a change of mind in presence of something higher. Little 'I' as an entity giving information leading to freedom, freedom of emotional state from the body, separation of life from form.

Self Knowledge_x

Seeing oneself, Self study; & Truth, Conscious Labor/Intentional Suffering, one's Past, Degree of Objectivity.

M1611. Tues. 6/24/1969 Firefly House, Firefly (FF I-2). Detailed, pp 2-5, 7, 12-13/35.

Necessity to report on and discuss honest facts about oneself in the Firefly meetings, that discovering the truth about oneself is the only way to become free from Earth and die with no surprises, and that this involves Conscious Labor and Intentional Suffering as well as an effort to recall what is covered up about oneself from one's past. Explanation, that with truth (also with Work, Impartiality, Observation, Objectivity) there are different degrees, and the emphasis is not on how much there is (it all belongs); it doesn't matter as long as effort with one's deepest wish; as one progresses, the degree of Objectivity shifts from one 1 to 100 percent, with more commitment (example, going to Seattle: first, the thought; then, buy a ticket; then fly; then arrive; then meeting with people; finally the result, which is related to why one went in the first place). Mention that Gurdjieff said that if one had an Awareness more or less continuously for 1 hour, that after that one would know what one is and what is ahead for oneself. A moment of Awareness explained as having no suffering, but with Participation 'I' starts to function as one's God, conversant with one's unconsciousness.

Self Knowledge_x

Seeing oneself; & ABC's, Intuition.

M1460. Tues. 9/10/1968 New York, Group I. Brief, pp 28-31/35.

Seeing certain things about oneself through Work. Knowledge acquired through ABC's or through intuition. Need to continue and not be discouraged.

Self Knowledge_x

Seeing oneself; & level of Being, Individuality, Conscience, Participation, Experimentation.

M2596. Thurs. 7/17/1975 Barn, Group I. Detailed, pp 3-14, 19-27/27.

[Part of a detailed discussion of Being in relation to spiritual growth, mind, feelings.] The necessity of deepening feelings into emotions and the mind learning how to Be in the moment. The sole reason for Work explained as finding out what one is as an instrument for becoming an Individuality. Discussion of results of Work becoming a part of one's life, including an 'I' seeing and judging one's behavior, one's Being giving the truth about oneself (that what I am, I am). Seeing what one is and wants to become discussed as taking a long time (mention of Belcultiassi and Third Series work). Participation described as involving 'I' and one's ordinary forms of behavior, while Experimentation involves changing one's motivations and behavior in order to Be in relation to God, not other people. Difficulty being honest about one's behavior, in relationships, and at Meetings.

Self Knowledge_x

Seeing oneself; & Limitations of oneself, Real Self, Facts, Knowledge vs. understanding.

M1428. Tues. 7/9/1968 Pittsburgh, Open(III). Some detail, pp 8-10, 24, 35-37/49.

Real understanding of Self. Relation to personality and Conscience. Limitations of oneself as that to which one must submit. Uncovering the real Self beneath the manifestations (p 24). Alertness to thoughts and feelings and conflicts between the two. Conscious and unconscious accumulation of facts, value of changing knowledge into understanding.

Self Knowledge_x

Seeing oneself; & Sensitivity for life, Magnetic Center, Work in daily activity, Dislike oneself as Motivation.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Some detail, pp 9-13,19-23/25.

Discovering life within and one's real motivation -- wishing to live -- explained as a result of realizing what one is by Observing one's manifestations, the source of which is Magnetic Center. Magnetic Center mentioned as seeming at first to be concentrated within just a few cells, but when one starts to lift away from Earth one becomes more sensitive to receiving information from other forms of life and that life within is expressed in every cell, free from form. Importance of Working in daily activity, not just in church on Sundays or stopping what one is doing and then Working with one's best foot forward; seeing and disliking oneself -- lazy, negative, wasting energy, habitual, cliché-forming, obnoxious -- is a motivation to Work, not excluding oneself from what one is; 'I' sees oneself as one really is (e.g., when opening a door, eating, drinking water, dressing, answering the phone, moving or talking without aim). Importance of praying to God as a sinner, not as wonderful; One is placed on Earth to free life, to create 'I' in God's image.

Self Knowledge_x

Seeing oneself; & Wish for freedom, Objectivity, Openness, Change, Sensing.

M2220. Sat,Sun (2/18). 2/17/1973 Westtown/Barn, Group IV/Lunch. Some detail, pp 1-6,19-21/25.

Seeing one's own bondage, limitations, mechanicality. Work as a means to freedom. Seeing Objectively, relation to Sensing. Being open to influences affecting one; how they could be helpful. Wish for change.

Self Knowledge_x

Types of; associative; from others; Objective, and *That, What, How* I am, Weighing oneself, Being level.

qM2515. Thurs. 1/9/1975 Barn, Group II. Detailed, pp 00/0036 min.

Discussion, that self knowledge involves the interplay of three different forms of knowledge: coming from oneself (associative), from others (reactive, not one's own, sometimes incorrect or already known by oneself), and Objective (from Work, enabling one to judge validity of what one takes in). Objective self knowledge at first that I am, then what I am, how I am. Impartiality described as eventually not only of the body but also of one's thoughts and feelings, leading to Impartial Criticism. The necessity of judging or weighing what one is in relation to a higher Being level that is the result of Work or unity of the centers, a level that touches Magnetic Center and is between Magnetic Center and 'I' (or God). With Participation, necessity to Work in all conditions of oneself including in the presence of others. 'I' Participates under the influence of a higher level, self knowledge now being judged under the grace and guidance of God.

Self Love, see also:

Conceit Vanity
Love (of Oneself)

Self Love_x

and Little 'I', Self knowledge, Jealousy, Vanity, Aliveness, Kesdjan.

M2083. Sat,Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Some detail, pp 11-13/29.

Little 'I' telling you about yourself. Little 'I' can Observe your jealousies, vanities, and self love. Necessity to change past relationships in order to Work with little 'I', in order to break self love. Kesdjanian body living in a different world, an entity of little 'I' which is emotional.

Self Pity, see:

States, Negative (Feeling sorry for oneself)

Self Remembering (one's real Self), see also:

Definitions, Various definitions

Self, real Self

Meditation, Objective

Self Remembering (one's real Self)_x

Defined; & Magnetic Center, Essence, Inner Life, Life within, 'I' in beginning, Real Self, Child.

M1169. Sun. 4/9/1967 Portland, Group II. Concise, pp 4-8,19-20/29.

[Part of a detailed discussion of how to Work and the qualities of 'I'.] Magnetic Center or essential essence defined as the source of life within, attracting and belonging to all life and therefore magnetic, existing even after physical death; while Self Remembering explained as remembering what one was as a child, uninhibited, just functioning, Being, perceiving, recording everything existing of oneself: this was 'I' in the beginning, when life was first poured into the body. Remembering one's inner life, which was one's real Self as a blank sheet of paper and for that reason beautiful.

Self Remembering (one's real Self)_x

Defined; & Real Self, Bondage, Essential Essence, Magnetic Center, Conscience.

M2500. Sat,Sun (12/1). 11/30/1974 Westtown/Barn, Group IV/Lunch. Concise, pp 23-24/29.

[Part of an ABC/Introductory tape.] Self remembering as remembering the real Self, what is pure, essential, in bondage. Loosening bondage to make room for real Self. Self as non-dimensional, without space, without time. The 'I' as protector of essential essence, guides Magnetic Center to become real Conscience.

Self Remembering (one's real Self)_x

Defined; & real Self, small self (Amness), Essential Essence, Little 'I', Wish to Work, ABCs.

M1605. Wed. 6/18/1969 New York, Group II. Detailed, pp 5-16,18,33-34/34.

Mention that when one cannot work, remembering oneself involves getting in touch with what one was when first starting, that the real Self is one's own (with Work, an 'absolutism' begins that is not affected by the outside world). With "I wish to remember myself," self with a small 's' is one's Amness or personality or ordinary self, in which "I" concerns oneself; while self with a capital 'S' is one's inside world, unspoiled, more essential, deeper, less changeable, more solid and truthful, less acquired characteristics (education, etc.), the Self conceived as two cells from parents into which life was poured. Explanation, that the wish for 'I' is the same as for the real Self to be present to ordinary self: both involve getting in touch with something higher, one's deepest wish, a rate of vibration, a thought without a form, something ethereal. The real Self, one's life, little 'I', and freedom all mentioned as replicas of essential essence, which is connected to God and the eternity of life. In using the ABCs, coming to one's real Self (getting a hold of yourself), keeping the experience simple: break mechanicality, walk, open the door, stand still.

Self Remembering (one's real Self)_x

Defined; & Real Self.

M1574. Wed. 4/23/1969 New York, Group II. Some detail, pp 24-27/36.

Explanation of what is meant by Self remembering. Remembering oneself in an ordinary sense contrasted with remembering one's real Self.

Self Remembering (one's real Self)_x

Defined; & true Self.

M825. Fri. 8/6/1965 Berkeley, Concise, p 9/26.

Remembering Oneself as a reminder. Remembering one's true Self -- like as a small, unspoiled child, referring to oneself in the third person. (Part of a larger discussion of various terms -- Observation, Coming to Oneself, the five manifestations, Self Awareness, Self Consciousness, Cosmic Consciousness, Will -- all defined concisely.)

Self Remembering (one's real Self)_x

Defined.

M1460. Tues. 9/10/1968 New York, Group I. Concise, pp 25-28/35.

Self remembering defined. Distinction between Observation and Self remembering.

Self Study, see:

Facts

Feelings, Expressing (and Self Study)

Self Knowledge

Personality (Tendencies)

Selfishness_x

Acceptance of; & Giving/Taking, Growth, Love, Conscience, Barn.

M2046. Sat. 7/24/1971 Westtown, Group IV. Detailed, pp 6-20/19.

Discussion of vanity, conceit, selfishness, hypocrisy, self love, keeping things for oneself, conditions at the Barn, in relation to giving/taking, growth, love, and Conscience. Why Gurdjieff speaks of these vices in All & Everything. Need to accept oneself as one is in order to negate such qualities through Work.

Need for humbleness, helping others.

Selfishness_x

Use of; & Energy of wish, Aspiration/Inspiration, Aspirational energy, Aim.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Concise, pp 14-16/32.

Uses of available energy in connection with selfishness as it relates to one's wish to fulfill one's aspirations, converting these into an inspiration to reach an aim. [Pp 2-10 discuss raising one's level of Being (task given), acceptance.]

Selfishness_x

Use of; & Physical work at Workday, Ordinary life, Inner vs. Outer life.

M1551. Sat,Sun (3/16). 3/15/1969 Barn, Sat/Sun. Brief, pp 1-5/14.

True selfishness while working physically at the Barn described and contrasted with selfishness of ordinary life, conditions of inner vs. outer life, relations with other people. Difficulty of living totally inside and also totally outside: inside, through true selfishness, one builds solidity; outside, one loses oneself. Task given to "come to oneself within."

Selfishness_x

Use of; & Work as Self centered, Concern and caring for life in oneself and others.

M1733. Tues. 12/9/1969 Barn, Group I. Detailed, pp 2-9/20.

Need for selfishness for a long time. Work is self-centered, for oneself. Leaving superficial knowledge of religions, etc. to real concern with one's life. Gratitude and understanding leading to caring for life as a whole, realization of obligation toward others -- example of Gurdjieff's life: using the many talents given him, not being selfish.

Sense & Aim of One's Existence, see:

Advanced Perspectives
Aim, of Oneself

Man, Place of

Sense Organs, see also:

Impressions
Mind, Ordinary mind vs. Work

Physiology of Work

Sense Organs_x

6th & 7th; & Magnetic Center, Participation (inside out), Essence, Emotions, Conscience, Mind, Impartiality.
M1952. Tues. 10/27/1970 Barn, Group I. Concise, pp 18-21/24.

As part of a detailed discussion of what growth in Work is, mention that Work really starts with Participation, which involves going from Magnetic Center out. On the road from the inside out, mention that one first stops at the emotional station, in essence, with a sixth sense helping what is needed to become Conscientious, then, on the surface of oneself, at the mind, coming under the influence of a seventh sense; with emotion, one wishes Impartiality so that pure emotions exist free from the body and anything else, while with the mind one wishes Impartiality to obtain pure facts without interference, no desire by the mind to be active putting anything in any form.

Sense Organs_x

6th & 7th; & outside world, Sex energy, Sensing, Payment, Kesdjan, Soul, Helkdonis & Abrustdonis.

M1509. Sun. 12/29/1968 Portland, Detailed, pp 2-3, 7-12, 14/23.

Definition of the sixth and seventh sense organs as enabling a person to develop the physical, Kesdjan and Soul bodies by connecting with things emotionally and mentally that are outside of one. How to feed. (Part of a discussion of sex energy and payment by the physical body, the unity of centers, Helkdonis and Abrustdonis and their relation to heart and brain, the wish to Work, Magnetic Center, Sensing, and prayer).

Sense Organs_x

Five Senses, 6th & 7th; & Essential Essence, Impressions, I am, Abrustdonis & Helkdonis, Silence.

M2200. Sat., Sun. 1/20/1973 Westtown/Barn, Group IV, Lunch. Detailed, pp 13-19, 25-26/27.

[Part of a detailed discussion of the role of essential essence and Silence.] Mention that impressions received through the sense organs must become of a Conscious and Conscientious nature, that breathing is related to the wish for this, as is the decision that whatever one hears, smells, touches, etc., belongs to an aim of using one's essential essence. The mind cries out for a different kind of food, using Conscious impressions (these have an aim), not being satisfied with the ordinary senses. Using what one is in essential essence -- I am what I am -- to intentionally create the 6th and 7th sense organs using sex energy to feed Kesdjan and Soul, with Helkdonis and Abrustdonis belonging to the essential essence of these centers. Wishing for a state in which 'I am,' a state of Silence, with God and life, being open during the experimental period to impressions outside of one's little world and having a sense of adventure. The 6th and 7th sense organs can be in charge of what one does, how one spends energy; the ordinary five senses cannot turn one's activities over to the three centers.

Sense Organs_x

Five Senses, 6th & 7th; & Inner/Outer Equilibrium (Cambium layer), Conscious Impressions.

M1540. Sun. 2/23/1969 Barn, Sun. Some detail, pp 4-8/12.

Balance between inner and outer life discussed as being in a 'cambium' ring, a layer that surrounds and envelops our inner world as living matter just below the skin, where energy is received and converted from both the outer and inner worlds (we must live in both) for the sixth and seventh sense organs. The inner workings of the body explained as fed by energy from solid food, liquid, and air, the outer ones by energy received on our skin as our reactions, which continue via our ordinary sense organs (a reflection of what we see, hear, touch); energy from both is converted beneath the skin into different qualities, the sixth and seventh sense organs; this cambium layer envelops and surrounds our inner life and is fed from the inside by blood (where the nerves and fine arteries end), which afterwards goes to the liver where it is cleansed. Unconscious impressions become Conscious when, below the skin, input from the five ordinary sense organs meets input from inner life; the sixth and seventh sense organs then develop Conscience, Consciousness, and Will, allowing one to change because of inner strength, not getting lost by outside conditions.

Sense Organs_x

Five Senses, expanding; & increased Sensitivity, Preparation for Unusual; not Work on oneself.

M2549. Thurs. 3/6/1975 Barn, Group II. Some detail, pp 24-31/34.

Although it's not Work and the experiences are unconscious, the value of preparing for an increased sensitivity and enlarged world that will happen through Work by trying to use the five senses to experience what one wouldn't normally hear (e.g., becoming active as a tuning fork with music), see (e.g., looking into space, seeing almost 180 degrees), touch (mentions a game, to identify ten different objects by touch alone), smell, and taste. Helps one to know more about what the world is, get different impressions, embellish one's mind and feelings, prepare to be able to work with a finer instrument (our world is small, self-centered, conceit), and not to be afraid of different, strange conditions, including feelings, thoughts, and conditions with others. Necessity, however, not to mix things up: having unusual or special experiences is not Work; Work is a direct line to Objectivity.

Senses, see:

Mind, Ordinary mind vs. Work

Sense organs

Sensimiriniko, see:

All & Everything--Terms, Sensimiriniko

Sensing

Sensing/Sensing Exercise, see also:

"I Am"

Sensing/Sensing Exercise_x

Aim of; & Emotional, Feeling states.

M2067. Sat, Sun (10/24). 10/23/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 13-14/22.

[Part of a detailed discussion of feelings and emotional states.] Purpose of Sensing for the body, in the realization of its own aliveness. Role of Sensing in relation to independence of the body from feelings; not necessary for the body to be dependent on feelings using it.

Sensing/Sensing Exercise_x

Aim of; & Physical body, Emotions, Lightness, God.

M1554. Wed. 3/19/1969 Boston, Group I. Brief, pp 5-6, 12-14/30.

[Part of a detailed discussion of motivation, the need to know one's aim in doing things, including creating an 'I'.] Mention of the need to know what one is striving for when one Senses: a means of providing food for the physical body through a special sense organ so emotions, which are different in their nature from physical expressions and are on a higher plane, can become free from it. Sensing described as giving the body a knowledge of its own existence that does not require one's feelings, allowing for an emotional entity which is a lightness of matter that corresponds to the total presence of God.

Sensing/Sensing Exercise_x

Aim of; & the Three centers, Impartiality, Mind.

M1407. Tues. 5/21/1968 New York, Group I. Detailed, pp 14-23/27 (25 min)

The need for Sensing in relation to development of the three centers, creation and growth of 'I'. Establishing a relation between body and feelings, body and mind, in order to establish a proper relation between feelings and mind. Sensing important to free body from feelings and mind and vice-versa. Two aspects of Work -- 'Si-Do' of physical body and 'Fa' of emotional body, Impartiality and wish -- and the place of Sensing in relation to these.

Sensing/Sensing Exercise_x

Aim of; & Three centers, Seeing oneself; Sensitivity, Openness.

M2220. Sat, Sun (2/18). 2/17/1973 Westtown/Barn, Group IV/Lunch. Brief, pp 20-21/25.

Not how. Sensing and relation to body, mind, and feelings. Why Sensing is helpful in relation to influences affecting one, seeing oneself. Task of being sensitive to the body.

Sensing/Sensing Exercise_x

Aim of; & Unconscious exercise, Higher food.

M1522. Tues. 1/14/1969 New York, Group I. Concise, pp 5-7/34.

Sensing explained as an unconscious exercise to give the body an organ so it realizes its own existence, but this is completely separate from the result of openness or porosity that can allow higher food to flow into the Sensed body from outside sources when the body is in a state of being Awake.

Sensing/Sensing Exercise_x

Described, Use of; & 'Mi' of Man Number Four, Task to Drain.

M1652. Tues. 8/26/1969 Firefly House, Firefly (FF II-3). Detailed, pp 5-7, 11-16/21.

Discussion of the scale of Man No. 4 ('Do', 'Re', 'Mi' of Kesdjan), and that Draining and Sensing are a preparation for using an 'I', at 'Fa', to crystallize God's presence into a form one can be aware of: the 'Do' is the wish to grow; 'Re' is relaxation and Draining, the wish to be free from thoughts and feelings that don't belong to God; 'Mi' is Sensing, the wish to be free by having the mind wish to give the body wisdom and knowledge of its own existence so it is not an obstacle for Kesdjan becoming separate, connecting to God and receiving Objective knowledge. Need to Drain, Sense, do "I Am" 1/2 hour per day. With Sensing, the body explained as willing to receive part of the mind and become porous (aided by relaxation), openly receive the energy of attention that is furnished by one's feeling, sending knowledge of its own existence back to the mind. Sensing exercise described. Mention that the mind cannot take away what it has given to the body, and this is affirmed by saying "I Am" three times after Sensing. Asking for God's blessing by saying "Lord, have mercy" while Sensing; the intermede ["intermet"] of the Lord Have Mercy Movement an "I Am" period between Sensing.

Sensing/Sensing Exercise_x

Described, vs. Feeling; & Three centers, "I Am".

M1439. Sat. 8/3/1968 Seattle, Detailed, pp 1-21/27.

Detailed description of Sensing with explanation of difference between Sensing and feeling. Sensing in relation to the disequilibrium of the three centers. Work in relation to Sensing; aim of Sensing. The specific Sensing exercise given (pp 5-16) as fundamental in Work; need for exactness, dangers of attempting in beginning. Doing "I Am" exercise at the end of the Sensing exercise.

Sensing/Sensing Exercise_x

Described, vs. Objectivity; & Purely subjective, Sub center of body, Draining, Emotions, Body as servant.

M1455. Tues. 8/27/1968 Boston, Detailed, pp 19-24, 27-31/40.

The Sensing exercise described as purely subjective but sacred, to be done correctly and to completion; the mind attends to the body (e.g., right arm), which receives the energy penetrating as deep as possible and then returns it reflexively to the mind, which concludes (knows, realizes) that the body exists. To avoid wrongly overeating, mention of Sensing once a month at first, whenever one wishes (in any condition, immediately) once it belongs to the body independent of the other centers; one can Sense the body as a whole, "I am" aiding to distribute material after the mind gains experience (there is a cumulative effect). With Sensing, the body existing is accepted as a cold fact (Sensing contains no feeling or ordinary sensation whatsoever) and other mental activity is excluded, but this must not be mixed up with attributes of Objectivity: the ordinary mind can Sense but cannot be Impartial or non-associative. Mention of the need to relax or Drain before the Sensing exercise, but that Draining can be done alone. Sensing discussed as teaching the body a) that feelings have no place, allowing for emotion free from the body; and b) its place as a servant to the other two centers, wishing to be used by them but free at the 'Si-Do' of physical, not doing by itself.

Sensing/Sensing Exercise_x

Described; & Draining, Openness, Patience, Rotation, "I Am", Distribution of energy.

M1008. Tues. 7/5/1966 Berkeley, Evening. Detailed, pp 34-40/40.

Reasons for Sensing and detailed description of the Sensing exercise and why it must be done in a certain way. As a preparation, Draining making Sensing easier. Establishing as pure a relation as pure as possible between the mind and the limb needs time, relaxation, a willingness to wait, patience, being open and not forcing it. The more the porosity of the limb, the clearer the Sensing. When experiencing difficulty, saying "Lord, have pity", "Lord, help me to do this." Rotation from right arm to right leg to left leg to left arm: allows for a dynamic quality, a motion, a Chakra within the chest where energies can go in and out like a breathing process. One can Sense any part of the body and eventually Sense regardless of what the mind is doing. With "I Am", the tonality of 'm' in "Am" striking the 'Do' of Keshdjan, making the chest vibrate -- like the solar plexus being sensed and set into motion. With exhalation, energies being distributed from head to heart to feet. Doing "I Am" after Sensing.

Sensing/Sensing Exercise_x

Described; & Separation of centers, "Lord, Have Mercy", "I Am".

M1331. Sat. 6/6/1968 Los Angeles, Group II. Detailed, pp 14-17/30.

Sensing exercise described in detail and discussed as an attribute of the body to take the place of feelings. A relationship between the mind and the body in which the mind receives an impression and notices that the body exists, while the body receives a Sensing. Saying "Lord, have mercy" during the Sensing exercise. Exhalation during "I Am" exercise as distributing energy produced in the four limbs after Sensing, making the body more balanced, physiologically more homogeneous.

Sensing/Sensing Exercise_x

Use of; & Crossing threshold, Wish, Breathing, Channel for receiving higher foods.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Some detail, pp 12-14/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] Sensing producing a relation between the mind and the body which becomes a channel for foods higher and lighter than air: the arm receiving food from the outside world that is not entirely of this Earth. Using breathing to distribute material that has been deposited after the Sensing process has circled around.

Sensing/Sensing Exercise_x

Use of; & Emotions, Freedom from feelings and form; ABC/Introductory.

M2118. Thurs. 4/13/1972 Barn, Group II. Concise, pp 24-25/29.

[Part of a more detailed discussion of emotions being independent of body as a key to permanency of existence, as the reason for Impartiality, for Work.] Sensing as a preparation for Work that can help a person. Sensing furthering the possibility of the physical body to stand on its own feet and to give freedom to the feeling body to develop further, not use the body. Through mind, Sensing giving the body an attribute of existence through attention. Since Sensing need not be Impartial, not Work.

Sensing/Sensing Exercise_x

Use of; & Porosity, Purification, Energy from outside, Mind and body.

M1381. Thurs. 3/28/1968 Dallas, Detailed, pp 2-9/42.

Purpose of. Receptivity on the part of the body; porosity and purification of intellect and feeling. Porosity discussed in relation to Sensing (arm wishes to receive), receiving energy from outside. Function of "I Am" exercise. Relation between mind and body when Sensing. Not a description of the Sensing exercise.

Sensing/Sensing Exercise_x

Use of; & Receptive State, Prayer, Expression of God, Feelings.

M868. Mon. 10/18/1965 New York, Group II. Concise, pp 31-33/34.

Sensing as putting a person in a receptive state, prayer or communion with something higher, not necessarily connected with what one would like, or try to avoid. Objectivity as something real asserting itself on Earth without changing itself, as an expression of God; if it changes as an adaptation to conditions, then like 'water in the wine', sinful. In relation to listening to music, Sensing as not freeing the feelings, not separating the centers *per se*.

Sensing/Sensing Exercise_x

Use of; & Separating feelings, Acceptance, 'I' Observing the body, Feelings and thoughts, Sub center.

M2566. Thurs. 5/1/1975 Barn, Group I. Concise, pp 15-16/29.

[Part of a detailed perspective on Work, including 'I' accepting the totality of oneself (the three centers).] In relation to 'I' Observing the three centers, purpose of Draining, Sensing, and language of emotions to help with difficulty of separating feelings and thoughts from the physical body. Learning to Drain constantly, in all conditions, all forms of behavior. Draining much better than Sensing for making thoughts and feelings simple for Observation. Sensing as a sub center of the intellectual body, giving body knowledge that it exists.

Sensing/Sensing Exercise_x

Use of; & Stability, Porosity, Outside energies.

M982. Wed. 5/11/1966 New York, Group III/II. Brief, pp 21-22/31.

[Part of an ABC/Introductory tape: "A story of Work", which includes a detailed general description of physiological results.] Sensing described as a static process that brings stability and differs from feelings, which are dynamic. Sensing described as a physical faculty where the body itself becomes aware of the existence of itself, connected to an increased openness and porosity to extract energies from outside oneself that are planetary (refined emotional energy) and solar (the sun as giving light and heat). This topic is preceded by a discussion of receiving impressions Consciously through the sense organs (not the ordinary intellect) so the brain develops and a substance, Hanbledzoin, functions as blood for Kesdjan.

Sensing/Sensing Exercise_x

Use of; & Unity of centers, 6th & 7th Sense Organs, Impartiality, Payment, Helkdonis & Abrustdonis.

M1509. Sun. 12/29/1968 Portland, Brief, pp 10-11/23.

Relation of Sensing to equipping the physical body with a form of life in agreement with Conscience, Consciousness, and Impartiality. (Part of a detailed discussion of sex energy as a payment by the physical body, the development of Kesdjan and Soul bodies through the sixth and seventh sense organs, the unity of the centers, Helkdonis and Abrustdonis and their relation to the heart, brain, the wish to Work, Magnetic Center, Sensing, and prayer).

Sensing/Sensing Exercise_x

Use of; & Unity of centers, Ashiata Shiemash, Magnetic Center, Sensimiriniko, Pondering, 6th Sense.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Brief, pp 7-10/15.

Magnetic Center, or essential essence, equated with Ashiata Shiemash, which starts in essence (in central Asia, town of Djoolfapal; not in Babylon, which is talk, talk, talk) and grows by creating a tri-unity relationship that can remain in existence and reach a higher level, with the mind pondering (Poundolero), the body Sensing (Sensimiriniko) -- these two created a brotherhood, Tchaftantouri -- and Ashiata as the neutralizer. Sensing explained as knowledge belonging to the body alone, for which it develops a sense organ that is connected to the brain (as are the 5 sense organs) but whose function is to be Aware. Remaining sensitive to the expressions of the body while pondering, so what is expressed is a true expression of a sixth sense organ that records what exists in the mind, in a special way. Convincing '100' people explained, with the body Sensing and the mind pondering as the two '0's, the emotional posture (Magnetic Center) as the '1.'

Sensing/Feeling_x

Exercise; & Heart's relation to the body, Emotions, "Lord, Have Mercy", "I Am".

M2302. Sat, Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 15-19/25.

A Sensing/Feeling exercise described in detail. Unconscious trait of mixing feelings with Sensing; Sensing should belong to the body itself. [Part of a detailed discussion of being in a positive state, stopping the expression of feelings, in order to learn the language of emotions.] Following a brief description of the Sensing exercise and "Lord, have mercy," the Sensing/Feeling exercise is given to establish a relation between the heart and the different parts of the body: first Sense the right arm; then, while Sensing the right leg, feel the right arm, etc. (rotation as in Sensing); last, feel the left arm. Saying "Lord, have mercy" in relation to both the physical body's own existence and the development of Kesdjan. Concise description of "I Am" exercise, to be done three times after the Sensing/Feeling exercise: "I" as thinking of God, inhalation, receiving; "Am" as thinking of oneself, exhalation, distribution over the body of what has been taken in (associated with feeling and Sensing).

Sensing/Feeling_x

Exercise; Use of; & Emotions vs. Sensing, Higher mathematics.

M2303. Fri. 9/28/1973 Barn, Lunch. Brief, pp 46-48/50.

Reference to an exercise about emotional energy which was formulated (M2302) but which is very difficult, not for everyone. The exercise concerns the difference between an expression and its source; feelings and emotions being expressed by the body, which can feel and also Sense -- two different instruments, one that feels and one that Senses. The exercise is higher mathematics.

Sensitives, see:

Extrasensory Perception, Sensitives

Sensitivity, see also:

Extrasensory Perception, Sensitives

Emotions (Development of, Language of)

Feelings (Deepening, Religious, and Emotions)

Intuition

Openness

Sensitivity_x

Emotional; & Intuition, Atmospheres, Vibrations, Spirituality, Man No. 4, Four aims of life, Noumenal world.

M2522. Sat, Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 7-14, 17-22/32.

Sensitivity to the language of Kesdjian based on the interaction of atmospheres, emotions; dependent on physical expression. When one is sensitive, the spirituality within matter can be experienced, as vibrations. Making decisions through trial and error vs. using intuition; acting on hunches. Use Objectivity, not mind or feelings. Being sensitive to the results of behavior, making distinctions between values. Necessity of simplicity of aim, honesty of purpose, consideration of life, and love of God -- the four aims of life, represented as a tetrahedron; when one recognizes the meaning of such phenomena, one sees the noumena behind. [Related to a detailed discussion of Man No. 4.]

Sensitivity_x

in General; & Inner life, Intuition, Other people, Aloneness, Anulios, Essential Essence.

M2096. Sat, Sun (2/13). 2/12/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 12-21/32.

Description of sensitivity, a sensitive person. Sensitivity as a tool in relation to inner life and other people. Intuition. Present culture making one forget inner life, becoming insensitive. Oversensitivity and aloneness. Relation between Work and becoming more sensitive. With sensitivity, not being ashamed, allowing Anulios, essential essence to come forward; need for unquenchable thirst, wish to find.

Sensitivity_x

to Oneself, Higher foods; & Self knowledge, Crossing threshold, Openness to breathing, Sensing.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Some detail, pp 8-15, 20/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] Increased sensitivity as a result of self-knowledge. Also, Increased sensitivity to what one is, resulting in a greater desire to cross threshold toward something higher. Hope, wish coming from a relation between the mind and the heart. Using breathing to cross threshold; a physiological change when going from inhalation to exhalation: attaching psychological effect to the physiological effect, exhalation to wish. Experiencing a long period of twilight before the Sun comes over the horizon. Sensing producing a relation between the mind and the body which becomes a channel for foods higher and lighter than air: the arm receiving food from the outside world that is not entirely of this Earth. Openness belonging to the 'Do-Re-Mi' of Kesdjian.

Sensitivity_x

to Others; & Actual vs imagined, Counteract negative, Being level, Physical activity, Work, Leaving Group.

M1525. Tues. 1/21/1969 New York, Group I. Detailed, pp 3-11, 14-18/31.

Concerning an increased sensitivity from Work, if the influence from others is negative or destructive, the need to establish whether the anxiety or fear is based on something actual or imagined, have the strength to counteract it by intentionally deciding to digest it and use the energy for Work, or turn away from it, either direction positive (one becomes untouchable); become physically active, One within if possible. The influence of people explained as dependent on both one's own and the other's level of Being; it can be based on a Oneness of the centers radiating at a higher level of Being (mention of Gurdjieff), but if one is caught in the radiation from interconnected centers with too much personality, one should avoid it (a real man can be affected by whatever he wishes). As a receiving station of forces from others that create thoughts and feelings that churn around, or forms of life that may not be visible but still touch one, the need to create a dynamic equilibrium by being physically active (not sit), establish a quietness within and a relationship with what is higher by building up one's machinery for Work; as a general rule, one does not receive too much if one can digest it; reduce the amount rather than entirely avoiding it or leaving the Group.

Separate Spiritualized Parts, see:

All & Everything--Terms, Spiritualized Parts

Centers (Development of, Separation of)

Separation, see also:

Centers (Development of, Separation of)
Being (and Separation of Centers)
'I' (Separation vs. Intensity)

'I' and 'It'
Life, vs. Form
Sensing/Sensing Exercise (and Separation of Centers)

Separation_x

Astral, Out of body; & Fear, Consciousness in brain.

M1904. Tues. 8/11/1970 Barn, Group I. Concise, pp 17-18/24.

Question asked concerning fear that one is not in one's body. Answer given as maybe having to do with astral projection, which is nothing to worry about and will go away as soon as one engages oneself. Mention that one has to be quite sensitive to allow a part of oneself to be separate from the rest, and one doesn't formulate it as Consciousness separate from oneself -- Consciousness is definitely located in one's brain, and not even a crowbar could take it out.

Separation_x

from Physical body, Outer life; & Ordinary mind, 'I' & 'It', Inner life, Man No Four, Spiritual life, Death.

M1413. Mon. 6/3/1968 New York, Group II. Some detail, pp 6-12/30.

Explanation, that a brief experience of a separation from the body could possibly be between 'I' and 'It,' but if the mind thinks of it as something physical that is separate from the rest of the body -- e.g., one's arm is like a rock -- it is purely the mind interpreting and is an hallucination. With Work, the 'as if' process changes the possibility of an 'I' into a reality, and is not an hallucination. Importance of not mixing up Work with other things; with Work, one's inner life is experienced as lighter and less dense than one's ordinary, outer life, and a wish starts in Man Number Four that, although still unconscious, is more spiritual and includes the possibility of growth that is separate from unconsciousness and does not die when the body dies.

Separation_x

of Centers; & Emotions/physical existence, Indirect result of 'I' (byproduct), more valuable than 'I'.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Concise, pp 18-19/25.

Explanation, that rather than a separation between oneself and 'I', a separation of emotions from one's physical existence, both with spiritual value and belonging to inner life, can be uncovered through Work (before, one doesn't know); although this is experienced as more valuable than 'I', unlike the intentional separation created through Work, it is a byproduct of creating 'I' and cannot be recreated directly.

Series of tapes, see:

Tapes, Series (M1500s, etc.)

Seriousness, see also:

Attitude (toward Work, Two-fold) Essence
Austerity, Day of Light (spiritual), Lightness

Seriousness_x

and Work, Oneself, Others (vs. Selfishness).

M1588. Fri. 5/16/1969 San Francisco, Group IV. Some detail, pp 4-9/16.

Seriousness discussed in relation to Work. What seriousness is. What is required to develop a serious attitude toward one's life and to be open to the ideas of Work. Seriousness in relation to others. Seriousness contrasted with selfishness.

Seriousness_x

in One's Life, at Meetings.

M1011. Mon. 7/11/1966 Seattle, Some detail, pp 24-29/29.

The need to be serious about one's life. Atmosphere of meeting. How one should be at meetings.

Seriousness_x

Necessity of; & being alive on Earth.

M2303. Fri. 9/28/1973 Barn, Lunch. Brief, pp 48-50/50.

The need for being serious, eventually facing the definite responsibility for one's life, for having a body, for having the forms given to us while still alive on Earth. Becoming serious concerning other people, the way one is, the striving toward what is God within us, 'I'. [Part of a more detailed discussion of the purpose of one's life.]

Seriousness_x

toward Work.

M1503. Sun. 12/22/1968 Land, Brief, pp 4-6/6.

Necessity of serious attitude toward Work; use of mind in remembering experiences; being quiet, something inside starting to exist.

Servant (Body as servant, Serving the Lord), see many topics, including:

Approaches to Work (Body as servant)

Being-Obligolnian Strivings/Objective Morality (Fourth and Fifth Strivings)

Cosmic Consciousness (and Objective morality, Being a servant)

Discipline (Body as servant, Submitting)

Queen)

God, Love of, (and Gratitude, Payment)

Magnetic Center (Body as servant)

Dying to Oneself

Giving

Individuality

Symbolism (King and

Seth, see:

Book Reference, Seth Speaks

Sex Energy, see:

Abrustdonis and Helkdonis

Energy (Use of, Use/Misuse of)

Sex, Sex energy

Sex, see also:

Abrustdonis and Helkdonis

Energy (Use of, Use/Misuse of)

Gender, Men's and women's activities

Physiology of Work (Kundalini, sex)

Relationships, Man and Woman

Sex_x

Sex energy; & Man No. 4.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Brief, pp 16,18-19,25/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] Necessity to leave behind the desire of the mind to let sex and the physical body take over; creating, instead a relation of the mind with Consciousness. Mentioned in relation to a description of the qualities of Man Number 4 as not bent over at the 'Fa' of physical body, having two faces (like Janus): one looking toward physical body and 'Do-Re-Mi' of Kesdjan, the other ('Do' of Intellect) looking toward Consciousness.

Sex_x

Sex energy; & Payment, Sensing, 6/7th Sense organs, Abrustdonis & Helkdonis, Physical approach.

M1509. Sun. 12/29/1968 Portland, Detailed, pp 11-17/23.

Discussion of sex energy and payment by the physical body, the development of the Kesdjan and Soul bodies, the unity of centers, Helkdonis and Abrustdonis and their relation to heart, brain, the wish to Work, Magnetic Center; Sensing, and prayer. Part of a definition of sixth and seventh sense organs, how to feed them, and their relation to the physical approach to Work. Helkdonis and Abrustdonis described as the highest forms of sex energy, with magnetic qualities connected to Magnetic Center. Discussion of agreement of feeling and mind, gradually Conscience and Consciousness, in equipping the physical body with something useful of a higher level.

Sex_x

Sex energy; & Relationship between man & woman.

M.708. Fri. 1/8/1965 New York, Group IV. Detailed, pp 3-8/8.

Relationship between man and woman: what it is now and what it should be in relation to Consciousness. Proper use of sex energy. Responsibility of both man and woman.

Sex_x

Sex energy; & Sexual frustration, Conscience, Mind.

M1020. Mon. 8/1/1966 New York, Group II. Concise, pp 5-8/39.

How to handle by exerting the body. Not being influenced by contemporary mores, but finding one's own way. Development of Conscience. Mind commanding body for purpose of distribution of energy.

Ship Occasion, see:

All & Everything--Terms, Ship Occasion

Shocks, see also:

Equilibrium/Balance (Disturbances of)
Difficulties with Conditions

Zilnotrago

Shocks_x

when Unconscious, Conscious; & Bondage, Self study, finding Sustenance.

M2096. Sat,Sun (2/13). 2/12/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 4-8,20,25-27/32.

Shocks when Conscious and unconscious. Analogy of a machine -- difficulty of stopping unconsciousness, need for shocks. Seeing that shocks are necessary to help one realize one's bondage. With difficulties, finding sustenance in the Group, meetings, other people: a desire to listen to what is within one, self study.

Shocks_x

when Unconscious, Conscious; & Feelings, Criticism of others, being Balanced.

M2303. Fri. 9/28/1973 Barn, Lunch. Some detail, pp 31-38/50.

One is always a mixture of feelings -- jealousy, hate, affection, caring, patience, compassion -- and there is no pattern that is Conscious; it is haphazard, accidental, no rules apply. Being a balanced person in such a situation, being as poised and solid as possible within, one can withdraw from influences and be free from them. Telling others honestly what is thought and felt without hurting them, understood not as criticism but for growth. When the three centers are in balance, when one is poised, in that state when one is touch with one's Being one deals differently with receiving shocks than when one is asleep.

'Si-Do' of Physical, see:

Dying to Oneself

Physical Body, and Death

Development of

Three-Body Diagram, Physical (Si-Do')

Sickness, see:

Healing

Mental Sickness

Mr. Nyland, Death of father (Illness)

Silence, see also:

Definitions, Various definitions

'I', development of

Kesdjan Body

Three-Body Diagram

Silence_x

and 'I', Kesdjan, Soul, Intentional suffering, Despair.

M1594. Tues. 5/27/1969 San Francisco, Group II. Brief, pp 14-19/25.

Discussion of Silence in relation to the growth of 'I', Kesdjan, Soul, Intentional Suffering, despair.

Silence_x

and Aspiration, Inspiration, Experimentation, Octave (Three-Body Diagram).

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Some detail, pp 26-32/36.

Relationship between Aspiration, Inspiration, Silence and the Experimental state; also in relation to octave -- 'Si-Do' of Kesdjan and 'Mi' of Intellect. Relation between Experimentation and being mentally and emotionally open to oneself and other people.

Silence_x

and Essential Essence, God, 6th & 7th Senses, I am, Impressions, Experimentation.

M2200. Sat.,Sun. 1/20/1973 Westtown/Barn, Group IV,Lunch. Some detail, pp 16-20/27.

[Part of a discussion of the role of essential essence.] Silence described as wishing to have a state in which 'I am,' not a state where 'I wish to grow up.' Aspiration is the result of reacting to the outside world, Inspiration to what comes from within, Silence from reducing oneself to practically nothing so one's highest forms of energy can be used to see God and become like God in one's own kingdom. Remembering one's nature (not allowing what you are to stop you from Work) and using what one is in essential essence -- I am what I am -- to intentionally create the 6th and 7th sense organs to feed Kesdjan and Soul, which belong to the essential essence of these centers. With Silence, becoming open during the experimental period to impressions outside of one's little world -- spiritual; of the solar system; from essential essence, the reality of one's Being; life in eternity -- with a sense of adventure, without limit (everything is possible). Silence described as the crystallization of one's wish to continue to Work, devoting all thoughts and feelings to this aim, negating one's 'amness.'

Silence_x

as Neutralizing Force; & Emotions, 'Fa' bridge of Intellect, Inspiration, Conscience.

M961. Tues. 4/5/1966 New York, Group I. Brief, pp 12-13,18/22.

Silence described as becoming the neutralizing force when, with the growth of emotions -- described as a rotation of planets around the Sun like a twister -- emotions change from a neutralizing into a positive force for crossing the 'Fa' bridge of Intellect. Inspiration as within, producing Silence which enables one to listen to Conscience.

Simplicity, see:

Work, Simplicity and

Simplicity_x

Finding; & Past Experiences, Common sense.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Brief, pp 14-17/25.

How does one find simplicity in order to Work? Use of past experiences of when one was simple as a reminder to create new experiences (not recreating them). Common sense indicating times when one can be simple. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Simplicity_x

in Work; & Openness, no Fear or Criticism, Reducing 'It', returning to Basics, Porosity, Using the body.

M1684. Thurs. 10/2/1969 Seattle, Group II. Detailed, pp 3-5,7,11-14,17-25/25.

Openness in Work attempts closely allied with simplicity. No reason for fear since 'I' only Observes; no criticism, only that I exist (short lasting, like a firefly). Simplicity, being in a good state, discussed as a relationship between 'I' and 'It', less maintenance of 'It': reducing and cleansing thoughts and feelings, reducing muscle tensions, outside influences and impressions that evoke reactions; not stopping 'It' -- just reduce. Returning to basics: what is Work, what does one wish to accomplish, how does one do it, what is the result? Porosity of body, mind and emotions. To deal with the conflict between openness and forces that oppose one's wish, placing emphasis on physical activity and Impartiality toward the body.

Simultaneity, see also:

Definitions, Various definitions	'I' (Creation of, Definition of, Description of, etc.)
Moment	Impartiality (and Observation, Simultaneity)
Soul Body ('Do' of Intellect)	Observation (and Impartiality, Simultaneity)
Tapes (ABC, ABC/Introductory)	Work, Description of

Simultaneity_x

Instantaneousness, Application; & reducing time-lag in registration of facts.

M1951. Sun. 10/25/1970 Barn, Lunch/Coffee. Concise, pp 11-12/25.

Becoming familiar with oneself through collecting data, particularly by repetition of situations or experiences. Approaching Simultaneity by reducing time element (time-lag) in registration of fact.

Simultaneity_x

Instantaneousness, Moment vs. Thoughts; & Awareness, Time, Eternity, Magnetic Center.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Detailed, pp 7-12/37.

[Part of a detailed description of Awareness and the requirements for an Objective faculty.] Concerning Awareness, ordinary mental processes contrasted with those without thought, which register instantaneousness; an intuition, whereas thought is subject to the flow of time (three dimensions of the flow of time mentioned, all subjective and unconscious). A moment described as a point in time that has no dimensions, so it has nothing to do with time. Explanation, that in the beginning we have our life, represented by two things: Magnetic Center as a few cells in the brain, and the possibility of experiencing moments, which for us is eternity; these two together create 'I'. Mention that contrary to what Bennett and Ouspensky say, one cannot have experiences of the moment, a requirement of Awareness, using one's ordinary mind.

Simultaneity_x

Moment vs. Thoughts; & 'I', Awareness.

M2489 (Seminar #1). Wed. 11/6/1974 Barn, Seminar series. Concise, pp 9,16/30.

The whole tape is a discussion of basic concepts. Simultaneity is discussed throughout, often without mentioning the word per se. Difficulty of attaining Simultaneity: mind as temporal and associative. Simultaneity as a moment, as a quality of Awareness, 'I' -- no thought, no interpretation, no rationalization.

Simultaneity_x

Ordinary/Spiritual life; & constancy of Wish, Identification with God, Emotions, Inner/Outer life.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Brief, pp 13-14/22.

[Part of a detailed discussion of emotions, that identification with something higher is needed for non-identification by inner toward outer life, that in combining inner & outer life within, personality changes to a Kesdjanian existence.] Discussion of the necessity to shift to a fusion with God to continue the wish, and that the aim is the same as with Work on oneself: to associate with something not one's own, establishing an emotional relationship by leaving this world while ordinary life continues (ordinary and spiritual life take place at the same time -- this is what Simultaneity means), even though one loses the identification with outer life and realizes what one does in it is worthless (the values of outer life have been counteracted by those of inner life).

Simultaneity_x

'Sol-La-Si' of Kesdjan/'Do-Re-Mi' of Soul; & Full-grown 'I', Benevolence, Mind, Heart.

M2558. Sat, Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Concise, pp 6-7, 16/25.

[Part of a detailed discussion of 'I', Consciousness.] Discussion of Simultaneity as a full-grown Objective Faculty in the mind and as Benevolence in the heart. Simultaneity explained in relation to the development of Soul and Kesdjan, with a constant exchange of energies between the 'Sol-La-Si' of Kesdjan and the 'Do-Re-Mi' of Soul.

Simultaneity_x

'Sol-La-Si' of Kesdjan/'Do-Re-Mi' of Soul; & Totality of oneself, three Centers in Unity, Harmonious Man.

M2566. Thurs. 5/1/1975 Barn, Group I. Concise, pp 24-26/29.

[Part of a detailed perspective on Work, including 'I' accepting the totality of oneself, 'I' Observing the three centers.] Building a Soul described as a synthesis of all the materials that have been given: knowledge of what one is, how to build, how to use circumstances. Simultaneity defined as non dimensional Awareness of the totality of oneself, all three centers: action, feeling, and thought simultaneously existing as three bodies functioning concurrently, in unity as a Harmonious Man: a Being united as one unit. Simultaneity defined as the 'Sol-La-Si' of Kesdjan 'working together' with the 'Do-Re-Mi' of Soul.

Simultaneity_x

'Sol-La-Si' of Kesdjan/'Do-Re-Mi' of Soul; & Wish is my 'I', Intuition, helping God, state of Sun.

M2410. Thurs. 5/30/1974 Barn, Lunch. Some detail, pp 12-15, 19/23.

[Part of a detailed discussion of the 'as if' process]. Explanation, that Observation and Impartiality are not difficult 'as if' concepts to imagine, but Simultaneity is realized much more by saying, "my wish is my 'I,'" because there is no longer a distinction between the wish and 'I' Observing. Explanation, that as soon as the wish is there, it functions. Instantaneous knowledge defined as intuition. In entering Cosmic Consciousness, one has died to the physical body and Kesdjan, and 'I' is no longer necessary as there are no more feelings (instead, 'I' has become equivalent to my wish, which is to help God in the form of creation; one's aim no longer concerns the Earth or planets, and 'emotion' has become a state of the Sun, represented by the mind).

Sincerity, see:

Answering questions (explaining Work)
Attitude (toward Work, Two-fold
Group (working together)

Honesty
Wish (for Work)

Sins of the Soul, see:

All & Everything--Terms, Choot-God-litanical period

Soul Body, Development of (Second order

Soul)

Purgatory

Sixth and Seventh Sense Organs, see:

Abrustdonis and Helkdonis
Hanbledzoin, Impressions and

Impressions
Food, Impressions

Sense Organs, 6th and 7th

Sleep, see also:

Centers (Development of, Separation of)
Consciousness, States of
Man, Unconscious
Man, Numbers One through Three

Tasks--Specific Tasks, Before going to sleep
Unconsciousness

Sleepiness, see:

Morning, Using for Work
Tiredness

Sleeping Beauty, see:

Magnetic Center, Sleeping Beauty

Sleep_x

and Organ Kundabuffer, Being sheep-like, Magnetic Center.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Detailed, pp 6-36/36 (throughout).

Sleep discussed as a consequence of the Organ Kundabuffer. Comparison of state of sleep to sheep. Touching sleep with moments of Objectivity, having dreams of Waking Up. Sleep in relation to Magnetic Center not allowing one to sleep (part of a detailed discussion of Kundabuffer and Magnetic Center.)

Slowing down, see:

Conditions, Creating/Using for Work (Slowing down, Stopping)
Energy, Use of (slowing down)

Small Groups, see:

Group (Maintaining, Small Groups)

Smell, see:

Sense Organs (smell)

Society_x

Social change, Politics.

M1448. Wed. 8/14/1968 San Francisco, Group III. Some detail, pp 13-17/34.

Discussion of Gurdjieff's attitude toward social change and politics.

Society_x

Sociological life, Sociological influences; & War, International affairs, Involution, War within (civil).

M2403. Thurs. 5/9/1974 Barn, Lunch. Concise, pp 23-26/32.

[Part of a Question & Answer tape.] Sociological influences defined as international, political, monetary, etc., versus the other three aspects of a person's life: private, personal, and professional. Not being able to do anything about war existing in the world internationally, but one is able to do something about war within oneself (civil war). War as providing food for involutionary law, the Moon, in accordance with Cosmic laws we don't understand.

Society_x

vs. Individual.

M1009. Wed. 7/6/1966 Berkeley, Group III. Brief, pp 1-2/24.

Why emphasis is on individual rather than on society.

Sociological Life (vs. Private, Personal, Professional Lives), see:

Politics

War

Relationships, Four parts (private, personal, professional, humanity)

Society (Sociological life)

Sodom and Gomorra, see:

Bible References, Sodom and Gomorra

Solar Plexus, see also:

Feelings

Physiology of Work

Solar Plexus_x

and "I Am" Exercise, Feelings, development of Heart.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Brief, pp 5-6,22/30.

With "I Am" exercise, solar plexus involved in the vibration, and the chest in the sound, of 'Amness'.

Solar plexus helping one to feel in an unconscious state. Solar plexus connected to nerve nodes over the totality of the body, making it difficult to separate feelings from the physical center. For Conscience, the heart using feelings transported from the solar plexus.

Solar System_x

Sun, Planets, Planetoids, Earth; & Feelings, Emotions, Mind, Aim; Rotation of.

M961. Tues. 4/5/1966 New York, Group I. Some detail, pp 7-11/22.

[Part of a detailed task to take a day of austerity, emotions as central to Work.] Earth as the body, feelings as planets and planetoids, mind as Sun. Straightening out the Solar System by reducing emphasis on body (geocentric), changing feelings into emotion, mind connected to aim. Work making a Sun out of the mind; clarity, Self Observation without interference of feelings. Changeover of feelings over the body (planetoids) to a new planet that is a guide and central point for the emotional system. Although the mind, as Sun, affects the body, the emphasis is on emotions, the heart as the central point of the Universe. Rotation of planets around Sun causing a gradual growth, development of emotional center; described as a wind, twister, changing emotions from a neutralizing into a positive force.

Solid Food, see:

Food, Solid & Liquid

Solidity_x

in Oneself; & being Bound, Wish for permanency.

M1440. Sun. 8/4/1968 Seattle, Group I & II. Some detail, pp 14-18/31.

[Part of an ABC/Introductory tape.] The effort to build solidity - in relation to permanency. Finding solidity within oneself.

Solidity_x

in Oneself; & Emphasis on 'I', What one is in any condition.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Brief, pp 8-10/30.

Concerning finding solidity in oneself, the need to emphasize 'I' Observing and experiences of truthful knowledge resulting in experiences different than just improving oneself; solidity requires Work on oneself to create something different than what one is so it will continue despite what one is when angry, vain, etc.

Solidity_x

in Oneself; & Outer vs. inner influences, Negativity, Wish to Work.

M2065. Sat, Sun (10/17). 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 21-25/30.

Part of a discussion of negativity, outside vs. inside influences. Development of solidity as solution to dealing with outside influences. With negativity, how to determine how much is your own, how much is from outside; fighting outside influences, counteracting. Becoming free; digesting what is right, throwing away what is not. Results of such attempts: being at ease with oneself, gratitude expressed in wish to Work, building solidity.

Solidity_x

in Oneself; & Sensing, Understanding/insight, Aspiration, Inspiration, steady Thought.

M982. Wed. 5/11/1966 New York, Group III/II. Brief, pp 22-23/31.

[Part of an ABC/Introductory tape: "A story of Work," which includes a detailed general description of physiological results.] Both Sensing and understanding bring stability because they are free from outside influences. Sensing briefly described as a static process that brings stability and differs from feelings, which are dynamic. Understanding described as insight: a realization that develops in the heart that is partly Aspirational, partly Inspirational as intuition, and partly knowing Objectively what is right for maintenance and growth, with thoughts steady in their aim and free from associations or evaluation.

Solioonensius, see:

All & Everything--Terms, Solioonensius

Solomon's seal, see:

Symbolism, Star of David

Son, see:

Unity/Oneness (Trinity; Father, Son, Holy Ghost)

Soul Body, see also:

Approaches to Work

Centers

Death, Life after death

Relationships, In a Group (Seelenverwandschaft, relationship among Souls)

Mind

Symbolism, King

Three-Body Diagram

Soul Body_x

as Aim; & Enneagram, God, Death.

M1558. Fri. 3/28/1969 New York, Group IV. Brief, pp 3-5/21.

Discussion of the creation of Soul as the problem for Work. Changing from physical body into Soul by finding one's number -- the Law of Seven, the Law of Three, the Enneagram. Understanding the term, "In Soul" -- meeting God. Death as raising the question of what survives.

Soul Body_x

Described; vs. Kesdjan Body; & Spirit, Separate Spiritualized Parts.

M1437. Mon. 7/29/1968 New York, Group I & II. Brief, pp 18-19/45.

Brief description of Soul and comparison with the Kesdjanian body. (Part of a detailed discussion of the Separate Spiritualized Parts and their relation to the three centers.) What spirit in Man is.

Soul Body_x

Described; & Death, Life after death, Kesdjan, Eternity, Spiritual life, Magnetic Center.

M2586. Sat, Sun (6/22). 6/21/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 2-5, 7-10, 22-23/24.

[Part of a detailed discussion of questions that arise in relation to death, life after death.] Work as preparation for Soul, something that could survive death, the possibility of continuation of life. What are Souls and their possibilities vs. that of Kesdjan body? What is life, death, freedom, potentiality? How to imagine life after death; imagining a Soul which is eternal. Creation of Soul vs. Laws of destruction. Magnetic Center described as what will survive death; where it is, how to reach it.

Soul Body_x

Development of; & Second-order Soul (sins of), Purgatory, Choot-God-litanical period, 3-Body Diagram.

M.29. Sat. 7/20/1957 New York, New York City. Detailed, pp 4-9, 13/34.

[Part of a detailed discussion of the Purgatory chapter.] Explanation, that enough reason is needed, through Work, to realize that the Choot-God-litanical period and sins of the Soul prevent progress unless the second-order Soul is freed from Kundabuffer. Just as His Endlessness discovers the need to free Himself from time by creating the Cosmos, we need to create the Cosmos within with Kesdjan and Soul to prevent us from being eaten up; everything ideal to our unconsciousness has to be purged, that in reaching the Sun Absolute, the perfected Soul is no longer subject to the Law of Rascoarno, and doesn't die. Discussion, that unless the 'Fa' of Soul is reached and the 'Si-Do' of a completed Kesdjan, the 'Do-Re-Mi' of Soul is meaningless.

Soul Body_x

Development; & 'Sol-La-Si' of Kesdjan, 'Do-Re-Mi,' 'Fa,' 'Sol-La-Si' of Soul, Building a house.

M2088. Sat, Sun (1/16). 1/15/1972 Westtown/Barn, Group IV/Lunch. Detailed, pp 7-12/19.

[Part of a detailed discussion of building a house, a scaffold, the Three-Body Diagram.] 'Sol-La-Si' of Kesdjan: creating 'Sol-La-Si' story above roof of old house -- upper part of scaffold; the creation of an embryo, threshold for possibility of a Soul. 'Do-Re-Mi' of Soul: my new home, still parallel to old one -- from alertness through threshold, as Awareness, with wish to build a stairway in new home as Participation, have a panorama as Inspiration. 'Fa' of Soul: decision, further growth? -- three parallel directions: finishing old house, reaffirming scaffold, new edifice on death of life. 'Sol-La-Si' of Soul: I become my own *perpetuum mobile* like a gyroscope: balance, equilibrium of two forces, I in middle directing them, dedicated to aim; door opens not by me, but because of what I am -- new land. Don't wait too long -- try.

Soul Body_x

Development; & Acceptance, Mind, Simultaneity, Ship Occasion.

M2566. Thurs. 5/1/1975 Barn, Group I. Concise, pp 24-26/29.

[Part of a detailed perspective on Work, including 'I' accepting the totality of oneself, 'I' Observing the three centers.] For building of Soul, Kesdjan not permanent but can extract dexterity from it. Building a Soul described as a synthesis of all the materials that have been given: knowledge of what one is, how to build, how to use circumstances. Soul built parallel to Kesdjan; mind made desirous of conquering new worlds, cosmos, non dimensionality, Infinity. Simultaneity defined as being Aware of totality of all things occurring at time of experience. Simultaneity of three bodies: action, feeling, and thought simultaneously existing within, functioning concurrently, in unity as a Harmonious Man. Ship Occasion as metaphor for Soul; interplanetary travel: the Soul functioning as the result of Simultaneity, the simultaneous Observation of all three centers, in any occasion.

Soul Body_x

Development; & Kesdjan, Octaves, Omniscience, Simultaneity, Conscious Labor, Will.

M2558. Sat, Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 11-16, 18-19/25.

[Part of a detailed discussion of growth of 'I', Consciousness, Kesdjan.] As 'I' becomes permanent, inner life acquires functions of Conscience and also of Soul. Function of 'I' fulfilled when Kesdjan grown up to 'Si-Do' and Soul firmly established at 'Do-Re-Mi'; then Kesdjan can die. When Soul has been set in motion, it reaches point of no return when crosses 'Fa' Bridge of intellectual body. Growth of Kesdjan and Soul parallel; 'Sol-La-Si' of Kesdjan and 'Do-Re-Mi' of Soul almost identical. Simultaneity in relation to development of Soul and Kesdjan, constant exchange of energies between 'Sol-La-Si' of Kesdjan and 'Do-Re-Mi' of Soul. Conscious Labor and Intentional Suffering at 'Fa' of Intellectual body; out of this comes one thought: Awareness of insight of Omniscience. When going from Kesdjan to Soul one must start from inner, inner life, with desire becoming Will.

Soul Body_x

Development; & Magnetic Center, Horizontal Diagram, Participation, Experimentation.

M2308. Fri, Sat (10/14). 10/13/1973 Westtown, Group IV. Some detail, pp 10-12, 14-22/29.

[Part of a detailed discussion of the horizontal 3-Body Diagram, a higher Being level, Kesdjan, freedom from the ordinary centers.] Because of the Law of Gravity, one aims for the inspiration of Soul to get to the 'Do-Re-Mi' of Kesdjan (growth is "1,3,2"); if one aims solely for Kesdjan, one will never get there. The ABC's wanted by the mind in order to see what has to be done, but it is a small matter. With Participation, returning to what is within one's framework to develop the 'Sol-La-Si' of Kesdjan. During Experimentation, imagining to be within (Inspiration, 'La' of Kesdjan) in order to see how one could behave, sometimes in the presence of God, sometimes the Book of One's Life; requires imagining freedom given by Magnetic Center, then acting in accordance with it. The 'Sol-La-Si' of Soul joins what is of higher Cosmic value compared to the 'Do-Re-Mi'.

Soul Body_x

'Do' of Intellect; & Feeding the physical, emotional and intellectual bodies.

M1008. Tues. 7/5/1966 Berkeley, Evening. Some detail, pp 5-8/40.

[Part of a detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] Description of how the 'Do' of intellect feeds all three centers: loosening of the 'Si-Do' of physical and becoming less bound to one's manifestations to produce Will, producing a fervent wish and a Conscious state in the emotions, and producing a Conscious state in the intellect through seeing oneself as one is. Impartiality and Simultaneity (living in the moment) described as having withdrawn from oneself as manifestations, having temporarily left the periphery (until Participation.)

Soul Body_x

'Fa' of Intellect; & Firefly Meetings (mentioned), *Why I am*, God's will, Cosmic Consciousness, 'I' is wish.

M2410. Thurs. 5/30/1974 Barn, Lunch. Detailed, pp 18-23/23.

Discussion, that crossing the 'Fa' of Soul involves entering the Cosmic world and God's Will, not mine, the discovery of why I am, why I have a task, why I exist on Earth, why my life was put into a form. Mention that through Conscious Labor and Intentional Suffering, in the death of Kesdjan the energy of emotion is given to God (reference to the Firefly meetings); the desires of Kesdjan have all been fulfilled in the 'Do-Re-Mi' of Soul, including being proud and joyful that one can Work. At the 'Fa' of Soul, one has dealt with the physical body, emotions, and mind (the first three rules of Objective morality). In entering Cosmic Consciousness, one has died to the physical body and Kesdjan, and 'I' is no longer necessary as there are no more feelings (instead, 'I' has become equivalent to my wish, which is to help God in the form of creation; one's aim no longer concerns the Earth or planets, and 'emotion' has become a state of the Sun, represented by the mind). With the 'Sol-La-Si' of Soul, one is finally free from 'as if,' and Soul is free as spirit, charged with information useful for the maintenance of the universe as a whole and the totality of all things existing.

Sound workshop, see:

Activities, Barn (in general)

Historical Interest (Sound shop)

Space/Time, see:

Space

Time

Space_x

Dimensions of; & Tri-unity, Individuality, Vertical, Inner & Outer life, God, One's Nothingness, Time.

M1209. Tues. 6/27/1967 New York, Group I. Some detail, pp 26-30/36.

Discussion, that 'I' creates Consciousness, Conscience and Will, and belongs to all three, and that 'I' becomes the unit created when the three bodies fuse into One as a triunity and Individuality, becoming God for oneself. Explanation, that in becoming an Individuality, the three dimensions of space and time fuse into points in space and time. With space, the necessity of leaving the two-dimensional, horizontal, flat surface of oneself, where growth is extended east, west, north, and south, and going to the third dimension of height, where growth is extended to the nadir and zenith, one's nothingness on the one end and everything on the other, a vertical line that connects inner, inner life with God All-knowing. With time, the dimensions that fuse described as linear (1st dimension, ordinary time duration), existing equally everywhere on a surface (2nd dimension, horizontal time), and what has happened before, still is, and will be (3rd dimension, vertical).

Special Experiences, see:

Accidental Experiences

Awareness, Accidental

'I', and Accidental Experiences

Magnetic Center, and Accidental Experience

Moment, Special (one never forgets, accidental)

Unusual Experiences

Special Occasions_x

Birthday, of Mr. Nyland; & 81st as life with freedom (less dependence on Mr. Nyland), 9-year spans.

M1952. Tues. 10/27/1970 Barn, Group I. Brief, pp 1,3,7,16-17/24.

Significance of Mr. Nyland's 81st year: emphasis on freedom to have less contact with everyone so he can do other things (e.g., write Firefly, visit other groups), shift emphasis to small groups and people not being as dependent on large meetings, each person growing on their own accord. Mention that at age 18 (9X2), physical growth is finished with growth of the other two centers ahead, at age 27 one settles into responsibilities in ordinary life and having to deal with not giving inner life enough time.

Special Occasions_x

Birthday, of Mr. Nyland; & Cycles of Enneagram, last nine years; Aims: Activities, Relationships.

M2069. Wed. 10/27/1971 Barn, Group III (Open). Detailed, pp 1-25/25 (entire tape).

Mr. Nyland's 82nd year: life related to nine cycles of the Enneagram and changes in perceptions of time. Reference to his own and Gurdjieff's later years. Mr. Nyland's aim for the last nine years: establishing the Barn and Activities to build relationships between people so that by learning real meaning of giving to others -- by which energies can be transformed to higher levels -- the aim of Work can be sustained. Mention of gift to us of nine transcriptions.

Special Occasions_x

Birthday, of Mr. Nyland; & Past, Growth, Support from the Group.

M1478. Fri. 10/25/1968 New York, Group IV. Some detail, pp 1-6/11.

What a birthday means in terms of support from the Group. Reviewing past, wish for growth. Looking at the center of things.

Special Occasions_x

Birthday; & Past, Future, Growth.

M1646. Sat. 8/16/1969 Barn, Brief, pp 9-11/26.

Use of birthday, in terms of growth, in relation to past and future.

Special Occasions_x

Birthday; & Past, Future, Present, Accepting oneself.

M1920. Sun. 9/6/1970 Barn, Lunch/Coffee. Some detail, pp 1-4,19/28.

Consideration of one's past in proper light so as to use in present and future. Accepting oneself as one is.

Special Occasions_x

Birthday; Division of life into three 30-year-long thirds.

M1419. Sat. 6/22/1968 Barn, Lunch. Some detail, pp 9-10/10.

Birthday of a woman 30 years old. Necessity of entering into another's life. Division of a person's life into thirds -- 30 years long, each; what occurs during each third (concise discussion).

Special Occasions_x

Birthday; Gratitude for music.

M1426. Fri. 7/5/1968 New York, Group IV. Very brief, pp 1-2/18.

Proper relationship of gratitude for an atmosphere for Music.

Special Occasions_x

Christmas; & Family.

M2083. Sat,Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Concise, pp 22-23/29.

Christmas as a family affair, so to speak. Barn will be open, but up to individual if wish to come (and New Year).

Special Occasions_x

Christmas; Easter, New Year, Atonement, Jesus vs. Christ, Unity.

M1505. Tues. 12/24/1968 San Francisco, Group I & II. Detailed, pp 1-12/16.

Discussion of Christmas as a period of coming to one's Self, conception of a spiritual possibility, acquisition of freedom, as preparation for death as related to Easter. Review of the past year, atonement with oneself for the past year. Contrast between Jesus and Christ. Unity through the understanding of Christ as part of One, unity as a means of freedom, unity of all people and this group. Discussion of Father, Son, and Holy Ghost and relation to "I Am", Christ. (pp 1-3: anecdote related of Gurdjieff and children at Christmas; Gurdjieff's last Christmas.)

Special Occasions_x

Easter; & Death, Rebirth, Good Friday, Ash Wednesday, White Thursday, Quiet Saturday.

M1807. Tues. 3/24/1970 Barn, Group I. Concise, pp 32-33/33.

Good Friday: death of one's life in order to be reborn on Easter. Death of physical body, arising of Kesdjan. Explanations of Ash Wednesday, White Thursday, Quiet Saturday -- when one remembers one's own death.

Special Occasions.

Easter; & Life, Work, Full Moon, Prayer.

M1564. Sat, Sun (4/6). 4/5/1969 Barn, Sat/Sun. Detailed, pp 4-7, 10-11/13.

Brief mention of meanings of Good Friday, Quiet Saturday. Discussion of the relationship between Easter and renewed life, Work. Meaning of Easter being on the Sunday after the full moon after the first day of Spring. Simple description of prayer as a means to Work, understand Easter.

Special Occasions.

Father's Day.

M1412. Fri. 5/31/1968 New York, Group IV. Some detail, pp 1-4/13.

Fatherhood. Reference to Father as Consciousness, oneself as Child. Symbolism of. Hope to recognize Father and become a real Child.

Special Occasions.

Good Friday; & Quiet Saturday, Easter.

M1563. Fri. 4/4/1969 New York, Group IV. Brief, pp 6-9/19.

Discussion of Good Friday, Jesus Christ. Good Friday discussed in relation to Quiet Saturday, Sunday (Easter), 40 days after Easter. Task to discipline oneself to be honest, reliable for one month; given in relation to 40 days after Easter, facing Work as renewed.

Special Occasions.

New Year's Eve; & Resolutions, the Land, Conscience, God, Wish, take Monthly tasks (suggestion given).

M1511. Tues. 12/31/1968 San Francisco, Group I & II. Some detail, pp 14-16, 18-22/23.

[Part of a discussion of the purpose of the Land, but ultimately God or a higher level of Being, in developing Conscience and devotion from a Oneness of oneself.] Discussion of settling affairs of ordinary life in order to devote oneself during the new year to something sacred that is not oneself, using the Land as a tangible stepping stone for such attempts; emphasis on the glory of God and one's Conscience, which is interested in the existence of life and one's relation to Him. For the new year, considering one's limitations and use of energy, resolving to have the strength to speak up for the sake of Work and life when necessary, forget the past when it has outlived its usefulness (start with a clean slate). Applying resolutions with hope, openness, and a wish because one is empty and hungry. Task given to take a simple resolution each month for the year; suggestion, to remember the Land each day in January, select something of one's own for February and connected to someone else for March.

Special Occasions.

Thanksgiving; & Coming to oneself, Gratitude, Giving, God, Prayer, Atonement, one's Debris.

M1722. Sat. 11/22/1969 Barn, Lunch/Coffee. Detailed, pp 13-17, 19-22, 24-27/27.

Rather than just a party and meal and giving thanks in a general sense, without preparation and without knowing why -- with vanity, pride, self-satisfaction and all the other debris that we hang on to, which prevents real giving of thanks -- Thanksgiving described as an opportunity, if honestly giving thanks and coming to oneself, to experience gratitude and give thanks to God from an emotional level, knowing why one is doing so. Thanksgiving described as a meal to partake in what one has grown during the past year -- one's attempts, honesty, love, sacrifices -- and to drink to each others' health, wishing to care for and give to others what helps oneself: life, not form. Thanksgiving described as a day of atonement and making preparation (building) for one's birth, that one gives thanks because one starts all over again, acknowledging one's mistakes and procrastination (disease of tomorrow), seeing what one is.

Sphere see:

Symbolism, Sphere

Spirits, see:

Angels

Extrasensory Perception

Spiritual Development, see:

Centers, Development of

Emotions, Development

Evolution

Growth, Spiritual development

'I', Development of

Inner Life, Development of

Spiritual Experiences_x

Described; & Atmosphere, Vibrations, Body's expressions, Matter, Law of 4, Aim of life, Noumenal world.

M2522. Sat, Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Detailed, pp 7-11, 17-20/32.

Living more spiritually described as being more nonmaterial, less dense, experiencing higher rates of vibration. Expressing ethereality by overtones in one's voice. Language of Kesdjan based on exchange of atmospheres, emotions; dependent on physical expression. Potential for spirituality within matter, as vibrations. Also, discussion of belief, intuition, psychology, religion, out-of-body experiences. Law of Four explained as a tetrahedron of existence that represents the four aims of life within one's own world: Sincerity of purpose (with honesty), Simplicity of aim, Consideration of life and aliveness, and Love of God. Carbon and silicon as fundamental causes of organic and inorganic life, respectively; at 'Fa' in the periodic table and representations of the Law of Four (tetrahedral shape of four atoms). When one recognizes the meaning of such phenomena, one sees the noumena behind.

Spiritual Experiences_x

Religious; & 4 directions (religion, science, philosophy, art), life, higher level, Noumena, Magnetic Center.

M2308. Fri, Sat (10/14). 10/13/1973 Westtown, Group IV. Brief, pp 7, 11/29.

[Part of a detailed discussion of what makes up a good scientist, philosopher, and artist.] Description of a "good" scientist or philosopher as becoming small in relation to a depth and contact with life, religious and interested in joining a higher level, and that for some who don't believe in dogma, this turns into becoming artists. An ordinary person described as having no real interest in science or philosophy, an alive religion, or art beyond self expression. Magnetic Center discussed as resulting from the three ordinary centers experiencing all three centers' life; discussed in relation to the 'noumena' that exists in a good scientist, philosopher or artist becoming religious.

Spiritual Experiences_x

Religious; & Childhood Experiences.

M1512. Wed. 1/1/1969 Palo Alto, Group I & II. Some detail, pp 1-7/26.

Discussion of the ongoing effect of religious feelings from childhood experiences.

Spiritual Experiences_x

Religious; & Work, Self knowledge, Respecting/worshipping of remarkable men .

M1951. Sun. 10/25/1970 Barn, Lunch/Coffee. Detailed, pp 7-16, 19-20/25.

Need to develop emotional posture, akin to religious feeling, in regard to Work. The development of such an attitude by becoming familiar with oneself, collecting data, repeating situations or experiences to reduce time-lag of registration. The role of respect or worship of remarkable men in development of Conscience, or evaluation of what a 'Man' ought to be.

Spiritual Growth, see:

Centers, Development of

Emotions, Development

Evolution

Growth, Spiritual development

'I', Development of

Inner Life, Development of

Spiritual Knowledge, see:
Knowledge (Spiritual)

Spiritual Life, see:

Approaches to Work, Emotional	Inner Life, Development of
Being, Higher level	Ordinary Life, Working in (and spiritual life)
Death, Life after death	Separation, Experiences of
Emotions, Development	

Spiritualized Parts, see:
All & Everything--Terms, Spiritualized Parts

Spirna, see:
All & Everything--Terms, Martna, Spirna and Okina

Stability, see:
Equilibrium/Balance Solidity

Stages of life_x

Seven-year segments (1-7,7-14,14-28,28-49); & Education, Conscience, Sex energy, Religiousness,Roles.
M2284. Sat. 8/11/1973 Land, Lunch/Eve. Detailed, pp 11-26/26.

Discussion of education of children, stages of life in relation to spiritual growth, beginning with life being born on Earth, ages 1-7, 7-14, 14-28, 28-49. Analogy to growth of 'I'. Includes such things as discipline, imagination, teaching through stories; development of Conscience, sex energy, religiousness. Finally one finds solidity within and creates a theater of roles to see oneself.

Stages of Life_x

Seven-year segments (7-14,14-21,21-49,49+); & Inner/Outer life, Solidity, Consciousness, Conscience.
M1707. Sun. 11/2/1969 Barn, Lunch/Coffee. Detailed, pp 1-6,21-22/24.

Concerning early stages of life, years 7-14 described as growing years, year 14 as the 'Do' being struck for a chance to develop inner life, use what's received to become a man. Years 14-21 described as a period of remaining open to inner & outer life both existing and establishing an equilibrium between them despite the danger of inner life being pushed into the background by strong ordinary life desires and wishing to imitate others (one can choose). At age 17, a person described as deciding how one should live, whether life within and experiencing it emotionally is the most important part; at age 21 becoming mature with inner life sufficiently established to demand to grow, standing on his own feet with a solidity that has already been established; at ages 21-49, forming one's life confirming that the outside world and outer life can be mixed with certain parts of inner life so one's activities can have an expression or sprinkling of both. After age 49, having a foundation for building Consciousness and Conscience, the cycle of 7 X 7 years completed.

Stages of life_x

Three stages, 30 years long each.

M1419. Sat. 6/22/1968 Barn, Lunch. Concise, pp 9-10/10.

Birthday of a woman 30 years old. Division of a person's life into thirds -- 30 years long, each; what occurs during each third.

Star of David, see:
Symbolism, Star of David

Staring, see:

Eyes, Staring

Starting Over, see:

Work, Beginning again

States of Consciousness, see:

Consciousness, States of

States, effects on another, see:

Relationships

No wish, see: Work, Can't (what to do)

States, see also:

Fear

Tasks--Specific Tasks, Extremes of oneself

Light (spiritual), Lightness

Seriousness

Negativity

Tiredness

States_x

Anxiety (pressure); & no Time-length (Conscious now), go deeper (acceptance, Magnetic Center), real Self. M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Some detail, pp 6-9/25.

Concerning feeling pressure in relation to life and about Work (that one must make attempts and hasn't done enough), Work experiences explained as not far away; no need to hurry because one will die, but a process of going deeper in which pressure disappears: from superficial to essence to essential essence or Magnetic Center, from the surface to infinity using Work to accept one's outer life and manifestations to become acquainted with inner life, one's real Self and a spiritual existence. The need to understand Simultaneity and existence without dimensions, that at any moment one can become Conscious and find out what one is in reality; it is dependent on the intensity of wish and the realization of what one is, not a time length.

States_x

Anxiety, Fear, Self criticism, Anger; & two sides of 'I' (ABCs, Benevolence), Manifestations, Impartiality. M1684. Thurs. 10/2/1969 Seattle, Group II. Some detail, pp 4-7, 18-19/25.

Explanation, that there is no reason for anxiety or fear in either of the two sides of 'I' created by wish: 1) As Observer, one end of telescope, interested *that* I exist; an intellectual quality of 'I' including ABC's, with acceptance, no change; and 2) 'I' as a guide, Benevolent, emotional, helping one to Wake Up, interested in *what* I am, penetrating deeper, sympathetic toward life within a form. Reducing an emotional state (anxiety, anger) by taking away its cause, putting emphasis on Impartiality by 'I' toward the body's manifestations rather than trying to deepen one's state to replace a more superficial one.

States_x

Boredom, Repetition; vs. Playing a role.

M1233. Tues. 8/8/1967 New York, Group II. Concise, pp 20-22, 25/29.

[Part of a detailed discussion of Unrolling the film, playing roles.] Need to introduce something new, new thoughts and feelings, Legominisms, in order not to be killed by monotony, repetitiousness of life. Anything monotonous is subjective. No monotony when playing a role, which is connected with spirituality.

States_x

Chaotic.

M1518. Wed. 1/8/1969 Sante Fe, Brief, pp 18-20/45.

In answer to a question, an explanation of why, at times, it is not necessary to place things, just give life to 'I'.

States_x

Conflict; & Settling affairs, Mind & feeling, Spending energy, Head & Heart exercise.

M2403. Thurs. 5/9/1974 Barn, Lunch. Concise, pp 11-14/32.

[Part of a Question & Answer tape.] In relation to too much friction, conflict, disturbance, suffering, necessity to settle affairs, not to Work prematurely. Establishing an equilibrium, with partnership of mind and feelings. Doing things with one's head and heart (example, talking to one's children).

States_x

Depression; & Wish to Work (not thinking), Self Observation, Moment, Acceptance.

M1708. Tues. 11/4/1969 Barn, Group I. Brief, pp 11-12/28.

Discussion, that if one is depressed because there is not a deep enough wish or you think there is something wrong with your attitude, one must place the emphasis on the wish to grow based the extent to which you know yourself, then Work by Observing the body, which involves acceptance of its manifestations in the moment, not thinking or feeling about yourself.

States_x

Disliking oneself (Laziness); Work vs. Condition of body.

M1430. Sat,Sun (7/14). 7/13/1968 Barn, Sat/Sun. Some detail, pp 19-25/29.

Need to distinguish Work from condition of body. Difficulty of disliking oneself in ordinary life the way I am, particularly in terms of laziness; and then thinking one ought to Work. Need to simplify conditions. Condition of body in relation to creation of 'I'.

States_x

Disliking oneself, Psychological sickness; & Acceptance, Physical activity.

M1700. Sun. 10/26/1969 Barn, Lunch/Coffee. Some detail, pp 26-33/33.

Acceptance of psychological sickness through acceptance of accompanying physical manifestations or through deliberate physical activity. Using emotional states, particularly dislike of oneself, for motivation to Work; when it can be used, and when not. Need for acceptance of one's behavior and then translating it as a wish to do something. Applying Work in simple conditions.

States_x

Disliking oneself.

M1574. Wed. 4/23/1969 New York, Group II. Some detail, pp 16-23/36.

Discussion of the wish and motivation for Work as based on the realization of what we are, disliking oneself. Difficulty of maintaining a wish to Work and the necessity to Work in simple conditions.

States_x

Joy, 'High', Satisfaction, Enjoyment; Limitations of; & Influences of Nature, People, Physical body.

M1413. Mon. 6/3/1968 New York, Group II. Some detail, pp 12-15/30.

Discussion, that the joy or 'high' experienced because of spring weather, other people, or physical well-being is of a low level of vibration that leaves little or no energy left over for Work. Mention that being under the influence of a condition or situation is not the same as being identified with it -- identification is what goes out from you toward the condition, vs. the influence of the condition on you. Work described as using a higher form of energy and converting ordinary energy into a more refined form. Putting oneself into a better state for Work by walking off the energy of the 'high', engaging oneself in physical activity.

States_x

Negative (Hatred); & Acceptance of oneself.

M1410. Mon. 5/27/1968 Boston, Brief, pp 20-23/32.

Discussion of negative feelings in reference to hatred toward others; how to use for Work through acceptance of self.

States_x

Negative (Sulking, Feeling sorry for oneself, Hurt self love, Bad mood); & Wasting energy, Wish, Optimism.

M2565. Sat, Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Detailed, pp 7-25/30.

[Part of a detailed discussion of Working in ordinary life.] The need to fight against wasting energy wallowing in dirt with others and in conditions; suggestion, to have a small enemy group to see common aim. Seeing that the slightest thing can create a bad mood (e.g., Gurdjieff's description of a man who constantly changes), and that states like sulking, feeling sorry for oneself, arguing, hurt self love, etc., involve energy that is far inferior to what feeds the wish to Work. Explanation, that the diversity of unconscious states doesn't exist at a planetary level (Conscience), where emotions are unified in a wish to become a Sun (Consciousness) and love the center of all things, God; task, to look at the horizon and bring the focus back to oneself, the emotion of infinity purifying one's own world. Getting through with negativity as fast as possible, not trying to understand it. Changing from a pessimist, in darkness paying Mammon, into an optimist, in the Sun paying God. Being counted: Standing straight, arms outstretched, breathing in (inhaling) the atmosphere of Heaven and exhaling what one cannot use.

States_x

Resentment; & Task, Intention.

M1020. Mon. 8/1/1966 New York, Group II. Some detail, pp 20-24/39.

Dealing with resentment toward another (ex-wife). Discussing at moment when felt. Difficulty of; possibility of becoming Aware. Doing with intention.

States_x

Tenseness when Working; & Mind, Fear, Sensing, Draining, 'I' existing.

M2200. Sat., Sun. 1/20/1973 Westtown/Barn, Group IV, Lunch. Brief, pp 21-22/27.

Discussion of the problem of the body tensing up when the mind reminds one to Work, so there is not enough energy in the mind for the 'I' to function. This tenseness described as fear of losing, in one's mind, what you're trying to do. Two methods can be useful: Sensing -- the mind becomes open to what is received from the body, and this eliminates the tenseness from the order from the brain -- and transferring the order to have an 'I' exist from the mind to the 'I'. Draining as a preparation for Sensing.

States_x

Worry; & Losing energy.

M2017. Sat. 5/1/1971 Westtown, Group IV. Brief, pp 13-15/23.

Worry prevents energy for Kesdjan body; like salt, too much worry is poison. Ordinary life, 99% / Work, 1%: why don't we Work? Losing energy.

Steiner, see:

Children, Education of

Stopinders, see:

All & Everything--Terms, Stopinders

Laws, Law of Seven

Stopping, see:

Conditions, Creating/Using for Work (Slowing down, Stopping)

Strivings, see:

Being-Obligolnian Strivings/Objective Morality

Struggling to Work, see:

Advanced Perspectives

Mind, Interference of thoughts

Motivation

Ordinary Life, Difficulties of

Wish, Running down

Work, Can't (what to do)

Despair and

Sub centers_x

Defined generally; & Wish to Work, 3 parts of the 3 centers, 'I'.

M1409. Fri. 5/24/1968 New York, Group IV. Concise, pp 13-15/18.

Connections between sub centers, how they change under influence of Work. Reference to Diagram, wish to Work. Relation to manifestations, growth of 'I'.

Sub centers_x

of Physical body; & Sensing.

M1455. Tues. 8/27/1968 Boston, Brief, pp 22-23/40.

[Part of a detailed discussion of Sensing.] Mention that after it has become a state that belongs to the physical body alone, Sensing can be done whenever one wishes -- anywhere, under any condition, immediately; it is delegated to a sub center of the body that knows or realizes the body's own existence independent of the other 2 centers.

Subconscious_x

and Impressions, Consciousness, changes in the Brain.

M982. Wed. 5/11/1966 New York, Group III/II. Brief, p 17/31.

[Part of an ABC/Introductory tape: "A story of Work", which includes a detailed description of the Observation process and a general description of physiological results.] The Subconscious described as a virgin field of the mind that is activated and becomes Conscious. When impressions are received Consciously through the sense organs (not the ordinary senses or mind), these go to the Subconscious.

Subconscious_x

Defined; & Magnetic Center, Consciousness, Impressions, different form of Energy, Lateral brain, God.

M446. Tues. 6/11/1963 New York, Group I. Detailed, pp 5-8,12-16/27.

[Part of a detailed discussion of the mechanism of Work.] Impressions received from outside by the sense organs (or re-experienced inside) discussed as going to the brain and solar plexus and serving ordinary experiences, but that the origin of Consciousness (or 'I,' Awareness), involves impressions of a different form of energy that go, via different channels, to a different part of the brain, called the 'Subconscious' by Gurdjieff because it is not known unless one is Awake (when body, feeling, and thought are One, attention is no longer in ordinary brain but in one's Subconscious, which is now part of Consciousness). The Subconscious explained as being of service only when Aware. Energy goes from Magnetic center first to the Subconscious, later to the heart; a form of life is recognized that I become responsible for. The Subconscious is in the lateral brain (not formulatory, the back, etc.), and this is where Magnetic Center starts, a reflex of God becoming emotionally a wish and love of God, mentally present as a remnant of God. Brain, heart, and body are satisfied with developing the Subconscious, heart (not solar plexus), and Will, respectively.

Subject Index, see also:

Office, Function (Subject Index, Resumes, Transcriptions, Handling Tapes)

Subject Index_x

Creation of; & Definite subjects, Discussion with others.

M224. 5/31/1961 New York, Concise, pg 1/31.

Request by Mr. Nyland, that in listening to a tape, people index what the it contains by noting what the definite subjects are in one's own words, possibly in discussion with others.

Subject Index_x

Purpose of; & Principles of Work, Research group, Publication.

M1414. Tues. 6/4/1968 New York, Group I. Brief, pp 6-7/25.

Working on the Subject Index explained as valuable for establishing a way to have information for those wishing to continue their research on the principles of Work on their own, and this would help establish a research group that agrees on the principles of Work based on the material itself, not personal interpretation, and not mix it up with other things (e.g., Ouspensky, misuse of All & Everything). Mention of not having the Subject Index on cards, but publishing it in some form for use by people in the Group.

Subject Index_x

Purpose of; & Research group, Exact language, Group II leaders.

M1460. Tues. 9/10/1968 New York, Group I. Some detail, pp 1-8/35.

Purpose of having the Subject Index and the meaning of a research group. Development of exact language. Usefulness of material to small Group II leaders.

Subjectivity, see:

Man, Unconscious

Objectivity (Objectivity/Subjectivity)

Submission, see:

Attitude (toward Others, 'I')

Subud, see also:

Religion

Subud_x

Value of; & Limitation of feelings.

M1381. Thurs. 3/28/1968 Dallas, Some detail, pp 23-25/42.

Subud and other religions discussed in relation to Intellectual approach vs. emotional, need for intellect and limitations of feelings. Dangers of all feeling and no intellect discussed in relation to Subud.

Suffering, see also:

Conscious Labor/Intentional Suffering
Despair
Karma

Friction, Going against the grain
Enduring manifestations of others

Suffering_x

and Form, Karma, Life, Acceptance, Sensitivity.

M2096. Sat,Sun (2/13). 2/12/1972 Barn/West/Barn, Lunch/Gp IV/Lunch. Concise, pp 10-12/32.

Karma attached to life, not form. Attachment to form, which suffers; acceptance of form as solution to one's life. Development of sensitivity [discussed in detail].

Suffering_x

and Unknown territory of Simplicity, giving up Bondage, Essence.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Concise, pp 23-25/25.

Experiencing suffering & confusion when seeking simplicity and freedom from bondage explained as coming from giving up what's familiar when one sets out in new, unknown territory on a road that is unknown, leaving the surface and becoming more essential in the process of Work.

Sufism, see:

Mohammedanism
Religion

Sulking, see:

States, Negative (Sulking)

Sun, see also:

Aim (of Oneself; and Earth, Sun)
All & Everything--Terms, Sun
Evolution
Evolution/Involution (Sun Absolute)

Light (spiritual)
Magnetic Center (Feeding Sun)
Man (Place of)
Mind, Sun as Solar System

Sun_x

Striving for; & being Between Consciousness & unconsciousness, Band of twilight, God & the Devil.

M1514. Fri. 1/3/1969 San Francisco, Group IV. Some detail, pp 8-11/11.

Man's place explained as being in a band of twilight or hope (when it rains, one hopes for the Sun) containing Consciousness, Conscience, and a loosening from ordinary life; one is between Consciousness and unconsciousness -- the Sun and rain, God and the devil, infinity and finiteness, positive and negative, life and form -- but being between them prevents their meeting, allowing for a unity in which God and the devil become One, both converted into the wish for growth. The aim of a man described as being in full Sun, casting no shadow and disappearing without further finite form, with life alive and existing, the body having a central point that is dependable and never changes, the mind realizing that Karatas exists as something different than the mind just thinking.

Sun_x

Striving for; & Negativity, Light, Task (horizon), Optimism, Paying Mother Nature, Quality of energy.

M2565. Sat, Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Some detail, pp 5-6, 17-19, 23/30.

[Part of a detailed discussion of Working in ordinary life.] The need not to dwell on negative reactions concerning others or conditions (e.g., sulking, hurt self love, arguing, etc.); the diversity of unconscious states doesn't exist at a planetary level (Conscience), where emotions are unified in a wish to become a Sun (Consciousness) and love the center of all things, God. Task, to go out to the woods, stop being disturbed, look at the distant horizon and bring the focus on infinity, the future, or the love of God back to oneself, Kesdjan (the purity of emotions) purifying one's own world. Changing from a pessimist, in darkness paying Mammon, into an optimist, in the Sun paying God. Mention that with Consciousness and Conscience one pays Mother Nature both interest and principal; the quality of energy as impressions is 30,000 times more than ordinary, where payment is interest only (one will never be free); living in light uses much less coin than in darkness. Being counted: Standing straight, arms outstretched, breathing in (inhaling) the atmosphere of Heaven and exhaling what one cannot use.

Sun_x

Striving for; & Right Road, Earth rotation, Light & Heat, Day & Night, "I Am", Prayer, Magnetic Center.

M1176. Thurs. 4/27/1967 San Francisco, Group I. Detailed, pp 6-11, 16-17/18.

[Part of a detailed discussion of struggling against oneself and developing new facilities.] Discussion, that it is our destiny to go toward the Sun, experience light and heat instead of the clouds (which cover it up) and the Earth (which produces darkness because of its rotation). In order to experience constant light, the necessity to have the Sun within oneself, to be able to stand alone and not be dependent on outside conditions or people. The importance of acknowledging to oneself that one is on the right road when one is, in fact, Working; the Sun gives off light and heat, but in one's ordinary mind the Sun doesn't give off light, and in one's ordinary feelings it doesn't give any heat. In saying "I Am" as a prayer before going to bed at night, using breathing with "I" as a contact with one's outside world (God, an atmosphere) and inner world (Magnetic Center, the Sun within), "Am" as a vibration in the chest that affects one's heart -- God lives there -- so one knows intuitively that one exists.

Super Effort, see:

Conditions, Creating/Using for Work (Super effort)

Superficiality, see:

Tapes, Introductory

Attitude (toward Work)

Coming to/Collecting Oneself

Sustaining a Work Attempt, see:

'I', Maintaining

Work, Maintaining Attempts

Symbolism_x

Building (a house, scaffold); & Three-Body Diagram, Octaves, Physical body, Kesdjan, Soul.

M2088. Sat, Sun. 1/15/1972 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-12/19.

Rebuilding one's own house for further growth, to overcome crystallization of life, become *perpetuum mobile* for life. We live in 'Do-Re-Mi' of physical. 'Sol-La-Si' of physical: after deep breath, reorganization -- chance of mind, feeling, using oneself for new beginning, inner life; 'Si-Do' is roof of house, death, using oneself for further growth. 'Do-Re-Mi' of Kesdjan: beginning of scaffold; a wish not to be empty, having adventure, doing something different. 'Sol-La-Si' of Kesdjan: creating 'Sol-La-Si' story above roof of old house -- still scaffold; the creation of an embryo, threshold for possibility of a Soul. 'Do-Re-Mi' of Soul: my new home, still parallel to old one -- from alertness through threshold, as Awareness, with wish to build a stairway in new home as Participation, have a panorama as Inspiration. 'Fa' of Soul: decision, further growth? -- three parallel directions: finishing old house, reaffirming scaffold, new edifice on death of life. 'Sol-La-Si' of Soul: I become my own *perpetuum mobile* like a gyroscope: balance, equilibrium of two forces, I in middle directing them, dedicated to aim; door opens not by me, but because of what I am -- new land.

Symbolism_x

Building a house.

M1434. Tues. 7/23/1968 Boston, Some detail, pp 16-31/31.

God as architect -- we have to build ourselves. Building a simple house, 'I'. Virgin birth, Bethlehem, stable, child as 'I'. Work opening door, death forcing door open if you close it. Need to persist, turn toward effort even if you cannot make one. Part of detailed discussion of aim of a group in relation to an individual member, the Group itself.

Symbolism_x

Cambium Ring, Road between Inner & Outer; & Balance, 5 Senses & 6th & 7th, Blood, Change, Will.

M1540. Sun. 2/23/1969 Barn, Sun. Detailed, pp 1-9/12.

Mention that one loses oneself both by living too much in inner life, forgetting one is on Earth, and by one's reactions to outside conditions. The need to have inner and outer life meet and be in balance (a vibration is set up between the two) just below the skin in a layer that is very alive, like the cambium ring of a tree. The inner workings of the body explained as fed by energy from solid food, liquid, and air, while the outside by energy received on our skin as our reactions to the outside world, which continue via our ordinary sense organs (a reflection of what we see, hear, touch); energy from both is converted under the skin into different qualities, called the sixth and seventh senses, the cambium layer being fed from the inside by blood (where the nerves and fine arteries end), which then goes to the liver where it is cleansed. Cambium layer, which envelops and surrounds our inner life, described as a place from which change can occur and inner strength develop toward the outside world.

Symbolism_x

Hourglass, Inverted triangles; & Horizontal line, Fusion/Oneness of centers, Point between below/above.

M1522. Tues. 1/14/1969 New York, Group I. Some detail, pp 17-20/34.

As part of a discussion of understanding as belonging to the totality of one's Being, the horizontal line explained as actually a band of twilight between unconsciousness and Consciousness where the three centers are fused, likened to the point in inverted pyramids or an hourglass; the sphere in a harmonious man reduces to a point, splitting again into three that are either higher (toward Cosmic conscious) or go back down if one wishes to define (intellectual, emotional, physical). Turning over the hourglass, which changes the direction of flow, likened to what happens when going from unconsciousness to Consciousness; the flow toward Above occurs because of a Law of Attraction toward infinity belonging to God (a change in one's time), while the flow below occurs because of the Law of Gravity.

Symbolism_x

Hourglass.

M1435. Fri. 7/26/1968 New York, Group IV. Detailed, pp 11-18/21.

Man as an hourglass -- turned over again at his death to start all over again. How Man can escape (become free from) this constant repetition of life on Earth by means of little 'I'.

Symbolism_x

King and Queen; Consciousness and Conscience, Hanbledzoin.

M1454. Mon. 8/26/1968 New York, Group I & II. Some detail, pp 30-35/35.

King and Queen as Consciousness and Conscience, mind and emotions; their relation to each other, the physical body, as Kingdom. Creation of Hanbledzoin. Relation to facts. (Part of a more detailed discussion of the relation between the three centers and 'I'.)

Symbolism_x

King and Queen.

M1422. Wed. 6/26/1968 New York, Group III. Brief, pp 19-20/25.

Reciprocal growth of Consciousness and Conscience. Body as servant. "I Am" in terms of Consciousness and Conscience.

Symbolism_x

King Arthur's Court.

M1433. Sat, Sun (7/21). 7/20/1968 Barn, Sat/Sun. Very brief, pp 13-14/28.

Reference to King Arthur's court in relation to long table at Barn and eating in relation to a former life in the Middle Ages.

Symbolism_x

Lightening & Thunder; as Mind, Heart.

M825. Fri. 8/6/1965 Berkeley, Concise, pp 14-15/26.

Discussion of lightening as light, the mind, far away, giving perspective and thunder as the heart, a sound that arrives later and which is a realization that Work needs to be done. Necessity of using feeling to become active.

Symbolism_x

Mountain (climbing), ABC/Introductory.

M1440. Sun. 8/4/1968 Seattle, Group I & II. Detailed, pp 1-31/31 (entire tape).

Analogy of growth of oneself to climbing a mountain. Analogy made throughout this ABC/Introductory tape, which covers attitude in relation to Work and how to Work.

Symbolism_x

Pentagram.

M1502. Fri. 12/19/1968 San Francisco, Group IV. Concise, p 16/18.

Pentagram defined in terms of five necessary conditions for inner growth.

Symbolism_x

Sphere; & Triunity, Oneness, only Radius (no angles/planes), the Universe, 1 vs. 3 dimensions, vs. Cube.

M2552. Sat/Sun (3/16). 3/15/1975 Westtown/Barn, Group IV/Lunch. Concise, pp 25-26/30.

[Part of a detailed discussion of preparing for spiritual existence by trying to understand the aim and meaning of one's existence and living on Earth.] To fulfill one's aim to become One and function as a triunity, the image of a sphere as a ball mentioned as important to understand unity: it has only one dimension -- its radius -- which causes the sphere to expand when increasing, the greater surface of contact not a new dimension. As a sphere, one knows what is from all sides, with no angles or planes but only how far the radius is away from the center, the universe expanding into infinity so even the surface disappears and all that remains is just one radius of light. Explanation, that with 3 dimensions one doesn't come to the conclusion that 1 dimension is unity or Oneness, getting stuck after 3 unless one knows about a cube telescoping into a point.

Symbolism_x

Star of David (Solomon's seal); & Inner life upward vs. Outer downward, Enneagram.

M1551. Sat, Sun (3/16). 3/15/1969 Barn, Sat/Sun. Brief, pp 6-10/14.

[Part of a detailed discussion of finding inner life during a workday.] Inner and outer life discussed in relation to the Enneagram as spiraling upward toward the apex of a cone with essence and inner life, downward toward the nadir with outer life; explained as Solomon's seal (star of David).

Symbolism_x

Tetrahedron; & 4th Direction down/up, Freedom, Dying to oneself, God, Centers/triunity & lungs, brain, sex.

M1530. Fri. 1/31/1969 Westtown, Group IV. Concise, pp 3-4, 8-10/11.

In discussing the place of man in balance between lower/higher levels, involution/evolution, etc., the solidity of oneself likened to a tetrahedron pointing down or up, the triangle being the centers as a surface and the 4th direction toward either the lower or higher level. Both levels explained as free: Downward, everything of oneself disappearing, like the separation of centers when resting or asleep, while upward a separation of the centers on a higher level; one is in equilibrium, the Earth (and oneself) in dark and light at the same time. Explanation, that downward everything is reduced so one has no further interest, but in no longer needing what one leaves (dying to oneself), one can go upward, one's attempts directed toward God and life continuing. In going up, mention that the lungs, part of the brain, and sex represent the centers as points on the triangle; breathing linked with emotion, the brain with insight and knowing one is part of life, and sex with the highest of the body; all three involve relationships among people, forming a triunity working toward a solidity of oneself.

Symbolism_x

Tetrahedron; & Law of 4, 4th direction Up, Aim of life, Man No 4-7, Enneagram, Carbon/Silicon, Noumena.

M2522. Sat, Sun (1/26). 1/25/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 17-25/32.

[Part of a detailed discussion of Man No. 4 (a diagram is available).] Discussion of the Law of Four; All Quarters Maintainers of oneself; numerological aspects of the Laws of Three, Four, & Seven; the three dimensionality of the Enneagram (as a globe, tetrahedron of triangles, triads), and the chemistry and mathematics of the Universe. The Law of Four explained as a tetrahedron of existence that represents the four aims of life within one's own world, with Magnetic Center in the middle: Sincerity of purpose (with honesty), Simplicity of aim, Consideration of life and aliveness (act, get up, stand up), and Love of God. As a tetrahedron, at any time any of these can extend upward, the other three forming a triangle that is a solidity fastened to ordinary life. Carbon and silicon as fundamental causes of organic and inorganic life, respectively; at 'Fa' in the periodic table and representations of the Law of Four (tetrahedral shape of four atoms). When one recognizes the meaning of such phenomena, one sees the noumena behind. Man No. 5: emotional; the first form of freedom is the 'Sol-La-Si' of Kesdjan. Man No.'s 6 and 7: two different triads, representing Soul.

Symbolism_x

Tree (& Trunk, cells, leaves); & Trunk as group, Fall, Personal/group growth, Small groups, Fusion centers.

M1952. Tues. 10/27/1970 Barn, Group I. Concise, pp 3-4,21/24.

The group described as a tree where people, as the trunk, are dependent on one another, Mr. Nyland, large meetings, and have responsibility for maintenance; while as individual cells inside the tree, each is separate and belongs to a life-giving force, dependent only on one's own growth to understand higher levels of Being and what keeps one unconscious (start small groups to talk about inner life in one's own, freer way). Fusion of centers likened to a Fall leaf with separate cells while alive, but when full grown and knowing their existence as infinity with life over and free, the membranes shrivel up, the cells (centers) disappear to become One with changed color (man becomes white, as the Sun ought to be).

Symbolism_x

Tree (& Trunk, Leaves); & Individual people, Emotional agreement, Conscience, Barn life/ordinary life.

M1521. Sat,Sun. 1/11/1969 Barn, Sat/Sun. Brief, pp 6-7/11.

Working together discussed as needed to undo one's crystallization; as leaves on a tree, people differ in background and education, coming together at one point (the trunk) based on Conscience and having the centers develop in a different direction instead of constantly having one's states change.

Symbolism_x

Triangle; & Professional, Personal & Private lives, Inner life, Law of Three, Oneness, Vertical line.

M1537. Tues. 2/18/1969 Boston, Open. Some detail, pp 10-11,23-24/31.

[Part of a detailed introduction to Gurdjieff and the shift from a geocentric to heliocentric existence.]

Description of the surface representing a person's life on Earth as a triangle made up of one's professional, personal and private lives. Explanation, that to create a point from which growth occurs as a vertical line going away from Earth, the triangle needs to become a point; inner life needs to develop so that private life becomes a third force that can fuse with personal and professional lives to become One in accordance with the Law of Three; without developing private life, growth in a vertical line away from the surface doesn't occur (two cannot fuse into One).

Symbolism_x

Water, Rain.

M1434. Tues. 7/23/1968 Boston, Some detail, pp 14-18/31.

Need for Objectivity to enter one's life, for introducing pearl of wisdom in ordinary life. Analogy of processes of life in Man to water on Earth: evaporation, condensation, rain. Rain as a new form of water -- from vapor to raindrop -- discussed in relation to creation of new form. [Part of detailed discussion of aim of a group in relation to an individual member, the Group itself.]

Taking, see:

Giving (Taking)

Talking about Work with others, see:

Answering Questions

Communication, of Work

Meetings

After-Meetings

Group (Aim, Purpose of; Groups I, II, III; Leaders of)

Talking, see:

Communication (of Inner life, of Work, with Others; and Talking too much, using for Work)

Meetings (Attitude at, Level of)

Workday, Task (No talking)

Tape Answering, see:

Answering Tapes

Tapes_x

ABC.

M982. Wed. 5/11/1966 New York, Group III/II. Detailed, pp 1-30/31 (entire tape).

A detailed explanation of the Observation process and a general description of physiological results -- a "story of Work". Work described as starting with a motivation, wish, and interest involving one's mind, then a mental concept of what Work means and a clarity of what to do. Why Work does not involve the ordinary sense organs, mind, and feelings, which are not Objective. The use of the body's manifestations for Work: the five manifestations described as external, vs. the four internal manifestations, which are more difficult to use because of partiality. Concise definitions of Observation, Impartiality, Simultaneity, Awareness, Objectivity, Objective Faculty, the five (external) and the four internal manifestations, absolute truth, Consciousness, the subconscious, Impressions, Will, Conscience, understanding, Individuality, Participation, and Silence. Physiological changes in the brain, heart, and body are described along with a description of an Harmonious man, in equilibrium and with Will, having developed -- through Participation -- the physical body, the emotional body as Kesdjan, and the intellectual body as Soul.

Tapes_x

ABC.

M1169. Sun. 4/9/1967 Portland, Group II. Detailed, pp 1-29/29 (entire tape).

A detailed description of Observation and how to Work. Explanation, that Observation is Objective, and that 'I', an Objective faculty, is not me as 'It' and its wishes (not the personality: Man No's One, Two, Three). 'I' having Objective qualities, coming from a wish for real creation: purity, essence, spiritual Being, life, completely free from subjectivity; experiences include moments one never forgets. 'I' experienced as a higher level of Being through intuition, giving absoluteness and truth without personal interpretation. Observation described as an Impartial and Simultaneous recording of facts of oneself, accepted in the moment; feelings, associations, and descriptions (based on anticipation and memory) are eliminated. Concise definitions of Awareness, Awake, Self Remembering, and Participation. Work based on something missing, wishing to become complete or harmonious. Work as religious: a spiritual unfoldment; 'I' as God within emotionally, as the aim of one's existence intellectually. Observation of oneself only; the five manifestations in daily life; 'It' sits, walks, and there is Awareness: 'I' exists, 'It' exists, and life exists.

Tapes_x

ABC.

M1447. Tues. 8/13/1968 Palo Alto, Group II. Detailed, pp 2-36/39 (entire tape).

How experience of Work differs from ordinary experience. Consciousness and receiving of Objective facts; ordinary mind remains subjective, but memory gives more reliable facts when they are the result of Objective Observation. Detailed description of the process of Work (pp 11-29). Working 'As If' I had a wish, how to use; imagination as useful for Work (pp 31-36).

Tapes_x

ABC/Introductory, Question & Answer; & Busy (Pogossian), Can't Work, ABCs, 'I', Wish, Life, Move body.

M2037 (grammar of Work). Thurs. 7/8/1971 Barn, Group II, Series of 9. Detailed, pp 7-32/32.

Several answers: 1) Pogossian not an example of Work or preoccupation with inner life, but being constantly busy in ordinary life and not dictated to by outside influences or the line of least resistance, spending energy usefully in applying thoughts & feelings to bring one to one's heart. 2) Concerning inability to Work, the place in oneself always there but depends on unity, or no dispute, between mind & feelings, which affect Being level; emphasis on ordinary life or results is the wrong road. 3) When no wish or motivation, the need to accept it ("I don't wish to Work") until disgusted; the wish for Consciousness must be stronger than interest in Earth or defining results; need dissatisfaction/unresolved questions. 4) Prescription for Work distinct from application: a) How: 'I' becomes Aware of what has life in it, not thinking or seeing; Observation of me as I am, Impartial; b) When: if wish to Work there; c) Conditions: simple, not too much energy unconsciously. Movement of arm makes 'I' attentive, but 'I' is only interested in Observing the fact that it is alive; facts at first small, the mind unclear. 5) Interest is in Awareness, not where 'I' lives or is located. 6) Be grateful to be reminded of death, not morbid; one is alive and can Work; accept death as a fact of nature or Mother Earth.

Tapes_x

ABC/Introductory, Question & Answer; & Emphasis on 'I', ABCs, Simplicity, 'As if', Death, Aliveness.

M2027 (grammar of Work). Mon. 5/24/1971 New York, Group III, Series of 9. Detailed, pp 3-36/36.

How to Work, many answers: 1) More emphasis on 'I'; 'I' is validated with facts received of oneself; if too much attention on the body (object of Observation) or the attempt monotonous or the wish exhausted, stop and start again; 2) Need for clarity about a separation between oneself and something with interest in one: Awareness, which is an Impartial 'I' Observing in the present (Simultaneity), is not thinking, feeling, stopping, watching or seeing; Work starts with the wish to create 'I' in simple, familiar conditions; the 'I' not interested in the body, but in the fact of one's existence (e.g., life in a hand moving); need for self-dissatisfaction, wish for guidance; introduce an image of God or a higher nature; 3) 'As if' not a principle of life; it must lead to the reality of oneself and 'I' existing; 4) Don't Work when difficult; get taste sitting on bed, Being with eyes closed, walking, breaking habits; 5) Work rids one of fear of death: when life freed, the form can have its own reason for living, life and form now united; 6) Need for aliveness, joy in being alive, ambition (not morose, lazy): expression of life gives material for knowing self and Observation; physical activity necessary for equilibrium with feelings and thoughts.

Tapes_x

ABC/Introductory, Question & Answer; & Reasons to Work, Place of Man, Ouspensky, ABCs, why Group.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Detailed, pp 1-30/30 (entire tape).

Interest in the ideas of Gurdjieff discussed as coming from dissatisfaction and wishing to become complete, a harmonious man with Consciousness (pure intellect, the Sun), Conscience (emotions, the planets), and a Will of one's own, verified through experience. Man described as a part of the totality of life and a universal intelligence, in between lower and higher levels, who can become free from form and evolve through higher levels of Being, reaching Infinity or God. Differences described between plants, animals, and man as 1, 2, and 3-centered beings. Humility explained as resulting from seeing oneself as unbecoming, feeling small in the presence of something higher, one's place as meek toward above but mastery and knowledge toward below. Belief in more than ordinary life discussed as coming from four experiences: intelligence in the universe, accidental times of freedom, psychic phenomena, and religious. Detailed description of what Work is, why one starts with one's physical manifestations, definitions of Objectivity, facts, subjectivity, Impartiality, Simultaneity, 'I'. Reasons why one may submit to a group. Comparison between Gurdjieff and Ouspensky, Sufism. Participation briefly defined.

Tapes_x

ABC/Introductory, Question & Answer; & Riding one horse, Joy, Draining, Craving, Lying, Sensing.

M868. Mon. 10/18/1965 New York, Group II. Detailed, pp 1-34/34.

Reading All & Everything regularly; riding only one horse (discussed in relation to macrobiotics); joy as possibly long-lasting when belonging to periphery, but when inner as a result of Work, like a state of peace, quiet, no aftereffect; Draining to reduce the mind's associations, Draining out material of a light density that is used by the solar plexus and the mind; Craving defined as a strong wish -- not mixing up wish and prayer, energy available to 'Be', with reaching a state to get rid of what is not desirable; the importance of not defining what one will become, just wishing to Wake Up; tools of Work, including wish, becoming sharper or polished with use; simple description of what Work is, how to make an effort, physical body as an object for Observation; lying, telling lies, and their place: lying to others, to oneself, out of ignorance, by implication ('Mennonite lie'); Sensing as putting a person in a receptive state, not necessarily connected with what one would like, or try to avoid.

Tapes_x

ABC/Introductory.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Detailed, pp 5-37/37 (entire tape).

Detailed description of Awareness, Objective faculty, wish for Work, why Work requires something different, the attributes of a developed person, and Work itself. Ordinary mental processes contrasted with those without thought that register instantaneousness (three dimensions of flow of time mentioned, all subjective). Explanation, that our life is represented by 1) Magnetic Center as a few cells in the brain, and 2) the possibility of experiencing moments, which for us is eternity; these two together create 'I', which is endowed with God-like qualities, like a Messenger from above. Relation between 'I' and development, via Observation and Participation, into a Harmonious Man with a Being with Oneness (triunity), having Consciousness (the Soul, the Sun), Conscience (Planets, free from Earth, not just feelings), and Will. Description of the five 'outside' and four 'internal' manifestations; the five are needed at first for Observation, not feelings or thoughts. Explanation, that Work is only on oneself; an effort to improve will never make one Conscious; Work is in daily life, first doing simple things (not exercises: only useful with some Objective experience).

Tapes_x

ABC/Introductory.

M1187. Tues. 5/23/1967 Palo Alto, Group II. Detailed, pp 3-30/30 (entire tape).

Description of why a person might be interested in Work, difficulties in continuing to Work, the direction of Work. Detailed description of Work. Ordinary mental processes contrasted with pure intellect. Description of four directions of life: science, art, philosophy, religion. Relation between 'I' and development into Harmonious Man. What it would mean to live with Objectivity.

Tapes_x

ABC/Introductory.

M1422. Wed. 6/26/1968 New York, Group III. Detailed, pp 3-25/25 (entire tape).

Description of numerous problems in ordinary life. Seeing oneself the way one is, the way one should be. First, description of ordinary life, problems facing Man as he is, then considerations of spiritual life, how one could be. Accepting conditions; having aim to Be despite Mother Nature; to become what one was, to become responsible for one's death. Understanding one's unconscious state and using what it contains. Conscience as the only measure of a Man -- Man as he is in Being rather than in appearance. Unconscious Man as fated, unable to control conditions or reactions. Externalizing blame. A person's responsibility for his/her unconscious condition; what right does one have to be as one is? Reference to causes of problems: hypocrisy, dishonesty, vanity, selfishness, desire for what is not one's own. Conscious love of another; in terms of the other's growth, sharing rather than possessing. The presence of His Endlessness in Conscious love.

Tapes_x

ABC/Introductory.

M1428. Tues. 7/9/1968 Pittsburgh, Open(III). Detailed, pp 1-12,20-25,32-40,48-49/49.

Motivation as what one returns to when one finds it difficult to continue. Paying for what one wants. Different types of motivation as originating in realization of what I am. Engagement of one's heart rather than just the mind -- a concept that is lived, not words. Ordinary life as unable to satisfy needs of inner life; Inner life needs to be maintained in outside world. Self knowledge as real understanding of Self, uncovering the real Self beneath the manifestations (p 24). Description of method; outline of ABC's, creation of 'I'; Observation, Participation, Experimentation, Conscious Labor. Conscious and unconscious accumulation of facts, value of changing knowledge into understanding. Meetings should be filled with attempts rather than theory.

Tapes_x

ABC/Introductory.

M1440. Sun. 8/4/1968 Seattle, Group I & II. Detailed, pp 1-31/31 (entire tape).

Attitude toward Work: how it will be for someone interested in Work, someone not interested in Work (pp 1-8). Analogy of growth of oneself to climbing a mountain. Necessity of realizing bondage -- of Earth, body, mind, feelings -- for continuation of Work (pp 8-12). Finding solidity, permanency within oneself (pp 14-18). Complete description of how to Work (pp 19-31); growth of 'I' as a seed growing into a tree (pp 30-31).

Tapes_x

ABC/Introductory.

M1471. Tues. 10/8/1968 New York, Gotham Book Mart. Detailed, pp 1-32/32 (entire tape).

Man on Earth is not complete; belief in something besides oneself; taking responsibility for life. Need for seriousness. Development of three centers; Conscience and Consciousness, development of emotional body and Soul. Understanding life in relation to cosmos; Harmonious Man; four levels of Consciousness. Desire to become free. Objectivity; Observation, Impartiality, Simultaneity; creation of 'I'; five manifestations. Life and form, essential essence, Magnetic Center. Religiousness of the ideas of Gurdjieff. Emotional quality of little 'I', of Work; Benevolence. Description of Work. Octave: Aspiration, Inspiration, Silence. Energy, wish.

Tapes_x

ABC/Introductory.

M1504. Mon. 12/23/1968 San Francisco, Group III. Detailed, pp 2-31/32 (entire tape).

Reasons, motivation for Work. A complete discussion: Work in relation to religion and philosophy; why Work must be applicable to life; Omnipresence, Omniscience, Omnipotence; self-study, creation of 'I'. Man as a solar system, unconscious. Premature death of Man's centers. Self-study leading to realizations, desire for freedom. Suffering, karma -- life separate from form. Subjectivity vs. Objectivity. Work based on realization of what I am; Impartiality and Observation of the physical body manifesting, 'I', being Aware, Awake. Freedom from space and time. All & Everything. How to speak about efforts, commitment to Work, its value. Energy and simplicity.

Tapes_x

ABC/Introductory.

M1510. Mon. 12/30/1968 San Francisco, Group II & III. Detailed, pp 2-30/30 (entire tape).

Discussion of influence of civilization, education, self-satisfaction, in avoiding truth about oneself (pp 2-5). Life as separate from form, permanency of life, wish for life, responsibility for life (ordinary and one's own), sameness of all life, as basic considerations for evolution (pp 6-13,15). Ultimate aims -- higher intelligence, connecting to Laws and life -- and aim of Work -- separation of life from form, freedom, moments of Objectivity (pp 14-27). Wish, motivation for Work related to reasons for an 'I', self acceptance, separation of life from body and death of the physical body, experience of special moments that one doesn't forget, religious attitude (pp 16-21,24,28-30). Definition of 'I', creation and growth of an 'I', relation to ABC's -- Observation, Impartiality, Simultaneity -- Objective facts, Participation, Benevolence of an 'I', Conscience (pp 21-27).

Tapes_x

ABC/Introductory.

M1516. Mon. 1/6/1969 San Francisco, Group II & III. Detailed, pp 1-33/33 (entire tape).

Questions and answers: 1) Impartiality a property of 'I'; contrasted with self criticism. 2) Simplicity of Observation vs. heaviness. 3) Work and moving the body deliberately. 4) Necessity of six-month commitment, riding only one horse. 5) Aim in Gurdjieff -- to become a Man, to consider one's relationship to Earth conscientiously -- explained and contrasted with Zazen. 6) Rather than being prejudiced, need to find out what Work is, realize one can make attempts, ask people what to do. 7) Answer to skepticism is to Work and get results. 8) Two ways described how to get closer to life, reality; relation to 'I'. 9) Not calling it a fourth reading of All & Everything until reading it properly for the third time. 10) Get Work right -- if you're wrong, you're wrong. 11) Three kinds of results from having Worked correctly: increased interest, wish; joy in receiving reliable, absolute facts; emotional quality that is a taste of what I Am and is right for me. 12) 'I' Observes body, not "false personality" (what 'I' Observes is not false); no Impartiality when one is "suffering"; no pain in Waking Up; Work under simple conditions, just with body walking, gesturing, etc.

Tapes_x

ABC/Introductory.

M1561. Tues. 4/1/1969 Boston, Group II & III. Detailed, pp 1-31/31 (entire tape).

Description of level of interests of 80% of people on Earth and how one is bound; very few are bothered by questions and problems which would motivate one to wish to apply Work; a realization that one is bound and a desire for freedom explained as prerequisites. Description of ordinary, unconscious Man on Earth; how Man is bound, the condition of the centers and their relationships to each other in an unconscious Man, with feelings interfering with thoughts and dependent on the physical body for expression. Description of what it would mean to be free, and a detailed description of what Work is and the motivations for Work. A general perspective is given on the aims of Work and of Gurdjieff's ideas.

Tapes_x

ABC/Introductory.

M2118. Thurs. 4/13/1972 Barn, Group II. Detailed, pp 3-29/29 (entire tape).

Answer to question: "How do I Work?" Need for clarity, correct results, verifiable; Work as a prescription. Two bases for motivation: one's condition, one's aim. Definition of Harmonious Man vs. with a small 'm'. Detailed discussion of self knowledge: seeing limitations, incompleteness, realizing that mind and feelings will not give what a person wants, as preparation for Work. Finding potentiality in relation to the three centers, inner life, real self knowledge, wish for permanency, balance, peace -- aims even if not fully understood. Life separated from form: understanding the body as form, not as life; existence of emotions independent of expressions of feelings. Creation of little 'I' as an entity, messenger from above giving information leading to freedom, freedom of emotional state from the body, separation of life from form. Three requirements of Work, or ABC's. Impartiality defined in relation to emotions, Simultaneity in relation to mind. Reason for Sensing. Conditions of simplicity for Work: sitting in a chair, habitual actions like walking, gestures, postures, reducing tensions.

Tapes_x

ABC/Introductory.

M2499 (Seminar #4). Wed. 11/27/1974 Barn, Seminar series. Detailed, pp 1-35/35 (entire tape).

Background discussion with beginners. Potential of changing feelings and mind into emotional and intellectual bodies, freeing of Magnetic Center; different from the development of dexterity. Necessity to go in a direction away from subjectivity, materiality. Making 'one' out of three. Subjectivity in relation to space and time: limitations of our concepts connected to dependence on five sense organs. Six dimensions (six possibilities of dimensionality). Time as 'unique subjectivity.' Concept of the moment. Experience of freedom, Magnetic Center as non-dimensional, life without form. Definition of Magnetic Center and relation to 'I', Self remembering. Right effort with meditation as helpful for Work, not a substitute. Also, discussion of unconsciousness, Consciousness, subconscious, sleep. Definition of 'I', its functions, 'I' and 'It', Awareness, acceptance, Working in simple conditions, use of Draining, necessity for physical movement in Observation process, interference of mind.

Tapes_x

ABC/Introductory.

M2500. Sat,Sun (12/1). 11/30/1974 Westtown/Barn, Group IV/Lunch. Detailed, pp 3-24/29.

Bondage of Man No's 1-3 (relation to Three-Body diagram). Discussion of real self: what is pure, essential, free from space and time -- one's life, Magnetic Center. Discussion of what binds: the body, personality, unconsciousness, judgments, non-acceptance, ordinary mind, solar plexus, partiality. Relation to man Number 4. Impartiality giving freedom from bondage, belonging to Kesdjan body; based on non-wish of oneself, elimination of likes, dislikes. Acceptance as Impartiality, Simultaneity. Improving oneself only by introduction of Objective Faculty, without wish to change. Three requirements: Observation, wish, registration -- exact Observation, openness to that what exists, recognition of life without form, without attachment; effort as against the grain, vertical step to Consciousness. 'As if' one could become Objective to oneself, 'As if' possibility of Impartiality, seeing life through form. Hanbledzoin made by mind, distributed by heart; pineal gland opening up. Participation: continuation of Objectivity and wish sustained by Magnetic Center; 'I' gives information about behavior, not only fact of existence; relation to Self remembering.

Tapes_x

Introductory; & Relationships (private, personal, etc., lives), Dissatisfaction, Wish, Spiritual growth.

M1170. Mon. 4/10/1967 Seattle, Group III. Detailed, pp 1-25/25 (entire tape).

Discussion, that as long as one's private, personal, and professional lives only relate to the conditions of Earth and one is satisfied (not particularly bothered), one is not interested in Gurdjieff. Being satisfied described as an equilibrium in ordinary life, of being settled with one's relation to money, relationships, abilities, even private life (one's Conscience, God, norms for conduct, inner life; feeling satisfactorily essential, righteous and upstanding). For Work, wishing for something entirely separate from ordinary life based on dissatisfaction with the way one is, seeing that ordinary mind and feelings will not give the values and spiritual Being one seeks, willing to overcome obstacles to reach a different level. In the Objective world, experiencing 'I am' as absolute truth, sometimes through intuition or a moment one never forgets; ordinary 'I am' questioned. Spiritual growth and one's connection with life, God, or a higher force explained as toward a level higher than Earth, a conduct of life based on a higher level of Being, a triunity of three fully grown centers (harmonious man) that frees one from the bondage of Earth, creating something that remains after death.

Tapes_x

Introductory.

M1500. Wed. 12/18/1968 San Francisco, Group III. Detailed, pp 1-33/33 (entire tape).

General discussion of reasons why one would become interested in the ideas of Gurdjieff. Descriptions of situations, questions, and problems on Earth which illustrate Man's need for an aim, a guide, and an interest in inner life; desiring freedom from conditions of Earth. Possibility of becoming less superficial in attempts to answer serious questions; searching for the solution to such questions and problems as a preliminary to an interest in Gurdjieff. A discussion of Objectivity and Work as solutions for a person alive to the dilemma of Man, brief explanation of some of the possibilities offered by Work on oneself.

Tapes_x

Introductory.

M1537. Tues. 2/18/1969 Boston, Open. Detailed, pp 2-31/31 (entire tape).

First of a series of four tapes in Boston. The entire tape serves as an introduction to Gurdjieff. Superficiality of education and relationships with others, laziness, spending energy, contrasted with serious interest needed for Gurdjieff, taking responsibility for what knows one is, having a deeper attitude toward inner life. Necessity of starting with a foundation in daily life and responsibility for it, pursuing inner and ordinary life aims; usefulness of feelings of Conscience contrasted with thoughts. Bondage discussed in relation to astrology, one's upbringing, mind and desires, lack of inspiration and worthwhile aims. Man Number Four defined. Mention that in contrast to professional life, which is superficial, personal and private lives are most important. State of Karatas described in relation to the Law of Three and becoming One by developing private life, the Sun replacing the Earth as one's center (shift of inner life from geocentric to heliocentric). Work on oneself (not others) to become harmonious, reach a level of Being away from Earth, set life free. Suggestion, to pause daily and come to oneself for a moment, be open to one's existence, 'I' Impartially accepting oneself in Awareness.

Tapes_x

Introductory.

M1553. Tues. 3/18/1969 Boston, Group II. Detailed, pp 1-37/37 (entire tape).

Pp 1-10: Dialogue with a person concerning his motivation for wishing to Work. Emphasis placed on real interest, not just curiosity. Pp 11-25: Dialogue with a 2nd person concerning his motivation for Work, control. What is meant by being controlled. Outer life contrasted with inner life; deeper motivation for Man than control. Becoming responsible for what one is, for one's inner life, and wishing to be free as motivations for Work in contrast with aims in ordinary life. Pp 26-37: Definition of how a Man is: a person's thoughts, feelings, goals, relations with other people contrasted with an aim of becoming a real Man by means of Work.

Tapes_x

Introductory.

M1586. Wed. 5/14/1969 San Francisco, Group III. Detailed, pp 1-27/29.

Detailed discussion of conditions as we find them on Earth, of the influence of Mother Nature on our lives, and the possibility for a person to grow and become free from the bondage of Earth. Giving and openness defined in a discussion of what it would mean to have one's feelings grow, develop emotions. Work defined, and the aim of Work discussed in terms of becoming free from time, wishing to unite with God, developing a Conscience, and meeting the responsibilities and difficulties of ordinary life. A perspective given on becoming Conscious and Conscientious in one's life.

Tapes_x

Introductory.

M1595. Wed. 5/28/1969 Santa Cruz, Group III (Open). Detailed, pp 1-37/37 (entire tape).

Discussion of the terminology and concepts of Gurdjieff from the point of view of an introduction to Work. Description of ordinary Man, as he is on Earth, vs. real Man, evolving. The purpose of, and motivation for, creating and feeding an 'I', and the value of Gurdjieff's ideas in allowing a person to really grow, have a guide to produce harmony of the three centers. The aim of feelings to move to the heart, and the emotional approach to Work. Discussion of essence, Magnetic Center, 'I', God and their relation to the search for inner life. Also, mention of Conscience, Objectivity, and subjectivity.

Tapes_x

Listening to; & Transcriptions, compared to All & Everything, Fusion of Centers, Being.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Brief, pp 22-23/27.

In discussing fusion of the centers into One, which involves going toward essential essence as influenced by 'I' or God, and unity with all life existing, mention that regarding listening to meetings and reading transcriptions, most of the food is hidden unless one makes the effort to digest it, which entails giving it the necessary time, attention, and effort; similar to reading All & Everything.

Tapes_x

Listening to; How to, compared to All & Everything, listening as a Group.

M2063. Sat,Sun (10/10). 10/9/1971 Westtown/Barn, Group IV/Lunch. Brief, pp 11-13/23.

Digesting material on the tapes; importance of not trying to take too much or too quickly. Listening to tapes as similar to way in which one should study All & Everything. Listening to tapes as a group.

Tapes_x

Question & Answer; & 'I' replaced, Healing, "I" & 3-Body Diag'm, Solidity, Life as free, do Best, LightXdepth.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Detailed, pp 1-30/30 (entire tape).

Several answers: 1) Concerning being in balance as more valuable than Awareness, Work explained as a healing process; at first a byproduct of 'I', equilibrium becomes the main product ('I' replaced), the 3 centers healed aiming at God. 2) Regarding 'I' & the 3-Body Diagram, 'I' teaches Observation as Awareness, then Participation as what one ought to become, Experimentation in relation to unfamiliar forms of life including God (speck of dust); 'Sol-La-Si' of Keshdjan: emotion about life in many forms besides oneself. 3) To obtain solidity, the need to put the emphasis on 'I' Observing. 4) 'I' not for improving emotional states but a higher Being level, toward Sun outward or Essence within. 5) About life free from form, imagine it in relation to different dimensions of time: horizontal, as a vertical line, solid; Consciousness has more life than unconsciousness. 6-9) About difficulty Working, do one's best with gratitude while accepting one's limitations, struggle between inner/outer or God/Devil; feet on ground (not holy too soon). 10) Regarding results as short/clear/intense vs. extended/less clear or intense, the energy available equals light (Awareness) X heat (depth), the product unchanging but the proportion varying, one not better than the other.

Tapes_x

Question & Answer; & Sensing, Separation, Intensity, Understanding, Doing, Feeling, Wish, Simple efforts.

M1522. Tues. 1/14/1969 New York, Group I. Detailed, pp 5-34/34.

Many answers given: 1) Sensing, as exercise, completely separate from the result of openness; 2) Intensity vs. distance of Awareness; 3) How to know one is Working (simple attempts); 4) The wish for something higher as God-like or away from subjectivity, not feeling; 5) Observation of the life within one's manifestations, not their form; 6) Task to use the 5 manifestations; 7) Understanding as belonging to a Oneness of Being with fused understanding, emotion, and Will -- analogy of hourglass; 8) 'Doing' is not creating friction but first anything influenced by Consciousness, then (after Participation) by Conscience & Consciousness (Will); 9) Observing feelings when 'I' strong enough, or by Observing physical manifestations from feelings or thoughts; 10) Feelings stand on their own due to the 'Sol-La-Si' of physical, emotion due to the Being of the 'Do-Re-Mi' of intellect; 11) Ordinary struggle useful if one lives as neutralizer (then joy); 12) When wish runs down, consider what was stimulating in the past, see smugness due to self satisfaction, then Work; 13) With maturity, the 'I' has a separate sense of its own existence, then disperses to become One with one's highest, a source of joy; 14) Work only when feel the need, not when 'ought' to; 15) Simple attempts.

Tapes_x

Question & Answer; & Wish, King/Queen vs feeling, need Depth, Task/thoughts & others, Awareness.

M1528. Tues. 1/28/1969 Boston, Group II. Detailed, pp 4-26/30.

1) Concerning the wish running down, being honest to oneself about satisfaction with ordinary life, wait for conducive conditions; if no interest, say no to Work (either yes or no). Wish can diminish because one has changed, is too busy with other interests, or its purpose has been fulfilled. 2) Concerning feelings/body using up energy, the need for an aim, not weak; feelings predominate when in conflict with the mind; when in equilibrium, intellect is in charge as King or Consciousness, emotion weighs as Queen or Conscience, Will executes agreement by doing: tell the body to get busy, or allow indulgence if intend feeling to receive energy. 3) If effort spotty, deepen wish, find one's central, essential place as depth of life with aspiration, inspiration, God flowing in. 4) The obligation to complete a task to write to others, both for oneself and for them (the wish & thought already are likely to have an effect). 5) Awareness described as introducing Impartiality into a thought as pure intellect; Observe manifestations as they are; try when alone, body walking, sit with hand or arm moving, in the morning. 6) Problem of including any description or expectation based on prior experience; results on God's terms, not one's own; accept one's limitations.

Tapes_x

Question & Answer; Deepening feelings, Anxiety, Magnetic Center, Energy, Separation by 'I', See oneself.

M2045 (grammar of Work). Thurs. 7/22/1971 Barn, Group II, Series of 9. Detailed, pp 2-25/25 (entire tape).

Several answers: 1) Deepening ordinary feelings contrasted with caring for other life and Being levels and being essential: feelings disappear, one becomes nothing. 2) Concerning anxiety, no need for pressure; Work is simultaneous (can be Conscious any moment) and depends on the wish and going deeper, not time. 3) To understand Magnetic Center, Work reveals that life within and wishing to live is one's real motivation; one becomes sensitive to information from other forms of life, life within, and life free from form; similar to 'sensitives.' 4) If no more to give, the need to stop attempts, start again; when one wishes, energy is available; if porous to receive it, Work loosens energy and can be self-generating. 5) Concerning experiencing one's emotions separate from the body as being more valuable than 'I', it is a byproduct, unlike the intentional separation between 'I' and oneself from Work. 6) Working in daily activity and seeing oneself (e.g., lazy, talking without aim) is motivation for 'I' vs. just stopping what one is doing; one prays as a sinner, not as wonderful. 7) Experiencing suffering & confusion when seeking simplicity & essence explained as coming from giving up what's familiar: one's bondage.

Tapes_x

Question & Answer; Meetings as food, Religion, Christ, Accept self, Impartiality, Simple activity, Draining.
M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Detailed, pp 1-31/31 (entire tape)
Several answers: 1) Meetings as food to be eaten, one's background or conditions as roughage, theory as salt to increase taste; mesoteric and esoteric groups explained, questions should be essential. 2) Organized religion described as having lost its essential value; discover in All & Everything one's own meaning of God, religions. Christianity explained as based on Jesus as man, Christ the message, Jesus Christ the messenger from Above teaching levels of essence, freedom. 3) With lack of interest and being critical of not Working enough, the need to accept oneself to establish wish for freedom, be clear about aim and what initially touched one, not postpone, be serious and make actual attempts. 4) Concerning difficulty with Impartiality, Work when conditions simple, no need to dislike, like, or describe: walk, slow down, etc. with sole purpose of 'I' Observing Impartially at that time. 5) Regarding facts one dislikes, accept only the body existing, not what one is critical of (how one walks, etc.); 'I' functions like x-rays to make the form transparent, recognize life existing and one's existence as essence; relax, Drain, the body remains existing as Being (not form, just there).

Tapes_x

Question & Answer; More essentiality, Physical approach & Sensing, ABCs, Yes or no, 'I' as catalyzer.
M2262. Sun. 5/27/1973 Land, Evening. Detailed, pp 9-28/28.
[Pp 1-9 (Beginning of tape, before questions & answers): Necessity to communicate "pure" Gurdjieff. The uniqueness of Gurdjieff.] Becoming more essential by having a discussion between the superficial (outer, mind) vs. essential (inner, life) parts of oneself, wishing one's words to be more meaningful and becoming. Physical approach to Work connected more to Sensing than to Draining (which would apply to any approach); loosening up the 'Si-Do' of the physical body is what counts for Work. Work is not just creating something unusual or being more sensitive or alive, but that the 'I' has to start working by Observing, being Impartial, and in the moment. Either yes or no, either something Objective or it is of no value at all. Two ways to learn about the process of Observation: a) through maturity, which takes a long time, and b) through 'I' influenced (catalyzed) by the concept of Objectivity. Creating a container with light in it.

Tapes_x

Question & Answer; Mother/baby, Work in the day, reading All & Everything, Relationships, in Extremes.
M1020. Mon. 8/1/1966 New York, Group II. Detailed, pp 8-34/39.
Questions about mother/baby relation, breaking mechanicality, Working while teaching, distractibility, reading in library, resentment, walking four times per day, reading All & Everything, improving a relationship (wrong motivation), extremes of oneself.

Tapes_x

Question & Answer; Prescription for Work, Variable results, Out of body, Changed person, Motivation.
M1904. Tues. 8/11/1970 Barn, Group I. Detailed, pp 6-23/24.
Answers are about: Two things required for Work: correct motivation and clarity of application (pp 6-10); Reasons why results differ from week to week: one is never the same, conditions are not the same, and the energy available is not the same (pp 11-14); changes that occur: 1) more perceptive, closer to one's heart, present to a higher nature, 2) the personality eventually taking on the character of 'I' and an ambassador from the Lord, 3) understanding one is different than one thought -- more truth & insight about the totality of oneself, looser among centers and 4) verification of what's been said, seeing how Work helps (pp 14-16); fear that one is not in one's body: this is nothing to worry about and will go away (allowing a part of oneself to be separate from the rest is not formulated as Consciousness separate from oneself -- Consciousness is located in one's brain, and not even a crowbar could take it out (pp 17-18); inability to maintain Work after a meeting: motivation must come from disliking oneself, having a fire not dependent on things outside, and that clarity about Work is needed and an honest consideration of oneself: How much does one Work during the day (pp 18-23).

Tapes_x

Question & Answer; Repeating experience, fear, conflict, extending Work, Aim, War, Man No 4.

M2403. Thurs. 5/9/1974 Barn, Lunch. Detailed, pp 7-32/32.

Many brief and concise answers: trying to repeat Work experiences; fear of entering new, unfamiliar territory; having friction or conflict; effort to extend or prolong one's attempts; listening to and expressing one's feelings; Participation (vs. knowing tendencies); Inspiration and having purpose, aim; war and international affairs as sociological influences; common sense and the use of one's energy; importance of tilling the soil as Man No. 4.

Tapes_x

Question & Answer; Tasks, Impartiality, Emphasize 'I', Participation, Dissatisfied vs negative, Awe, Attempts.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Detailed, pp 3-29/29.

Several answers: 1) Tasks defined as introducing Legominisms or 'otherwise.' Task given not to have a task but to Work when wanting one; the thought is sufficient (if too difficult a situation, Work as soon as one can). 2) Separation explained as already produced by the wish & attempt for Impartiality (no further consideration needed). Don't strive for wish constancy (it changes), emphasize 'I' in simple activities. 3) Negativity and suppressing negative emotion contrasted with self dissatisfaction and accepting one's manifestations; with Participation, 'I' Observes unbecomingness with a benevolent attitude to guide one when losing energy or not knowing how to behave. 4) Concerning feeling alive in existing but with no Observation (cold facts), thoughts & feelings are mixed in; be grateful, change into Awareness. 5) Two types of self knowledge: Thoughts and absolute as Awareness; the more sensitive one is to their difference, the more wish. 6) Concerning awe, beauty and other deep experiences, they help but don't look for the state; have gratitude, pray, but attempts based on dissatisfaction, wishing to grow. 7) To know one is Working, make thousands of attempts, not be automatic (use wet towel, change positions, etc.).

Tapes_x

Question & Answer; Thoughts interfering, the Morning, Emptiness, not a Teacher, Motivation.

M2400. Tues. 4/30/1974 New York, Group II. Detailed, pp 4-30/30.

[Last of a series of four tapes. Most of the tape involves questions & answers.] Questions about interference of thoughts with Work (pp 4-8, 18-19), using the morning (pp 8-11), emptiness as a state and as something useful for Work (pp 12-18), separating feelings from emotions (pp 15-18), giving in relation to the Group and other people (pp 20-21), feeling of urgency and need to emphasize life, wish to Work (pp 21-23), Mr. Nyland not a teacher or guru, a teacher not necessary (pp 24-26, 29-30), state of tiredness and need to be clear about motivation, why one values Work (pp 27-30).

Tapes_x

Series, M1500s; & Everything for Work, Transcriptions, Dallas, Ross Beach resumes, Labor of love.

M1662. Sat. 9/6/1969 Barn, Lunch/Coffee. Concise, pp 4-5, 7/18.

Mention that as a series of meetings from different places and therefore adjusted to different kinds of groups and stages of development, the 1500s contain everything that is needed for Work, and that transcriptions of all the entire 1500 series are being sent to Dallas for the beginning of their library. The resumes of the 1500's by Ross Beach mentioned as an example of how belonging within the center of the Group manifests in 'labors of love,' persistence, positivity of aim, and essential (not superficial) qualities.

Tarot, see also:

Knowledge (Esoteric)

Tasks, see also:

Austerity, Day of
Conditions, Creating/Using for Work

Death (Memento Mori)
Gurdjieff, Tasks

Workday, Task

Tasks_x-- General comment

Not doing; & Acceptance, Aim of task.

M1410. Mon. 5/27/1968 Boston, Some detail, pp 4-11/32.

Discussion of how to accept one's failure to do tasks. Explanation that the aim of tasks is to Wake Up, not to accomplish them.

Tasks_x-- General comment

Not doing; & Preparation the night before, Honesty.

M1020. Mon. 8/1/1966 New York, Group II. Brief, pp 26-27/39.

In relation to not fulfilling the task: unable to do task in the morning. Preparation night before. Chastising oneself, being honest with oneself.

Tasks_x-- General comment

Not doing; & Wish, saying "No" to excuses and being habitual.

M1209. Tues. 6/27/1967 New York, Group I. Brief, pp 1-5/36.

Mention, that not doing a task is being wishy-washy. Necessity of getting in touch with one's wish for growth [Mr. Nyland establishes that the questioner wishes to optimize his use of Mr. Nyland], then saying "No" to the habits and excuses that keep one from Work, which are signs of weakness and the absence of life. Mention that it takes only one second to find oneself and use the wish to Work.

Tasks_x-- General comment

Purpose of; & Break mechanicality, Impartiality, Not improvement, build Character, free Wish, Friction.

M1020. Mon. 8/1/1966 New York, Group II. Some detail, pp 10-13,28-31/39.

Intentionally doing something different as a means of breaking mechanicality to introduce Impartiality into an attempt. Discussion of the wrong motivation of a person's task of wanting to improve a relationship. Using task for Work, not self improvement. Necessity of building strength of character. Going beyond curiosity, feeding real hunger. Using friction to Wake Up.

Tasks_x-- General comment

Purpose of; & Complete the task, build Character, Self reliance, Flexibility, Remember Work.

M1528. Tues. 1/28/1969 Boston, Group II. Concise, pp 18-22/30.

Concerning completing only half of a task, the need to admit failure if the task was possible to fulfill, then be serious enough to complete it come hell or high water for two reasons: a) as a measure of one's character and to establish self reliance and flexibility; b) to remember Work (a task is always connected to remembering to Wake Up).

Tasks_x-- General comment

Purpose of; & Discipline, Responsibility for oneself, Mind/feelings in Unison with Body.

M1576. Sat,Sun (4/27). 4/26/1969 Barn, Sat/Sun. Brief, pp 5-6/15.

In reference to a general task for the month of April, also discussed in M1564 (see 'discipline') and given in M1563 (see 'Tasks'), mention of the need to discipline oneself and be responsible for an equilibrium between the three centers in which the mind and feelings are in unison with what the body should do. The need to do things wholeheartedly, be right for oneself.

Tasks_x -- General comment

Taking one's own; & Not dependent on conditions (e.g., fasting), Link mind with wish, Can be anything.

M1403. Mon. 5/13/1968 Boston, Brief, pp 11-14/38.

Explanation, that although using fasting for Work focused the attempt and was helpful, one doesn't want to become dependent on conditions, including those disagreeable to the body; instead, use the mind to imagine the task and link it with the wish obtained from having applied it, then use it in life by recalling how one was and what happened when making the attempt, remembering that it was for a definite purpose; the task could have been anything -- walking backward, realizing one is wasting a lot of energy, is uncontrolled, etc.

Tasks_x -- General comment

Taking one's own; & Self knowledge, Going against tendencies.

M1529. Wed. 1/29/1969 Boston, Detailed, pp 1-10/28.

Detailed description of how to take a task for oneself using information gathered about oneself; related to self-knowledge, going against tendencies in oneself.

Tasks_x -- General comment

Use of Mr. Nyland's answers & tasks; & Not fitting for everyone.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Brief, pp 35-37/37.

Concerning specific answers by Mr. Nyland, they do not fit everyone; asking "Is that suitable for me?" or "Can I use that task?" [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Tasks_x -- General comment

Use of; & Legominism, Attention to self, Reminder, Difficult conditions, Wish, Break habits, many Attempts.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Detailed, pp 2-5,26-29/29.

Tasks explained as Legominisms, defined as creating an 'otherwise' that is unusual by breaking habitual ways of thinking, doing, or feeling, drawing attention to oneself so one is reminded to Work; introduce something of a higher and spiritual nature. A task is not an end in itself; it needs to include being reminded, a real wish to Work, making an attempt. Task given not to have a task but to Work when wanting one; the thought should be sufficient (if the situation is too difficult, promise to Work as soon as one can). Explanation, that a task needs to be attached to coming to one's real wish, realizing one's existence, seeing oneself and have 'I' accept it; if not, it is just a reminder, too superficial. To overcome not looking for results, the need to make thousands of attempts and introduce Legominisms (not be automatic) to create is a harmony with oneself instead of being completely out of balance; use wet towel, stumble over All & Everything, change leg over the knee, make a fist, stretch fingers, walk slowly.

Tasks_x -- General comment

Use of; & Writing them down, the Morning, Relationships.

M2083. Sat,Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Concise, pp 4,6,9,15/29.

Task given to remember Work when one meets someone in the Group, to make the interaction as real and honest as possible. Writing down tasks. Using tasks, reminders in the morning.

Tasks_x -- Specific Task

All & Everything.

M1003. Wed. 6/15/1966 New York, Group III. Brief, pp 28-30/33.

Reading of.

Tasks_x -- Specific Task

Being, Level of, Raising; & Mind, Heart, Essentiality, Objective Morality, Acceptance.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Detailed, pp 2-5/32.

For month of October, task given to raise one's level of Being for four weeks. Each week to be evaluated separately and to be purposely started with a clean slate. Start each week with Gurdjieff and method paramount in mind and heart, using all means for the development of a Soul, Kesdjan, Objectivity. Live more essentially, become more open, forget criticism and negativity, become less opinionated. Live in accordance with Objective Morality, on a level where 'I' can exist. Realization of one's personality and acceptance of existence of form as it is, without criticism, without rationalization. [Followed by more detailed discussion of Acceptance, pp 6-10.]

Tasks_x -- Specific Task

Caring.

M2365. Sat,Sun (2/24). 2/23/1974 Westtown/Barn, Group IV/Lunch. Brief, pp 22-23,26-27/27.

Task, every day to single out one person for whom you care and send him/her good wishes. Also on someone's birthday. Helping people by loving, caring. [Part of a detailed task concerning Conscience.]

Tasks_x -- Specific Task

Clarity: Write what Work is, its value.

M1528. Tues. 1/28/1969 Boston, Group II. Concise, pp 26-29/30.

[Part of a detailed discussion concerning the wish to Work.] Task given to write in one's own words what Work is while remembering those who know nothing about it (can also include one's reasons to Work); it's good to find out how little one knows, how little attention one pays to Work, how often one comes to a meeting not knowing why, without questions; for the wish to become different, people need to be clear about Work and its value, responsible for themselves, fight lack of interest.

Tasks_x -- Specific Task

Collecting Oneself; & Body/Mind/Heart, Separation of centers, Returning to outer life, Life, Wish.

M1403. Mon. 5/13/1968 Boston, Brief, pp 28-29,33,37/38.

In response to a person asking for something that demands more from himself, task given to sit and collect oneself for a minute five times a day by excluding the outside world and drawing everything within -- the body as if nothing, mind looking inward, and breathing coming from one's heart -- then to return to the world three different ways: 1) very slowly; 2) with an explosion, letting everything pent up come out; and 3) immediately entering into an activity, trying to stay Awake. The state of going within mentioned to be very close to the state of having the centers function separately and the physiological state that one wishes to reach. Coming to oneself when one wakes up, being happy just to be alive with one's wish, the Sun giving heat and light.

Tasks_x -- Specific Task

Come to Oneself; & Inner life, Deep breath, 'I', Looking into the distance, Relaxation.

M1551. Sat,Sun (3/16). 3/15/1969 Barn, Sat/Sun. Some detail, pp 4-5,9-10/14.

[Part of a detailed discussion of finding inner life during a workday.] Task given at a Workday to establish an aim for the afternoon, to be quiet for 15 minutes and come to oneself within, look into the distance and find oneself infinitely far out (at an imaginary horizon) and infinitely far within, to take a deep breath to reach something essential inside with 'I' at the end of the inhalation. Mention that it is not necessary to get lost in the 'as if' process of the ABCs. Importance of relaxation and draining, relying on a central point within.

Tasks_x -- Specific Task

Come to Oneself; & Private life, Inner life, Arresting oneself.

M1537. Tues. 2/18/1969 Boston, Open. Concise, pp 24,29-31/31.

[Part of a detailed introduction to Gurdjieff and the need to deepen inner life to grow in a direction away from Earth.] Brief mention that developing one's private life includes the relationship with one's inner, inner chamber, which is where one comes to oneself. Suggestion, to pause daily, arrest oneself, break the chain of one's bondage and free oneself from superficiality by coming to oneself for a moment, be open to one's existence and 'I' Impartially accepting oneself in Awareness.

Tasks_x -- Specific Task

Conscience (3 days, 3 Centers); & Unrolling the film, "I Am", Self love, Pondering, Caring.

M2365. Sat, Sun (2/24). 2/23/1974 Westtown/Barn, Group IV/Lunch. Detailed, p10-14,17,20-23,26-27/27.

Task to address the issue: Do I have a Conscience, do I want one? Unrolling the film at the end of each of three days to get truthful picture of oneself; don't rationalize. Why does one want truth? Should be one moment of Objectivity, Awakeness during three days; saying "I Am". First day: physical behavior, desires, energy. Second day: feelings, emotions, freedom from self love. Third day: mental activity, how one uses brain, formulation vs. pondering, how much 'I'? Vow defined; and in relation to task -- three days to help establish equilibrium, feeding of the three centers. For caring, task every day to single out one person for whom you care and send good wishes (pp 22-23,26-27). Saying "I Am" three times -- purifying inner sanctum through Work (pp 21-22).

Tasks_x -- Specific Task

Extremes of oneself.

M1020. Mon. 8/1/1966 New York, Group II. Some detail, pp 31-34/39.

For a person finding things extremely good or bad: writing up neutral things, getting it out of mind. Growing out of it.

Tasks_x -- Specific Task

Five manifestations; & Each day of week, Alertness into Awareness, Change walking as reminder.

M1522. Tues. 1/14/1969 New York, Group I. Concise, pp 14-15/34.

[Part of a question & answer tape covering many aspects of Work.] Concerning starting over, task given to take one of the five manifestations each day and use it to Work, first becoming alert and alive to the form it takes (e.g., low or high voice), then knowing that the aim is not only seeing and knowing that the arm, for example, is moving, but being Aware; mention of the value of changing how one is walking in order to be reminded of the unusualness of Work.

Tasks_x -- Specific Task

Giving/Taking.

M2046. Sat. 7/24/1971 Westtown, Group IV. Very brief, p 16/19.

Task of giving (very brief) in context of detailed discussion of giving/taking.

Tasks_x -- Specific Task

Intentional dreaminess.

M1020. Mon. 8/1/1966 New York, Group II. Brief, pp 14-15/39.

Looking dreamy at job for television network, being Aware inside.

Tasks_x -- Specific Task

Morning: Early morning and real Self.

M1589. Sat, Sun (5/18). 5/17/1969 Land, Sat/Sun. Some detail, pp 13-16/26.

Task given to be very quiet with oneself, to come to real Self early in the morning, for 1/2 hour. Using this attempt to establish a level for the day.

Tasks_x -- Specific Task

Obligolnian Strivings, Fourth: Task for a month.

M1384. Tues. 4/9/1968 New York, Group I. Detailed, pp 12-22/22.

[Part of a detailed discussion about changing oneself, Participation; the fourth month of a task to consider each of the rules of Objective Morality for a month.] Discussion, that the first three Obligolnian Strivings involve changing for the sake of one's own growth, while the fourth is for finding one's place as a servant of God in daily life; this involves a change from self centeredness to connecting oneself to the life of others and allowing others to enter your life. Through a Being level having Consciousness, Conscience and Benevolence (from God,) 'I' able to stay and help free one from bondage; this belongs to Participation and involves a change from a personality (not recognized by God, one is nothing) into an individuality (recognized by God, chosen, a servant, connected with life.) Necessity not to predetermine the road one has to take, not be caught by one's wishes of what "ought" to be, but to know why God has called.

Tasks_x -- Specific Task

Openness; Mother Nature.

M1589. Sat, Sun (5/18). 5/17/1969 Land, Sat/Sun. Brief, p 10/26.

Task given at Land to be open to Mother Nature for 15 minutes, to be open to what Mother Nature can tell one. (Part of a more detailed discussed of the place of Mother Nature in a person.)

Tasks_x -- Specific Task

Overcoming negativity; & Looking into the distance (horizon), Breathing and Heaven.

M2565. Sat, Sun (4/27). 4/26/1975 Westtown/Barn, IV/Lunch. Concise, pp 21-23/30.

[Part of a detailed discussion of the need to overcome dwelling on negativity and wasting energy sulking.] Task given, to go out to the woods and stop being disturbed, look at the distant horizon and bring the focus on infinity, the future, or the love of God gradually back to oneself, having Kesdjan or the purity of emotions purify one's own world. Being counted as a person: Standing straight, arms outstretched, breathing in (inhaling) the atmosphere of Heaven and exhaling what one cannot use.

Tasks_x -- Specific Task

Pursue things in depth; & Distractibility, becoming Master.

M1020. Mon. 8/1/1966 New York, Group II. Some detail, pp 15-19/39.

Person who is curious about people, store windows, etc.: task to pursue a few things in depth, to become master and to pay for one's interest.

Tasks_x -- Specific Task

Reading.

M1020. Mon. 8/1/1966 New York, Group II. Brief, pp 19-20/39.

Control one's habits while reading books. Having something Aware while looking at book in library.

Tasks_x -- Specific Task

Relationships, Working together; & Considering one's behavior at end of day.

M1527. Sat, Sun (1/26). 1/25/1969 Barn, Sat/Sun. Some detail, pp 2-5/15.

As part of a discussion of fighting against one's personality to develop Conscience by considering others and remembering one belongs to the outside world, task given to consider at the end of the day what one has actually done, how one has influenced other people, how one has used one's time.

Tasks_x -- Specific Task

Relationships.

M2083. Sat, Sun (12/5). 12/4/1971 Westtown/Barn, Group IV/Lunch. Concise, pp 4,6,9,15/29.

Task given to remember Work when one meets someone in the Group, to make the interaction as real and honest as possible. Writing down tasks. Using tasks, reminders in the morning.

Tasks_x -- Specific Task

Responsibility.

M2586. Sat, Sun (6/22). 6/21/1975 Westtown/Barn, Group IV/Lunch. Concise, pp 20-21/24.

Counteracting something you have done. Being responsible. For one week, apologizing if you run into someone else's car in the parking lot.

Tasks_x -- Specific Task

Shifting weight.

M1020. Mon. 8/1/1966 New York, Group II. Brief, pp 13-14/39.

Shifting one's weight while teaching. Purpose to be Awake.

Tasks_x -- Specific Task

Sleep: Before going to sleep (for next day).

M1423. Fri. 6/28/1968 New York, Group IV. Brief, pp 17-18/18.

Task to establish emotional level for the next day -- to think of the most beautiful word one can before one goes to sleep; pronounce it; and then pronounce it again as soon as one wakes up in the morning.

Tasks_x -- Specific Task

Voice.

M1003. Wed. 6/15/1966 New York, Group III. Brief, pp. 30-33/33.

Use of voice in Work attempts.

Tasks_x -- Specific Task

Walking.

M1020. Mon. 8/1/1966 New York, Group II. Concise, pp 24-26/39.

Walking four times a day: before, during and after work. Looking up, down, relaxing.

Tasks_x -- Specific Task

Will: being Honest and Reliable.

M1563. Fri. 4/4/1969 New York, Group IV. Brief, pp 6-9/19.

Will defined and contrasted with ordinary wish to do things on Earth. Task to discipline oneself to be honest, reliable for one month; given in relation to 40 days after Easter, facing Work as renewed.

Tasks_x -- Specific Task

Wish: Decreased motivation.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Concise, pp 12-14/37.

Losing and diminishing wish to Work, remembering original motivation. Task: stand in front of the mirror and tell your face you have less desire.

Tasks_x -- Specific Task

Wish: Expectations.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Concise, pp 16,28/29.

Page 16: To increase the wish to Work, having expectations for the day when one wakes up in the morning. Thanking God for being alive. When thanking God or acknowledging life, making an effort to unite with what one wishes to become. Page 28: Saying, "I wish an 'I' to exist" with expectation, not apologetically.

Taste, see:

Sense Organs (taste)

Tchaftantouri, see:

All & Everything--Terms, Tchaftantouri

Teacher/Teaching, see also:

Group (Aim,Purpose of)

Mr. Nyland, as Teacher

Teacher/Teaching_x

as not necessary; & Mr. Nyland, Magnetic Center, God, 'I'.

M2400. Tues. 4/30/1974 New York, Group II. Some detail, pp 3,24-26,29-30/30.

[Most of the tape involves questions & answers.] Mr. Nyland as holding up certain concepts, providing help, encouragement for people to continue with wish to Work. Mr. Nyland not a teacher or guru, not having a relationship that binds people to him, but wishing to touch people. Mr. Nyland wishing to touch Magnetic Center, which teaches a person from within. Asking God for help. Why teachers, gurus are not necessary. Aspirational quality directed toward oneself as questioner, not toward the answerer. 'I' wishing to set life free. Establishing a relation between wish and Consciousness, Magnetic Center and Conscience.

Teacher/Teaching_x

Listener/Teacher relation; Group acceptance, Conscience & failings of teacher.

M1807. Tues. 3/24/1970 Barn, Group I. Concise, pp 3-5,9-10/33.

Difficult for a group to accept a teacher because of his own ideas, etc. Discussion of how one should listen and Be toward a teacher. Teacher has to adhere to his/her way of teaching, must teach in accordance with own Conscience; being able to say where one failed in answering. (Part of a more detailed discussion on how to answer questions, importance of seeing how answer is received by listener, requirements for listener to be open.)

Telescope, see:

Awareness (Defined; and Telescope)

Observation (Defined; and Telescope)

'I' and 'It' (Relationship; and Telescope)

Tempo (of one's life), see:

Time (Rhythm of one's life)

Temporary nature of 'I', see:

Advanced Perspectives ('I' temporary/replaced/higher Being)

'I', Aim of, Temporary

Development of, Temporary

Tendencies, see:

Chief Feature

Facts

Personality (Tendencies, Traits)

Self Knowledge

Tenseness, see:

Fear

States, Tenseness

Terminology, see:

Definitions

Exact Language

Terms, see:

All & Everything--Terms

Definitions

Exact Language

Tetrahedron, see:

Symbolism, Tetrahedron

Thalamus, see:

Physiology of Work, Thalamus

Thanksgiving, see:

Gratitude

Special Occasions, Thanksgiving

That I am, see:

Amness, *That* I am

Honesty, Omniscience within

Observation

Theory, see:

Advanced Perspectives

Mind (and theory, prayer)

Three-Body Diagram

Thinking, see:

Clarity (of Aim, Wish, Thoughts, Work)

Draining/Draining Exercise

Mind (Interference of thoughts, Ordinary mind vs. Work, Role of, Use of)

Work, Thoughts and

Observation, Thoughts and

Third Series, see:

Life Is Real Only Then When "I Am"

Thoughts, see:

Clarity (of Aim, Wish, Thoughts, Work)

Draining/Draining Exercise

Mind (Development of, Interference of thoughts, Ordinary mind vs. Work, Role of, Use of)

Relationships, Thoughts and

Observation, Thoughts and

Work, Thoughts and

Three Brained Being, see:

All & Everything--Terms, Three Brained Being

Three Ways (Yogi, Monk, Fakir), see also:

Fourth Way

Three-Body Diagram, see also:

Aspiration	Kesdjan Body	Man, Numbers One through Seven
Centers	Laws, Law of 7	Ouspensky (96, 48, and 24 laws)
Experimentation	Octave	Silence
'I', Development of (and Three-Body Diagram)		Soul Body
Inspiration	Participation	

Three-Body Diagram_x

Bent over (vs. erect); & Formulation, Hinge at 'Fa', Pondering, Higher emotions.

M1604. Tues. 6/17/1969 Firefly House, Firefly (FF I-1). Concise, pp 10-12/18.

[A copy of the diagram is available.] Ordinary man described in terms of a diagram composed of three horizontal layers -- physical (bottom layer), emotion (middle), and intellect (top) -- each layer with a front (left side of diagram, going up as 'Do', 'Re', 'Mi') and back (right side, going down as 'Sol', 'La', 'Si'), connected with a hinge on top that is 'Fa.' Explanation, that in developing the 'Do-Re-Mi' of Kesdjan, the hinge at 'Fa' allows the 'Sol' (pondering) to be placed on top of the 'Mi' (formulation); a man is then standing erect and the octave is then vertical, the 'La' then becoming the higher emotional center (otherwise he is not erect, and the octave is bent over).

Three-Body Diagram_x

Horizontal ("stepwise"); & Being Level, Cloud above a person, Hinges at 'Fa' of Kesdjan.

M2312. Thurs. 10/19/1973 Land, Group I. Concise, pp 9-11/27.

The three bodies described as parallel to each other and horizontal, under the influence of a Being level that exists like a cloud above the three centers. With an interest in Work, the cloud changes its shape and, in attaching itself to the Kesdjan body, acts on it as if there are hinges at the 'Fa' of Kesdjan so the 'Sol-La-Si' of Kesdjan lifts up, as does the entire Soul body, which has the intention of becoming a vertical line.

Three-Body Diagram_x

Horizontal ("stepwise"); & Being Level, Man No.'s 1-5, Development of Kesdjan & Soul, Gravity.

M2308. Fir,Sat (10/14). 10/13/1973 Westtown, Group IV. Detailed, pp 10-22/29.

[A copy of the diagram is available.] Detailed description of the horizontal 3-Body Diagram, emphasizing a higher Being level, stepwise growth, Kesdjan, Man No.'s 4 and 5, freedom from the physical center (one's body, feelings, thoughts). Reference to a higher Being level that hangs over someone asleep like a cloud, inactive until Man No. 4. The 'Do-Re-Mi' of each body described as embryonic, a horizontal platform, a gestation period during which materials are erected that can be discarded at birth ('Fa'). At 'Fa', growth vertical, an effort to a get one step higher that counterbalances the Law of Gravity. 'Sol-La-Si' higher than 'Do-Re-Mi', extending horizontally into space and free from what's below it. Development of the ordinary body, feelings and mind into something useful described as parallel to and dependent on the embryonic 'Do-Re-Mi' of Kesdjan, the same as the 'Sol-La-Si' of Kesdjan is dependent on the embryonic Soul. Because of gravity, growth "1,3,2"; one aims for Soul to reach Kesdjan -- if one aims only for Kesdjan, one will never get there. Discussion of Aspiration, Inspiration and Silence and their relation to ABC's, Participation and Experimentation.

Three-Body Diagram_x

Horizontal ("stepwise"); & Dimensions of time, Flow from one triangle to another, Man No.'s 1-7, "I Am".

M1008. Tues. 7/5/1966 Berkeley, Evening. Detailed, pp 1-32/40.

[A copy of the diagram is available. The tape is very difficult to follow because Mr. Nyland is referring to a figure, calling the various features "this", "that", etc.] A very detailed description of the 3-Body Diagram, presented as three horizontal lines out of a total of seven, also defined as operating in different dimensions of time (seven total). Emphasis on the "stepwise" nature of the bodies, each of lighter density, and growth in relation to a flow from one triangle of the diagram to another. The vertical line (horizontal in the usual diagram) described as a path connecting the three bodies and separating unconscious from Conscious living, with energy of 'Do' of intellect feeding all three bodies. There are descriptions of many of the notes comprising the physical, emotional, and intellectual octaves, man No.'s 1-7, the place on the diagram of intuition, "I Am", Abrustdonis, Helkdonis, Hanbledzoin, Cosmic Consciousness. The tonality of 'm' in "Am" described as striking the 'Do' of Kesdjan, making the chest vibrate -- like the solar plexus being sensed and set into motion.

Three-Body Diagram_x

Horizontal ("stepwise"); & Triunity of Centers, Oneness, Chemical conversion, Quanta, 1-3-2 process.

M1170. Mon. 4/10/1967 Seattle, Group III. Concise, pp 21-23/25.

[Part of an Introductory tape with a detailed discussion of spiritual growth.] Creating something Objective, with spiritual Being, described as an effort involving the mind, body, and feelings, the three united (tri-unity) and combining, as in chemistry, to create a new product as a Oneness of oneself. The stepwise diagram mentioned to be in accordance with the 1-3-2, 2-4-3, etc., process, which describes horizontal steps: Growth to different levels described as stepwise or quantal, the higher level pulling one up vertically to a different horizontal plane; example given: with the Soul as '3' (mind, heliocentric, the Sun), Kesdjan as '2' (wish in relation to God, planetary) and the body as '1' (one's manifestations as servant, Earth), reaching with '1' for '3,' settling for '2', which is between '1' and '3,' then reaching for '4,' settling for '3,' etc.

Three-Body Diagram_x

Horizontal line; & Band twilight, Oneness of Being, Inverted triangles/hourglass.

M1522. Tues. 1/14/1969 New York, Group I. Some detail, pp 17-20/34.

As part of a discussing understanding as belonging to a Oneness of Being with understanding, emotion, and Will fused, the horizontal line explained as actually a band of twilight between unconsciousness and Consciousness where the three centers are fused. Analogy given of inverted pyramids or an hourglass, the fused centers in a harmonious man reduced from a sphere to a point, splitting again into three that are either higher (toward Cosmic conscious) or go back down if one wishes to define (intellectual, emotional, physical).

Three-Body Diagram_x

Kesdjan (scaffold); & Support feeling by 'Sol-La-Si' physical/Emotion by 'Do-Re-Mi' intellect (higher Being).

M1522. Tues. 1/14/1969 New York, Group I. Brief, p 23/34.

As part of a discussion of moving feelings to emotion, the 'Do-Re-Mi' of Kesdjan explained as feelings standing on their own because of support by the 'Sol-La-Si' of physical body, while the 'Sol-La-Si' of Kesdjan is supported by the higher level of Being of the 'Do-Re-Mi' of intellect.

Three-Body Diagram_x

Kesdjan; & 'Do' thru 'Si-Do', 'I', Being level, *That/what/why/how* one is, Honesty, Man No. 4, God.

M1716. Fri. 11/14/1969 Westtown, Group IV. Detailed, pp 1-9,18/19.

The octave of Kesdjan explained: 'Do,' a new breath of life, having a purpose to grow in order to become free from the constantly changing and divided aspects of one's personality; 'Re,' the belief that potential can become actual; 'Mi,' the terror of the situation: one's little conscience is not reliable and one knows very little, a state of anxiety and confusion in which one prays to God for growth and guidance; 'Fa,' honesty in search of truth, a wish for Conscience and Consciousness knowing that God exists, wishing to be in His presence in order to fuse the three centers into One as a higher level of Being that is one's 'I': physically, being present to what one does and produces; intellectually, facts speaking for themselves; emotionally, total acceptance: that and what one is, why (aim vertical as Man No. 4) and how (Work needed); 'Sol,' using the aspirational qualities of one's outer life; 'La,' Inspiration, turning in to uncover one's inner life; 'Si-Do,' Silence, thanking the Lord for the opportunity of one's life with Conscience a clean slate.

Three-Body Diagram_x

Kesdjan; & 'Fa' ('Fa' bridge), Physical body/Intellectual body/Magnetic Center, Death, Man No. 4.

M1902. Sat. 8/8/1970 Barn, Coffee. Detailed, pp 11-21/28.

Part of a discussion of results of Work, bondage, potentiality, what one really is, development of Kesdjan. Relation of three Bodies to each other. Particular emphasis on importance of 'Fa' of Kesdjan in relation to physical and intellectual bodies. 'Fa' Bridge as need to find road to Magnetic Center, realization of death of body, need to build container of life. Being part of a totality (vs. alone). Gestation period of emotional life. Man No. 4. Changes in feeling and mind from the influence of 'I'.

Three-Body Diagram_x

Kesdjan; & 'Fa' bridge, Wish to Work, Bondage, Ivan Osokin.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Some detail, pp 2-6/25.

When one questions reasons for being on Earth, symbolic ideas can help, but must keep feet on the ground. Detailed discussion of 'Fa' Bridge, of Kesdjan, Soul, and physical bodies. Man's problem, to cross 'Fa' Bridge; this is one's bondage, also that of Ivan Osokin. Three-Body Diagram explaining why one's wish to Work fluctuates: law of gravity -- going forward ('Do-Re-Mi'), then being pulled back ('Mi-Re-Do'). [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Three-Body Diagram_x

Magnetic Center; & Kesdjan 'Sol-La-Si', Soul 'Do-Re-Mi' (gestation), Physical 'Si-Do'.

M2349. Sat, Sun (1/6). 1/5/1974 Westtown/Barn, Group IV/Lunch. Brief, pp 12-13,16-17/24.

[Part of a detailed explanation of Conscience, Magnetic Center, and the need for perspectives when in Work for some time.] Concerning the growth of essence toward Magnetic Center, the 'Sol-La-Si' of Kesdjan is described as a deepening of the striving to free oneself from feeling in the same way as the 'Do-Re-Mi' of Soul -- a gestation period where the Soul learns freedom from bondage -- is a deepening of the striving to become free. Explanation of what it means to have the Soul octave on top of the physical octave (the 'Si-Do' of physical), the Kesdjan body having died. (Participation is described as a process of reaching what still needs to be explored, using Helkdonis and Abrustdonis and judging one's use of energy, while Experimentation is described as a period of adventure, where one learns the attributes of being Conscious and Conscientious.)

Three-Body Diagram_x

Man No. 4; & 'Sol-La-Si' of Physical, 'Do-Re-Mi' of Kesdjan, 'Do' of Intellect, Two faces, Sex.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Some detail, pp 15-20,25-28/28.

[Part of a detailed discussion of what to do when one cannot Work, how to create hope.] The relation of 'Sol-La-Si' of physical, 'Do-Re-Mi' of Kesdjan, and 'Do' of Intellect to growth. Description of Man Number 4 as not being bent over at the 'Fa' of physical body. Man Number 4 having two faces: one looking toward physical body and 'Do-Re-Mi' of Kesdjan, the other looking toward Consciousness. Necessity to leave behind the desire of the mind to let sex and the physical body take over.

Three-Body Diagram_x

Man No. 4; & Triangle of 'Do-Re-Mi' Kesdjan/horizontal line/'Do' Intellect, Man No. 6, Magnetic Center.

M1414. Tues. 6/4/1968 New York, Group I. Some detail, pp 17-19/25.

[Part of a detailed discussion of Man Number Four.] The beginning of one's Kesdjan or emotional body as Man Number Four explained as linked with the beginnings of one's intellectual body and the Lights of Karatas as Man Number Six, the two combined in the triangle consisting of the 'Do-Re-Mi' of emotion, horizontal line, and 'Do' of intellect; it is the most important triangle in the Three-Body Diagram because it is far removed from the physical body, nurtures one's growth, and is where Magnetic Center starts to live, with 'Do' as the beginning of an interest and wish to understand the meaning of one's life.

Three-Body Diagram_x

Man No.'s 1-4; & Physical 'Sol-La-Si', Kesdjan 'Do' thru 'Fa', 'I' as Guide.

M2500. Sat,Sun (12/1). 11/30/1974 Westtown/Barn, Group IV/Lunch. Some detail, pp 4-11/29.

[Part of a detailed discussion of bondage.] Discussion of Man No.'s 1, 2, and 3 at 'Do', 'Re' and 'Mi': dependent on which center is emphasized. 'Sol', 'La' and 'Si' -- intellect, feeling, sex -- as having potentiality for growth, essentiality. 'Do-Re-Mi' of Man No. 4 as new octave parallel to 'Sol-La-Si': potentiality for Consciousness, Conscience, Will. Man No. 4 has wish to understand, evolve, become free. Difficulties at 'Fa' overcome by introduction of Objectivity, 'I' as a guide. Activity within 'Do-Re-Mi' of Kesdjan as most fundamental for evolution.

Three-Body Diagram_x

Man No.'s 1-7; & ABC's, Participation, Experimentation, growth of Emotions & Intellect.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Detailed, pp 8-10,21-25/30.

Discussion of where we are in relation to the three centers and the Three-Body Diagram. Growth of the Kesdjan and Soul bodies. Man No.'s 1-3 as part of the physical octave, Man No. 4 as 'Do-Re-Mi' of Kesdjan. 'Do' of intellect as two-sided: looking toward unconsciousness, toward Conscious possibility and ABC's of Work. Explanation of Participation and Experimentation as 'Re' and 'Mi' of intellect, of Man No.'s 4-7 in relation to 'Do-Re-Mi' and 'Sol-La-Si' of Kesdjan and Intellect.

Three-Body Diagram_x

Man No.'s 5-7; & Soul 'Fa', 'Sol-La-Si', Kesdjan 'Si-Do', Silence, Conscience.

M961. Tues. 4/5/1966 New York, Group I. Concise, pp 13-14,18/22.

Explanation of the aim of Work in relation to the 'Si-Do' of Kesdjan, 'Fa' bridge and 'Sol-La-Si' of Intellect. 'La' of Intellect as Objective Conscience, 'Si-Do' as union in the form of what, from Man's viewpoint, is Nirvana. Man Number 7, 'Sol-La-Si' of Intellect, having permanent 'I' as a guide, where Objectivity returns and fuses with Earth, and there is a desire to unite with God. 'Sol-La-Si' of Kesdjan and 'Do-Re-Mi' of Soul going hand in hand, possibility of becoming Man Numbers 5 and 6.

Three-Body Diagram_x

Octaves; & Energy rings, Foods, Aspiration, Inspiration, Participation, Experimentation.

M1381. Thurs. 3/28/1968 Dallas, Some detail, pp 9-18/42.

Relationship of three octaves compared to energy rings around nucleus. Development of and relationship between the three octaves. Energy rings and use of air, impressions, solid & liquid foods as being different in a Conscious vs. unconscious state. Part of a discussion of Sensing and "I Am" exercises. Discussion of horizontal line ('Si-Do' of physical, 'Fa' of emotional, 'Do' of Intellectual), Aspiration, Inspiration, Participation, Experimentation.

Three-Body Diagram_x

Physical; & 'Si-Do' (half or full note), 3 Gates, 3 approaches to Work, Unity, Being level.

M1509. Sun. 12/29/1968 Portland, Detailed, pp 15-22/23.

Discussion of three possibilities (gates) to enter the Conscious area: by means of the three centers and the three approaches to Work, which all involve a relation to a higher level and a unity of the centers. The physical center and its place in relation to higher centers and their development. Comparison of 'Si-Do' of physical octave of unconscious person (a half note) vs. Conscious Man (a whole note); relation to personality, porosity or openness, Impartiality, freedom from wishes and manifestations. (Preceded by a discussion of the sixth and seventh sense organs and their relation to sex energy as payment by the physical body, the development of the Kesdjan and Soul bodies, Helkdonis and Abrustdonis and their relation to heart, brain, the wish to Work, Magnetic Center; Sensing, and prayer).

Three-Body Diagram_x

Physical; & 'Si-Do', Dying to oneself, Group as Souls, Magnetic Center, Unity of centers.

M2546. Sun. 2/23/1975 Land, Lunch/Group IV. Detailed, pp 13-24/28.

Developing the 'Si-Do' of physical defined as giving up unconsciousness and substituting a devotion to Objectivity and an attachment to life without defining it, ultimately serving with one's life what is required in the service of God. This involves giving up near-and-dear physical, emotional, and intellectual behaviors, many acquired early on, sometimes attacking, sometimes absorbing what one is; a thousand deaths a day. In dying to oneself, a relationship among Souls develops where one's form, which imprisons Magnetic Center, becomes transparent in order to set Magnetic Center free; this is an aim of 'I' and also a common aim in a group, where everyone is the same. Magnetic Center is where there is no dimensionality or wish for definition (timelessness as freedom), a willingness to give up everything. For freeing the totality of a person, transparency is followed by translucency, a process of unity from the inside out where the form takes over the shining power of the energy within, lighting up where one goes. With the real Self free from form, the energy where the 'I' came from first goes to one's heart to reestablish the essentiality of Kesdjan, then the mind to become a Soul that is recognized by and recognizes God.

Three-Body Diagram_x

Physical; & 'Si-Do', Physical approach to Work, Death.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Brief, pp 13-16,26-27/29.

Physical approach defined as the physical body becoming free from itself, a loosening up of the 'Si-Do' bondage of the physical octave coming after the intellectual and emotional approaches have sufficiently developed. When Conscience and Consciousness require a servant to execute, as Will, what they agree upon, then the physical body submits, and the physical approach is necessary and will come automatically. Work as a means to prevent death of the body being the end, that something else can take over the function of aliveness.

Three-Body Diagram_x

Unconscious/Conscious triangles; & Man No. Four, Potential into actual.

M1662. Sat. 9/6/1969 Barn, Lunch/Coffee. Some detail, pp 14-16/18.

Discussion of the unconscious triangle (physically up to death, emotionally Man Number Four, intellectually a point) and Conscious triangles of the 3-body diagram in relation to the actuality and the potentiality of oneself. The importance of seeing oneself as having potentiality, change the actuality of unconsciousness, where Consciousness is potential, into the actuality of Consciousness, where growth is reversed (physically least, intellectually most) and unconsciousness is considered as nonexistent -- its triangle is turned over into the Conscious one.

Three-Body Diagram_x

Various; & Kesdjan 'Fa' thru 'Si-Do'/death, Soul 'Do' thru 'Fa', Wish, Aim, Silence, 3 'Omni's', Simultaneity.

M2558. Sat, Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 12-16/25.

[Part of a detailed discussion of full-grown 'I', Consciousness, Conscience.] At 'Fa' of Kesdjan, there is one wish: to reach possibility at end of development of emotional body; later, same repeats for wish for Soul to develop. At 'Fa' one becomes devoted to aim. Freedom in Silence of 'Si-Do'. Function of 'I' fulfilled when when Kesdjan grown up to 'Si-Do' and Soul firmly established at 'Do-Re-Mi'; then Kesdjan can die. Omnipotence, Omnipresence, and Omniscience at 'Si-Do' of each body; the three bodies unite at 'Si-Do'. When Soul has been set in motion, it reaches point of no return when crosses 'Fa' Bridge of intellectual body. Growth of Kesdjan and Soul parallel; 'Sol-La-Si' of Kesdjan and 'Do-Re-Mi' of Soul almost identical. Simultaneity in relation to development of Soul and Kesdjan, constant exchange of energies between 'Sol-La-Si' of Kesdjan and 'Do-Re-Mi' of Soul. Conscious Labor and Intentional Suffering at 'Fa' of Intellectual body; out of this comes one thought: Awareness of insight of Omniscience.

Three-Body Diagram_x

Various; & Soul 'Do' thru 'Fa', Purgatory, Kesdjan 'Si-Do', Solid food/Air/Law of Three.

M.29. Sat. 7/20/1957 New York, New York City. Some detail, pp 11-18,27-30,33-34/34.

[Part of a detailed discussion of the Purgatory chapter.] The Purgatory chapter explained in terms of the three-body diagram (food scale), and that unless the 'Fa' of Soul and 'Si-Do' of Kesdjan are reached, having the 'Do-Re-Mi' of Soul is meaningless -- Souls are of a second order. With Work, Kundabuffer is no longer present but the consequences, which are 'sins of the Soul,' still need to be undone, necessitating Purgatory (suffering, friction, the purging of everything ideal to our unconsciousness). The importance of the fifth Stopinder ('Sol'): when shifted to the right, the fourth ('Fa') elongated (one-and-a-half) and the 'Si-Do' condensed (one-half). Mention of the Purgatory chapter describing how substances from solid food can be used via the air octave, that sex energy can be used for Work, and that solid food, air, and impressions are digested through the action of the Law of Three. Brief mention of Man Numbers One through Seven in terms of the diagram, that the horizontal line separates Man into two parts, below the line representing a half-being just as the 1,4,2 in the Enneagram; these represent a physical body and half of Kesdjan.

Three-Body Diagram_x

Various; & Soul 'Fa' (Conscious labor/Intentional suffering), Kesdjan as scaffold, Hanbledzoin, Magnetic Ctr. M1604. Tues. 6/17/1969 Firefly House, Firefly (FF I-1). Some detail, pp 7,9-10,13-14/18.

Discussion, that to build a Soul one must labor Consciously and suffer intentionally, with help from the heart or Conscience; the 'Sol-La-Si' of Kesdjan is the scaffold for erecting the Soul on top of the physical body; it starts from the head: From glands, a chemical flows through the neck, causing a chemical change in the heart (it has changed over from Solar Plexus) to create Hanbledzoin; the 'Sol-La-Si' of Kesdjan then feeds the Soul and is ahead of the intellect. Explanation, that although Kesdjan is not entirely free of physical, at the 'Fa' of intellect one is willing to leave the 'Si-Do' of Kesdjan and Work for the permanency of something intellectual, constantly at the 'Si-Do' state, the heart helping the Soul with the wish for devotion and giving to God. Explanation, that in developing the 'Sol-La-Si' of Soul through Intentional Suffering (willingly submitting to the difficulties created by oneself), the Soul can free itself from the solar system in which it was formed. The beginning of Magnetic center is to help Kesdjan become a scaffold that will be broken off later; then, at the 'Fa' of Soul Magnetic Center begins to assert itself.

Three-Centered Activity, see:

Centers, Three-Centered Activity
Equilibrium/Balance, among Centers

Symbolism (Sphere, Triangle, Tetrahedron)
Unity/Oneness (Connected Centers, Fusion of Centers)

Three-Centered Attempt, see:

Centers, Three-Centered Activity

Thunder, see:

Symbolism, Lightening & Thunder

Tibet, see:

All & Everything--Terms, Tibet

All & Everything--Terms, Various

Tibetanism, see also:

Exercises/Task, Miscellaneous (Four religions).
Religion

Tilling the Soil, see:

Man, Number Four (Tilling the Soil)

Time, see also:

All & Everything--Terms (Heropass)

Moment

Time_x

and five Senses, six Dimensions of space/time, Moment, Nondimensionality, Subjectivity.

M2499 (Seminar #4). Wed. 11/27/1974 Barn, Seminar series. Some detail, pp 10-16/35.

Discussion of subjectivity in relation to space and time: limitations of our concepts connected to dependence on five sense organs. Six dimensions (six possibilities of dimensionality). Time as 'unique subjectivity.' Concept of the moment in relation to concept of time; realization of one's whole existence in flash of a moment. Experience of freedom, Magnetic Center as non-dimensional, life without form.

Time_x

and Future, Past, Present, Consciousness.

M1684. Thurs. 10/2/1969 Seattle, Group II. Brief, pp 19-20/25.

The past as bringing oneself to the body now being here, the present as half-grown emotions, the future as what will come from Consciousness. The past and the future connected to time, while emotions can reach so high that time ceases to exist.

Time_x

as New concept; Work and.

M1409. Fri. 5/24/1968 New York, Group IV. Brief, pp 17-18/18.

Very brief description of how time should become a new concept in Work.

Time_x

Dimensions of; & the Three bodies, Heropass, 'Fa' of Physical and Kesdjan.

M1008. Tues. 7/5/1966 Berkeley, Evening. Some detail, pp 1,6,15-17,24,27/40.

[Part of a very detailed discussion of the horizontal ("stepwise") 3-Body Diagram.] The line describing the octave of the physical body defined as a time line in one dimension, length; the first dimension of time. The existence of the Kesdjan body defined as a step vertically in accordance with time-space, with height (away from Earth); the second dimension of time. The existence of Soul in accordance with time-space, with depth; the third dimension of time. The fourth, fifth, and sixth dimensions of time defined as the length of time in time, height of time in time, and depth of time in time. Heropass mentioned as bringing what we can conceive of time to Earth, that by eating Heropass one reaches Infinity. The time necessary for the 'Fa' of physical (birth) described as much shorter than the time necessary for the 'Fa' of Kesdjan (30,000 times greater). Experiences of clairvoyance, extrasensory perception, even belief in Heaven or possibility of God existing, described as belonging to a higher realm than the physical body, but still subject to death although they belong to a different time scale -- 30,000 times longer than our physical life time.

Time_x

Dimensions of; & Tri-unity, Individuality, Vertical.

M1209. Tues. 6/27/1967 New York, Group I. Brief, pp 26-30/36.

Explanation, that in becoming an Individuality, the three dimensions of space and time fuse into points. With space, the necessity of going to the third dimension, height, where growth is extended to the nadir and zenith, one's nothingness and everything, a vertical line that connects inner, inner life with God All-knowing. With time, the dimensions that fuse described as linear (1st dimension, ordinary time duration), existing equally everywhere on a surface (2nd dimension, horizontal time), and what has happened before, still is, and will be (3rd dimension, vertical time).

Time_x

Dimensions of; & Unfamiliar forms of life, Life free from form, Horizontal/vertical/solid, Being, Magnetic Ctr.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Detailed, pp 14-20/30.

To understand life in forms that are not one's own (part of Experimentation), life explained in relation to the different dimensions of time (both space and time are endless), with life eternal and form limited -- only form is destroyed. In imagining life free from its manifestations (form), life in a horizontal plane discussed as all life that exists at this moment, including completely outside of one's own domain, while life in a vertical line its form from beginning to end (e.g., a match starting with wood in a forest, manufactured, etc., finally used) and all life at this moment (i.e., horizontal) from beginning to end the 3rd dimension (solid). Explanation, that Consciousness and a higher level of Being are based on a wish for freedom coming from Magnetic Center, which enlarges one's capacity for impressions and emotion, including much more of life than occurs in unconscious selfishness and reactions to form, which start after birth.

Time_x

Dimensions of; versus Objective faculty, Instantaneousness, Eternity, Freedom.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Some detail, pp 7-9/37.

[Part of a detailed description of Awareness and the requirements for an Objective faculty.].

Simultaneity described as a mental process without thought, which registers instantaneousness; an intuition concerning the moment. The three dimensions of the flow of time, all subjective and unconscious and involving thought, defined as the line of time, plane of time, and solid of time, whereas a moment is a point in time that has no dimensions, so it has nothing to do with time. Explanation, that in the beginning we have our life, represented by 1) Magnetic Center as a few cells in the brain, and 2) the possibility of experiencing moments, which for us is eternity; these two together create 'I'. A moment frees one, time binds one. Mention that contrary to what Bennett and Ouspensky say, one cannot have experiences of the moment, a requirement of Awareness, using one's ordinary mind.

Time_x

Rhythm (tempo) of one's life; Need to change; & Automatic behavior, Speaking, Self knowledge.

M2349. Sat, Sun (1/6). 1/5/1974 Westtown/Barn, Group IV/Lunch. Concise, pp 19-21/24.

Explanation, that one's rhythm is determined by one's nature, type and upbringing, and is now automatic and habitual; this applies to all behaviors and reactions, which must be studied through self-knowledge. The necessity of being quiet and regulating one's rhythm, not always being agitated or in a hurry. When speaking, learning the rhythm of one's thoughts and feelings in order to become more discriminating and flexible; this is connected to the necessity to show one's spirituality to the outside world (pp 20-23).

Tiredness_x

and Motivation for Work.

M2400. Tues. 4/30/1974 New York, Group II. Brief, pp 27-28/30.

[Most of the tape involves questions & answers.] In response to a question about feeling tired or drowsy, that it is not a good time to think about Work but the real issue involves motivation, how much one really values or wishes Work.

Tiredness_x

Task.

M1603. Sun. 6/15/1969 Barn, Lunch/Coffee. Concise, pp 23-27/42.

Why when one is physically tired it is not a good time to Work. Why the state of tiredness resulting from physical activity has nothing to do with Work. Task given when one is tired.

Tone of Voice, see:

Five Manifestations, Tone of Voice Voice

Touch, see:

Sense Organs (hands, touch)

Toy shop, see:

Activities, Barn (in general)
Historical Interest (Toy shop)

Traits, see:

Chief Feature Personality (Tendencies, Traits)
Facts Self Knowledge

Transapalnian Perturbations, see:

All & Everything--Terms, Transapalnian Perturbations

All & Everything--Terms, Various

Transcriptions, see:

Office, Function (Subject Index, Resumes, Transcriptions, Handling Tapes)

Transformation of Energy, see:

Energy (Use of)

Translucency, see:

Transparency/Translucency, of Form

Transparency/Translucency_x

of Form ('It'); & Observation (from Outside In), Participation, Experimentation (from Inside Out).

M2275. Sat,Sun (7/22). 7/21/1973 Barn/Westtown/Barn, Group IV. Some detail, pp 12-18/26.

[Part of a detailed discussion of the aim of 'I', including emotions, Consciousness, oneself as a neutralizing force, seriousness in light of our civilization.] With Observation, 'I' has penetrated from the surface to Magnetic Center with facts of one's existence, going from the outside in, the form becoming transparent; with Participation, one becomes acquainted with the form (the expressions of the personality) while standing still within Magnetic Center, with no criticism; with Experimentation, going from the inside out, 'I' becomes a guide representing a higher level of Being, with 'It' becoming translucent and changing, under Impartial Criticism, to correspond to the rules of Objective morality and what the Lord requires.

Transparency/Translucency_x

of Form; & Aliveness, Essentiality.

M2558. Sat,Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Concise, p 18/25.

Discussion of transparency, translucency of form and recognition of aliveness, essentiality.

Transparency/Translucency_x

of Form; & Dying to oneself, Aim of an 'I', Relation among Souls, Magnetic Center, Unity, God.

M2546. Sun. 2/23/1975 Land, Lunch/Group IV. Some detail, pp 21-24/28.

[Part of a detailed perspective on the need to give up (die to) unconsciousness and become attached to life without defining it, ultimately serve with one's life what is required of life to set Magnetic Center free.] Under the influence of an 'I', the form of oneself disappears and becomes transparent, less dense; compared to an X-ray. In making the form transparent the 'I' reaches its own aim with a unity of purpose with the fusion of Consciousness and Conscience: to deliver Magnetic Center from its prison. Transparency is followed by translucency, a process of unity of Consciousness and Conscience going from the inside out, where the form takes over the shining power of the energy within, constantly lighting up where one goes in the service of God. Returning to where the 'I' came from with the real Self completely free from being conceived and put into a form, the energy first goes to one's heart to reestablish the essentiality of Kesdjan, then the mind to become a Soul as a totality that is recognized by and recognizes God.

Transparency/Translucency_x

of Form; & meeting of Inner/Outer life, Colored vs clear glass, Equilibrium, Enneagram, Solomon's seal.

M1551. Sat, Sun (3/16). 3/15/1969 Barn, Sat/Sun. Brief, pp 2-4, 6-10/14.

[Part of a detailed discussion of finding inner life during a workday.] Analogy of a house with windows to the outside world that should be clear (transparent, not colored) because they are not overshadowed by how one is to the outside world; with coloration, one looks out through colored light and others see you as reflected light rather than inner life, and one lives in darkness and is lonesome because light is not getting in. The need to counteract opposing forces by living at the point of equilibrium of outer and inner life, which is where they meet (not at the surface, but somewhere inbetween them). Discussed in relation to the Enneagram as spiraling upward toward the apex of a cone with essence and inner life, downward toward the nadir with outer life; explained as Solomon's seal (star of David).

Transparency/Translucency_x

of Form; & Self-acceptance, Life existing vs. Form, 'I' as x-rays, Essence, Being, Draining.

M2044 (grammar of Work). Mon. 7/19/1971 New York, Group II, Series of 9. Brief, pp 28-30/31.

Concerning the difficulty of accepting facts that one dislikes or has thoughts and feelings about, the need to accept only the existence of the body (not the form one is critical of -- how one walks, being angry, a facial expression), an essential quality that is important to one's inner life; 'I' functions like x-rays to make the form transparent so it recognizes the existence of life, one's existence as essence. Suggestion made, to relax, Drain to reduce too active a mind; what remains is the body just existing as Being, not manifesting but there, life making the body exist.

Transparency/Translucency_x

of Oneself; & Coating of Being Bodies, Outside-in/Inside-out .

M1455. Tues. 8/27/1968 Boston, Brief, p 33/40.

Coatings of the bodies described as skin-like, keeping the essential qualities within in their proper place; each body has a different form of matter and density (e.g., for the Soul, an ethereal quality). Mention that as man develops and becomes more cohesive, the coating for his physical body, which is one's manifestations, is replaced by another that is more porous, more ethereal, more transparent from the outside in, more translucent from the inside out.

Transparency/Translucency_x

of Oneself; & God, Simultaneity, Inner/Outer life, Balance, Lightness, Kesdjan well-being, Magnetic Center.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Some detail, pp 14-16/22.

[Part of a detailed discussion of identification with something higher as necessary for non-identification, both by 'I' toward oneself and by inner toward outer life.] The values of outer life mentioned as counteracted by those of inner life, but ordinary and spiritual life continue to take place at the same time (this is what Simultaneity means). In connecting (combining) inner and outer life within (both continue), personality explained as changing to a Kesdjanian body, with chemical changes in all three centers (unfamiliar substances are both introduced and loosened from within); one becomes lighter in density or physical Being, likened to walking on air or ascending to Heaven; one becomes transparent from the standpoint of material life (the form is Observed by 'I', touching Magnetic Center) and translucent from the standpoint of spiritual life (free from Magnetic Center, going up), creating a state of 'Kesdjanian well-being' with light passing both ways, understanding each other.

Tree, see:

Symbolism, (Trunk, Cells within, leaves of Tree; Cambium Ring)

Triangle, see:

Symbolism, Triangle

Three-Body Diagram (various entries)

Trinity, see:

Unity/Oneness, Trinity

Trips taken by the Group, see:

Group (Trips)

Trips to Earth, see:

All & Everything, Beelzebub (Trips to Earth)

Triunity, see:

Equilibrium/Balance, among Centers

Three-centered activity

Symbolism (Triangle, Tetrahedron)

Unity/Oneness, Trinity

Trogoautoegocrat, see:

All & Everything--Terms, Trogoautoegocrat / Autoegocrat

Laws, Law of 7

Truth, see also:

Art (and four directions of truth)

Religion (and four Directions of truth)

Facts

Science (and four directions of truth)

Impartial Criticism

Self Knowledge (Seeing oneself, Self study)

Philosophy (and four directions of truth)

Truth_x

Defined; & Thoughts, Awareness, Mind, Feeling.

M2048 (grammar of Work). Mon. 7/26/1971 New York, Group II, Series of 9. Detailed, pp 18-26/37.

Going in the direction of absolute truth as changeover from thought process into Awareness process, without associations. Absolute truth. Potentiality of mind and feeling vs. the functioning of the mind as it is. Process of Work as the introduction of something entirely different, a vertical step. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Truth_x

Search for; & Teachers, Books, Others, Oneself.

M1502. Fri. 12/19/1968 San Francisco, Group IV. Some detail, pp 13-15/18.

Discussed in relation to teachers, books, other people, within oneself.

Tryne, Ralph Waldo, see:

Book Reference, Tryne, Ralph Waldo

Twilight, see:

Equilibrium/Balance, between Consciousness & Unconsciousness (band of twilight)

Mr. Nyland, Working on himself (period of twilight)

Sun, Striving for

Two-fold Nature of Work, see:

Inner Life/Outer Life (Opposing forces, Balance between)

Unconsciousness, see also:

Equilibrium/Balance, between Consciousness & Unconsciousness

'I' and 'It', Separation

Man, Numbers One through Three

Sleep

Man, Number Four

Ordinary Life

Man, Unconscious

Personality

Unconsciousness_x

Overcoming; & Power of unconsciousness.

M1646. Sat. 8/16/1969 Barn, Detailed, pp 18-26/26.

Discussion of the power of unconsciousness and what is necessary for one to overcome it.

Unconsciousness_x

Overcoming; & the Group/others, Fighting personality, Conscience, Positive/negative reactions.

M1527. Sat,Sun. 1/25/1969 Barn, Sat/Sun. Detailed, pp 1-8,11-15/15.

Discussion of the need to fight against expressing one's personality when working with others in the Group, use the opportunity to develop Conscience by remembering one is with others and is part of the outside world, not alone; instead of unconscious states, express life by introducing something that belongs to everyone on the basis of Work, not postpone taking responsibility, meet people in the present and not with what happened in the past, consider one's judgments and words. The need to leave, or change the condition, if one is a detriment to others, not allow the misuse of energy by satisfying one's own desires and imposing oneself at the expense of someone else. Task given, at the end of the day to consider one's relation to other people and how one was. Concerning complaints about conditions at the Barn, the need to take what is of concern and use it as much as possible, both positive and negative; what is needed for a group of people has little to do with individual desires, but it can always be useful for Work by converting the energy from unconsciousness into a different rate of vibration for the purpose of Waking Up.

Unconsciousness_x

Preventing Work; & Relationship between 'I' & 'It'.

M1920. Sun. 9/6/1970 Barn, Lunch/Coffee. Detailed, pp 13-20/28.

[Part of a more detailed discussion of the relationship between 'I' and 'It'.] Holding on to unconscious states, wishing to remain unconscious, preventing 'I' from functioning, causing sadness for 'I' -- too much life energy going in the direction of unconscious existence. Personality afraid of dying, afraid to give up unconscious states, of wishing to suffer or be disturbed, all of which prevents one from Working, prevents 'I' from existing.

Understanding, see also:

Definitions, Various definitions

Solidity

Understanding_x

vs. Knowledge; & Not push, Oneness of Being & Fusion of understanding/emotion/Will, Hourglass.

M1522. Tues. 1/14/1969 New York, Group I. Some detail, pp 15-20/34.

Knowledge becoming understanding mentioned as something that cannot be pushed; rather, it occurs when influenced by Consciousness and a higher level of Being lighting one up, even if only for a moment. Understanding vs. knowledge explained as belonging to the totality of one's Being vs. the totality of the brain, a Oneness of Being as a fusion of understanding, emotion, and Will, these not separate or distinct from each other. Analogy given of inverted pyramids or an hourglass, a sphere representing the fused centers in a harmonious man reducing to a point, splitting again into three that are either higher (toward Cosmic Conscious) or go back down if one wishes to define (intellectual, emotional, physical).

Unfamiliar, see:

Suffering, and Unknown territory Fear, of Unknown territory
Death, Fear of

Unity/Oneness, see also:

Advanced Perspectives	Group (Aim, Purpose of)	Relationships, Man & Woman
Aim, Common aim	Harmonious Man	Symbolism (Sphere, Triangle, Tetrahedron)
Being (Higher level, Level of)	Individuality	Work, Creation (and Tri-unity)
Centers, Three-Centered activity	Love	Working together

Unity/Oneness_x

Connected Centers; & 'I' and 'It', Wish, Prayer, Intellect, Emotions, Sexual energy, Organs of body.

M1593. Sun. 5/25/1969 Land, Some detail, pp 4-6/7.

Work discussed as a wish to create 'I', placing emphasis on creation of 'I', prayer, rather than on the object of Observation. Sincere wish, unity, discussed as bridge between 'I' and 'It'. Bringing all of oneself into the attempt to Work. Unity of intellect, emotions, sexual energy, organs of body, in creation of 'I'.

Unity/Oneness_x

Connected Centers; & Emotional & intellectual approaches, Doing with enthusiasm or perfection.

M1583. Fri. 5/9/1969 Sante Fe, Some detail, pp 2-15, 23-26/34.

As part of a detailed description and comparison of the intellectual and emotional approaches to Work, unity is discussed in relation to the way in which the three centers are united in these approaches. Discussion of two forms in which a person can use the three centers to the fullest extent: 1) becoming enthusiastic in doing something, becoming really interested in life and what one loves, and 2) wanting to do something to perfection, having love to want to do it.

Unity/Oneness_x

Connected/Fusion of Centers; & 3 Omni's, Common aim, higher Being, 'I', Lose oneself, Magnetic Ctr, God.

M1716. Fri. 11/14/1969 Westtown, Group IV. Some detail, pp 3,9-13/19.

[Part of an explanation of how Omnipotence, Omniscience, and Omnipresence -- common attributes of God -- are represented within as a common aim.] To overcome the ever-changing and differing aspects of one's personality, the need for the centers to have a common aim of the three 'Omni's' within (e.g., Omnipotence as strength, Omnipresence as love, Omniscience as honesty in evaluating facts) in order to fuse them into One as a higher level of Being. The aim for Man No. 4 described as the highest reachable; not the mind, feelings or body, but the totality of oneself in an image of God, the centers acting as One via physical, emotional, and intellectual application of honesty (part of Omniscience), losing oneself in the fusion (centers don't operate separately) as a higher level of Being that includes the Being and voice of God; this is really the state of 'I' for oneself, where 'I' lives guiding the centers, loving different forms of life rather than form. Magnetic Center described as life forces in an infinite point within that act like yeast -- elixir of gold, of God; the Holy Grail -- to produce phosphora out of the centers, worthy to meet God.

Unity/Oneness_x

Connected/Fusion of Centers; & becoming One, Working with all of oneself

M1588. Fri. 5/16/1969 San Francisco, Group IV. Some detail, pp 10-16/16.

Discussion of the aim of a person: to become One, harmonious, free. Discussion of what the state of unity means for a person. Oneness as the aim of Work. Working with all of oneself at the Land.

Unity/Oneness_x

Connected/Fusion of Centers; & Devotion, Wholeness, God, Losing oneself, 'I' replaced, Magnetic Center.

M1511. Tues. 12/31/1968 San Francisco, Group I & II. Some detail, pp 6-10,12-13/23.

[Part of a discussion of the purpose of the Land, but ultimately God or a higher level of Being, in developing Conscience and devotion from a Oneness of oneself.] Explanation, that with Work the emphasis is not on oneself but on devotion, the glory of God and life, coming to oneself as one would in a church, wishing to become engaged in something sacred; this requires giving through a wholeness of oneself, realizing emotionally that one is part of a totality (physical work helpful, but not sufficient). In preparation for developing Kesdjan or Soul, the necessity of losing oneself in the totality of a unity by the fusion of the 3 centers; a triangle is formed with the Earth as '1,' planets as '2,' and Sun as '3,' and one becomes a 3-fold Being ready to enter Cosmic Consciousness as One. Mention of the temporary existence of and disappearance of 'I' when the three centers fuse, allowing Magnetic Center to come out and life no longer divided but Omnipresent.

Unity/Oneness_x

Connected/Fusion of Centers; & Equilibrium of all facets of a person, Eternity.

M1419. Sat. 6/22/1968 Barn, Lunch. Some detail, pp 8-9/10.

Combination of all manifestations and facets of a person into an equilibrium resulting, eventually, into the eternal. Metaphor of change: liquid, solid, gaseous phases.

Unity/Oneness_x

Connected/Fusion of Centers; & Essence/Essential Essence, Level of Being, Oneself vs. God.

M1712. Sun. 11/9/1969 Barn, Lunch/Coffee. Detailed, pp 9,15-17,25-26/27.

As part of a detailed explanation of 3-centered results, two types of unity described: 1) The centers connected going toward essence, becoming a homogeneous entity (one intentionally wishes to be present as a whole in doing, thinking or feeling); the level of Being is selfish and involves rules 1-3 of Objective Morality; and 2) The centers fused as One going toward essential essence and understanding life (this happens automatically when the centers are fully complete), influenced by 'I' or God; the accent not on oneself but on unity with all life existing (one is nothing and turns toward God to avoid being lonely) and rules 4-5 of Objective Morality, the momentum coming from the energy released by the fusion of centers into One (an exothermic process). Explanation, that even if the centers are fused, one is still a man (3 aspects of life are still concerned with life requirements for the centers), and being in-between what one was and what one wishes to become, one settles for Self Consciousness (the '1-3-2' process), or the personality wanting insight from intellect, it settles for Kesdjan.

Unity/Oneness_x

Connected/Fusion of Centers; & Group, Being level, Descents, Intuition, God, 'I', Neutralizer.

qM2515. Thurs. 1/9/1975 Barn, Group II. Detailed, pp 00/00.15 min.

In a group, working together described as requiring a unity of feeling among people that the mind needs to connect to. A Being level described as the result of Work, a unity of the centers or intuition that is above all of the centers but can affect them (including one's body, feelings and mind), first settling over Kesdjan, then Soul. The six Descents in All & Everything described as descents from God (unity, a higher Being level). With Participation and descending back to Earth, man does the dirty work, not God; one must Work in all conditions possible for oneself. Mention that in an earlier version of All & Everything, Gurdjieff referred to the fifth Descent as an Ascent; God holding one's hand when one returns to Earth, not forgetting special experiences or moments of freedom that become a source of constant prayer for constant Work, but not getting lost in them. Impartiality as the neutralizing force (Holy Ghost) between positive and negative that prevents them from eating each other.

Unity/Oneness_x

Connected/Fusion of Centers; & Magnetic Center, Consciousness/Conscience, Will & Die to self.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Some detail, pp 10-14/29.

Conscience and Consciousness functioning together, versus conflict between feelings and mind. Magnetic Center as Conscience or 'Sleeping Beauty' which needs to be set free but will encourage Consciousness or the 'Prince' to grow up. Fusion of Conscience and Consciousness, feminine and masculine, as creating a unity that is greater than each separately. Conscience growing because Consciousness also in existence. The greatest unity existing when the physical, emotional and intellectual centers are united on the level inherent to each center. When Conscience and Consciousness agree, the body submitting, to execute as Will; a dying to itself that is connected to the physical approach to Work.

Unity/Oneness_x

Fusion of Centers; & Being, Essential Essence, 3 approaches to Work, Sensing, Helkdonis & Abrustdonis.

M1509. Sun. 12/29/1968 Portland, Detailed, pp 11-20/23.

Discussion of agreement of feeling and mind, gradually Conscience and Consciousness, in equipping the physical body with something useful of a higher level; a fusion of the centers. Relation to Sensing, use of emotional and sex energy, Helkdonis and Abrustdonis. When Being becomes innerly essential essence, Consciousness and Conscience within can manifest what I am through the body, using Will. Discussion of three possibilities (gates) to enter the Conscious area: by means of the three centers and the three approaches to Work, which all involve a relation to a higher level and a unity of the centers.

Unity/Oneness_x

Fusion of Centers; & Consciousness, Conscience, Will, Level of Being, 'I', Hanbledzoin.

M1331. Sat. 6/6/1968 Los Angeles, Group II. Brief, pp 7,19-20,22-23/30.

Necessity of three centers becoming independent or separate from each other so they can then be combined into a Harmonious Individual with Consciousness, Conscience, Will, and a higher level of Being. In contrast to subjectivity, which involves component parts; Objectivity involving fusion, unity of all centers into a new entity. In contrast to feelings and mind, no disagreement between Consciousness and Conscience because both formed by the same 'I', Hanbledzoin involves both.

Unity/Oneness_x

Fusion of Centers; & Magnetic Center, Individuality, 'I' temporary (replaced).

M1209. Tues. 6/27/1967 New York, Group I. Detailed, pp 12,16,21-23/36.

Discussion, that under the influence of Magnetic Center going from the inside out, 'I' changes ordinary mind, feelings, and physical desires into Consciousness, Conscience and Will and belongs to all three, and that 'I' becomes the unit created in an Individuality when the three bodies fuse into One as a triunity, becoming God for one; one becomes a servant of God and a manifestation of life on Earth. For fusion of the centers, the 'Do-Re-Mi' of Soul and 'Sol-La-Si' of Kesdjan explained as being already united in their parallel existence, together making decisions (Will), which is where the three meet, the physical body reformed in its 'Si-Do' state.

Unity/Oneness_x

Triunity (Trinity); & Atonement, Christ, Christmas, Father, Son, Holy Ghost, "I Am", Freedom, the Group.

M1505. Tues. 12/24/1968 San Francisco, Group I & II. Some detail, pp 7-11/16.

Discussion of Atonement at Christmas and relation to unity of Man. Unity through the understanding of Christ as part of one; Unity as a means of freedom; Unity of all people and this group. Discussion of Father, Son, and Holy Ghost and relation to "I Am", Christ. (Part of a detailed discussion of the meaning of Christmas.)

Unity/Oneness_x

Triunity; & Martna/Spirna/Okina, Centers, Emotions/neutralizing, Cosmic Consciousness, God, Well-being.
M1432. Fri. 7/19/1968 New York, Group IV. Very brief, pp 19-20/20.

Martna, Spirna and Okina mentioned as three centers in unity at the proper time as One, in which the emotions that used to be the neutralizing force become the entry into the next step: Cosmic Consciousness, knowledge of God, the well-being of all things.

Universe, see:

Cosmoses

Symbolism, Sphere

Man, Place of

Unknown, see:

Suffering, and Unknown territory Fear, of Unknown territory

Death, Fear of

Unrolling the film, see also:

Tasks--Specific Tasks, Review of Day

Unrolling the film_x

Described, Purpose of; & Self knowledge, Mechanicality, Playing roles, Conscience, Aim.

M1233. Tues. 8/8/1967 New York, Group II. Detailed, pp 2-14, 17-18/29.

Detailed discussion and description of unrolling the film, at the end of the day, and how this can affect the following morning, the playing of different roles. Letting film run continuously, allowing blank spots, getting a picture of oneself, not judging, seeing oneself playing roles. Seeing how Conscious one has been during the day. Importance of experiencing the moment when film (memory) arrives at the present, when one is unrolling the film: history of oneself up to now, then Working, Waking Up, making resolution for next morning. Unrolling the film as a means to develop Conscience, freedom from personality and its repeatedly playing the same role in which God, as Director of the play, not interested. Not repeating mistakes of the past.

Unrolling the film_x

Using; & Past, Future, Living one's day.

M2067. Sat,Sun (10/24). 10/23/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief. pp 21-22/22.

Unrolling the film in relation to the past and future; learning to live during a day.

Unrolling the film_x

Using; & Review of day, Conscience, Consciousness, Love of Mankind.

M1509. Sun. 12/29/1968 Portland, Brief, pp 21-23/23.

Discussion of letting daily life pass by at the end of the day; description of how to look at the past by coming to oneself: letting yourself come to you. Relation to Conscience, knowing truth about oneself, aim to love Mankind instead of oneself.

Unselfishness, see also:

Conscience (and Unselfishness)

Inner Life (and Unselfishness)

Unselfishness_x

and development of Emotions, Essentiality, Life outside of oneself.

M1509. Sun. 12/29/1968 Portland, Brief, pp 5-7/23.

Discussion of knowing the activities of one's ordinary feelings, then developing an outlet for emotional energy that is free from expression and away from oneself (unselfish); this is connected to Impartiality and life in one's surrounding (outside of oneself), breathing, prayer, and the emotional approach to Work; accent on God rather than oneself.

Unusual Experiences_x

Value of (death of grandfather); & Wish for others, Living with ethereal vs. material, Level of Being.

M1414. Tues. 6/4/1968 New York, Group I. Concise, pp 22-25/25.

In response to unusual experiences associated with the dying and death of a person's grandfather (presentiment of time of death, a wish for his grandfather and to help his family), strange experiences explained as bringing out what one doesn't think one is capable of, a way of living that is not immediately connected to material forms, and that it is right that something start within oneself that involves a more ethereal communication that one can be devoted to so one is more separate from ordinary affairs and ordinary relationships, belonging more to a different level of Being.

Unusual Experiences_x

Value of; & the Five Senses, increased Sensitivity, finer Instrument, not Work on oneself.

M2549. Thurs. 3/6/1975 Barn, Group II. Some detail, pp 24-34/34.

Although it's not Work and the experiences are unconscious, the value of preparing for an increased sensitivity and enlarged world that will happen through Work by trying to use the five senses to experience what one wouldn't normally hear, see, touch (mentions a game, to identify ten different objects by touch alone), smell, and taste. Examples given. Helps one to know more about what the world is, get different impressions, embellish one's mind and feelings, prepare to be able to work with a finer instrument (our world is small, self-centered, conceit), and not to be afraid of different, strange conditions, including feelings, thoughts, and conditions with others. Necessity, however, not to mix things up: having these unusual or special experiences is not Work; Work is a direct line to Objectivity. These moments and special experiences can be helpful if they are simply accepted and make one humble; the most important help, however, comes from realizing one's death, wishing to understand why one is on Earth.

Uranus, see:

Planets, Uranus

Urgency, sense of, see:

Death, and sense of Urgency

Van' t Hoff, see:

Science, Scientist (Van't Hoff)

Vanity, see also:

Conceit Self Love

Vanity_x

as Obstacle; & Giving/Taking, All & Everything, Acceptance, Barn conditions, Helping others, Conscience.

M2046. Sat. 7/24/1971 Westtown, Group IV. Detailed, pp 6-20/19.

Discussion of vanity, conceit, selfishness, hypocrisy, self love, keeping things for oneself, conditions at the Barn, in relation to giving/taking, growth, love, and Conscience. Why Gurdjieff speaks of these vices in All & Everything. Need to accept oneself as one is in order to negate such qualities through Work. Gurdjieff as a person who gave, who was able to negate vanity as a result of Work. Need for humbleness, helping others.

Vanity_x

as Obstacle; & Honesty reporting Work, Answering questions.

M1431. Tues. 7/16/1968 New York, Group I. Some detail, pp 12-13,16-19,23/30.

Discussion of the problem of vanity in reporting Work results, taking experiences from others that are not one's own for the sake of appearance and also, in answering questions about Work to new people, the need to overcome vanity, conceit, being recognized or admired; one must be honest about oneself and be careful not to over-answer or over-intellectualize.

Vanity_x

as Obstacle; & Prayer, 'I' & 'It', Emptiness, losing Selfishness, Observing life, Draining, Channel for God.

M1613. Fri. 6/27/1969 New York, Group IV. Some detail, pp 15-17/18.

[Part of a detailed explanation of the line connecting 'I' and 'It', with experiences of Work and the energy of wish flowing from 'It' (me) to 'I', higher energy flowing from 'I' to 'It' (an Etherogram)]. Prayer discussed as necessary to destroy vanity, replace self love with openness, become nothing with a wish to receive in order to have information flow from 'I' to 'It', 'I' Observing life (not form); one must lose selfishness, replace feelings of one's own world with feeling of love of Mankind. Mention, to Drain; the emptiness in 'It' can be filled from Above from the head down, a channel for the glory of God.

Vanity_x

Payment for.

M1422. Wed. 6/26/1968 New York, Group III. Brief, p 18/25.

Necessity of payment for real life, real Manhood -- for vanity, selfishness, etc.

Vibration, see also:

Overtones

Vibration_x

in Chest, Temples, Solar plexus, Feet; & Positivity, Voice, Language of emotions.

M2302. Sat,Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 2-3,6/25.

Relation between vibrations in the body and a state of positivity, negating negativity, developing emotions, learning language of emotions. Reference to vibrations in the chest, solar plexus, from use of voice, in temple region of skull, in the feet (walking on air), in 'amness', *memento mori* of "Here I am". Vibrations to help one to know that Awareness exists, is registered within oneself.

Vibration_x

Vibration/Reverberation; & Language Magnetic Ctr, Ashiata Shiemash, Wish, Gong, Objective Meditation.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Detailed, pp 11-15/15.

[Part of a detailed discussion of Magnetic Center.] Ashiata Shiemash described as one's real feeling, an emotional quality, a voice (tonality, vibration) within that produces a relationship between the body Sensing and mind pondering that can reach a higher level and lift one up. Remembering one's real self using an Objective meditation if one really wishes to hear Magnetic Center (also, the voice of Ashiata, the voice of God); this involves quietness and complete passivity, an attentiveness while receiving and being acted upon, a sigh that reverberates as a tone of a higher nature in one's heart and chest -- like a sound struck by a gong in a temple, vibrating repeatedly across the valleys. Explanation, that this reverberation can last a long time as a vibration if there is very little friction or opposition (likened to a vacuum, a state of freedom, openness); otherwise, as soon as the wish stops, Work stops.

Vibration_x

Vibration/Reverberation; Sensation of, and Acceptance, Aliveness.

M1410. Mon. 5/27/1968 Boston, Brief, pp 24-27/32.

Clarification on sensation of reverberation in the physical body. Acceptance of such sensations -- reverberations and vibrations -- without explaining or defining. When at a good level, they are the dynamic quality, aliveness within self.

Vision, see:

Sense Organs (eyes, seeing)

Voice, see also:

Five Manifestations, Tone of Voice

Tasks--Specific Tasks, Voice

Voice_x

and Vibrations in the body, Language of emotions.

M2302. Sat,Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Brief, p 2/25.

[Part of a detailed discussion of how to nurture positivity, learn the language of emotions, vibrations in different parts of the body.] Using the voice, which makes the body vibrate, to help in developing emotions.

Waking Up, see also:

Awareness

Evening, Using for Work

Moment, Special (one never forgets, accidental)

Morning, Using for Work

Waking Up_x

and Sleep, Magnetic Center, Organ Kundabuffer.

M1581. Mon. 5/5/1969 Osceola, Group III (Open). Detailed, pp 6-36/36 (throughout).

Waking Up discussed in relation to a detailed discussion of the Organ Kundabuffer and Magnetic Center. Comparison of state of sleep to sheep. Making an effort, realization of one's condition and that of humanity, connected to concept of black sheep. Touching sleep with moments of Objectivity, having dreams of Waking Up. In relation to Magnetic Center not allowing one to sleep.

Waking Up_x

Defined.

M1408. Wed. 5/22/1968 New York, Group III. Brief, pp 4-5/25.

Definition of Waking Up: realization of existence that is not part of one's unconscious state.

Walking, see:
Tasks--Specific Tasks, Walking

War, see also:
Reciprocal Destruction

War_t

and Sociological Influences, Involution.

M2403. Thurs. 5/9/1974 Barn, Lunch. Concise, pp 24-26/32.

[Part of a Question & Answer tape.] As a sociological influence, not being able to do anything about war existing in the world internationally, but one is able to do something about war within oneself (civil war). War as providing food for involutionary law, the Moon, in accordance with Cosmic laws we don't understand.

Warwick, see:
Barn, Warwick

Water, see:
Symbolism (Water, Rain)

West Coast Group, see:
Group, Expanding beyond Barn (other places)
Land

What I am, see:
Amness, *What I am* Participation
Honesty, Omniscience within Self Knowledge

Whirling Dervish, see:
Exercise/Task, Miscellaneous (arms and head) Force, Neutralizing force (Whirling dervish)

White Thursday, see:
Special Occasions, Easter

Wholeness of Oneself, see:
Being (Higher level, Level of) Symbolism (Sphere, Triangle, Tetrahedron)
Centers, Three-Centered activity Unity/Oneness (Connected Centers, Fusion of Centers)
Equilibrium/Balance, among Centers Work, Creation (and Triunity, Chemical conversion)
Individuality

Why I am, see:
Aim, of Oneself Honesty, Omniscience within
Amness, *Why I am* Man, Place of
Cosmic Consciousness

Will, see also:
Definitions, Various definitions Tasks--Specific Tasks, Will: being Honest and Reliable
Experimentation
Exercises/Task, Miscellaneous (Fists)

Will_x

Act of; & Inner/Outer Balance, Slowing down, 6th & 7th Senses, Cambium layer, Inner strength, Task.

M1540. Sun. 2/23/1969 Barn, Sun. Some detail, pp 6-9/12.

[Part of a detailed discussion of one's 'cambium' ring.] Energy from the outside explained as received on the outside of our skin by our ordinary sense organs, but also feeding the outer part of our cambium layer, beneath the skin, where change can occur because of inner strength. Unconscious impressions become Conscious impressions when, through an effort of openness to both the inside and outside and slowing oneself to match outer manifestations with inner influences, energy from the five ordinary senses meets inner life in our cambium layer and flows into the sixth and seventh sense organs; Conscience and Consciousness then develop, allowing Will to become apparent in relation to what one should be, changing oneself based on what is understood and felt. Slowing down, being open, and acting quietly discussed as allowing a certain amount of energy to be changed over into an outer world of one's own, not getting lost by outside conditions. Mention of task to simply ask someone, "How are you regarding Work?" to show that one is considerate and that something else is at stake.

Will_x

Act of; & Sense Organs, Vanity, Self Love, Jealousy, Conceit, I am.

M2200. Sat.,Sun. 1/20/1973 Westtown/Barn, Group IV,Lunch. Brief, pp 13,20/27.

[Part of a discussion of the role of essential essence, payment, and Silence.] Mention that impressions received through the sense organs must become of a Conscious and Conscientious nature, that breathing is related to the wish for this, as is the decision that whatever one hears, smells, touches, etc., belongs to an aim of using one's essential essence -- the mind cries out for a different kind of food, including the creation of two new sense organs. The first act of Will described as killing vanity, self love, jealousy, conceit, so one can become free from Earth and make the impossible possible, with 'I am,' essential essence, and Silence. (Silence described as the crystallization of one's wish to continue to Work, devoting all of one's thoughts and feelings to this aim, negating one's 'amness'.)

Will_x

Defined; & Doing, Participation of 'I' with 'It', Conscience, Personality/Individuality, Not create friction.

M1522. Tues. 1/14/1969 New York, Group I. Concise, pp 20-22/34.

Concerning the phrase "I wish, I can, and when I can, I can do," doing explained as what one does in ordinary life under the influence of Consciousness in Participation, 'I' and 'It' together and influencing each other. Doing explained as first primarily the intellect of a personality understanding what Consciousness is, and it doesn't matter what one does as long as it involves Consciousness; with the development of Conscience, it joins with Consciousness at a higher level and the two determine Will, but only after 'I' has Participated with 'It', and 'It' has changed from a personality to Individuality. Going against one's wishes and body explained as not the process of doing and Will; friction creates energy from which the 'I' born, but there is no conflict in the presence of 'I' to 'It', a mature 'I' returning to 'It' to help the body develop with light and heat, giving it warmth to be able to do.

Will_x

Defined; Task.

M1563. Fri. 4/4/1969 New York, Group IV. Concise, pp 6-9/19.

Will defined and contrasted with an ordinary wish to do things on Earth. Task given, to discipline oneself to be honest, reliable for one month (given in relation to 40 days after Easter, facing Work as renewed).

Wish, see also:

Advanced Perspectives	Centers, Development of	'I', Wish and	Prayer, Wish and
Aliveness	Coming to/Collect Oneself	Inner Life	Work, Can't (what to do)
'As If', Wish and	Energy, for Work	Karma, Wish and	Intensifying
Commitment	Essence	Motivation	Wish and
Emotions	Hope, Wish and	Tasks--Specific Tasks, Wish: Decreased Motivation	Expectations
Clarity (of Aim, Wish, Thoughts, Work)			

Wish_x

Constancy of; & Group II meetings, 'I', God, Persistence, Benevolence, Freedom.

M2142. Thurs. 6/22/1972 Barn, Group II. Some detail, pp 9,13-15,18-19,24,26/26.

In answering in a Group II meeting, the importance of conveying both the wish to have something besides just ordinary life, and the wish to constantly strive and pray for something higher; conveying that God sends a Messenger that becomes, for me, my 'I' and is of a royal nature; conveying this with awe in one's voice. Mention that wishing to Work on oneself means wishing, with one's small self, to remember one's real Self, which is a state that involves Magnetic Center and being totally alone (but not lonely). Necessity of persistence, continually wishing, not giving up, remembering a quality of Benevolence in 'I,' that Conscious Love and caring belong. Mention of the two-fold nature of the wish: to be constantly active, working in the vineyard of the Lord; and to constantly wish to understand oneself and what is as yet undeveloped. Wishing to be free even from what one has created is an indication of how one should create 'I,' without any strings attached.

Wish_x

Constancy of; & Impartiality, Identification with God, Being, Ordinary/Spiritual life, Mind.

M2113. Sat/Sun (3/26). 3/25/1972 Westtown/Barn, Group IV/Lunch. Detailed, pp 8-21/22.

Identification with God, unity, being partial to what is Above, higher, or Omnipresent, discussed as needed for a constancy of wish as well as Impartiality, both by 'I' toward oneself (I remain identified with God) and by inner toward outer life or the outside world (I remain identified with inner life while Impartial, including when communicating with others). The need for a relation with God to avoid a short-lived effort because of the mind, and that the aim is the same as with Work on oneself: to associate with something not one's own, losing the identification with one's own ideal in identifying and fusing with existence, the totality of all Being (explained as the same as one's own Being, realized in accepting the 'ism' of myself as I am, one's form no longer of value). Discussion of first accepting oneself as one is, one's unbecomingness, bondage, and nothingness; then becoming open, an emotional relationship by leaving this world while still in ordinary life (spiritual life takes place at the same time -- this is Simultaneity). Mention that the mind lights up what's ahead, but its aim/wish may not match one's capacity (not in equilibrium); then let go, devotion to God, Being, simplicity.

Wish_x

Constancy of; & Interest in life & oneself, Incompleteness, Being level, Inner life, Unity/fusion Ctrs.

M1748. Wed. 1/7/1970 New York, Group III. Detailed, pp 1-14,17-23/23.

The need for a steady desire to maintain a level of Being and to Work on oneself, come to oneself to bring the level back up as soon as interest in what one is and aliveness and interest in life, which are like an interest in Work, begin to diminish (they start at a high level in the morning; if the level doesn't go down too far, it's fairly easy); don't start with an explosion of over-interest or over-curiosity, which burn up too much energy. Motivation/wish explained as coming from constantly seeing oneself and one's need to repair mental and emotional centers, empty spots that need filling by something other than the mind, feelings, or body. The need to see one's incompleteness not from an ordinary, Earth standpoint (one adjusts), but in wasting energy worrying about it; become complete in the eyes of Heaven, not outer life or deeper feelings but inner life as Being, the level of which first depends on how much the three centers agree as part of outer life, then a unity functioning with no disagreement, finally a Oneness with the centers fused so 'I' represents the totality of oneself as a higher level (or, the Sun on one, a light from within).

Wish_x

Creation of; & 'As If', Imagination.

M1447. Tues. 8/13/1968 Palo Alto, Group II. Some detail, pp 31-36/39.

Working 'As If' I had a wish, how to use; imagination as useful for Work. Follows a detailed description of the process of Work (pp 11-29).

Wish_x

Creation of; & Conditions for Work, Mind vs. body, Dying to oneself, Self knowledge and concern.

M2059. Sat, Sun (9/26). 9/25/1971 Westtown/Barn, Group IV/Lunch. Detailed, Min 40-90, side 1,2.

Attitude of unconsciousness helping Consciousness to create conditions for Work: mind as positive, body as servant. Discussion of motivation, attitude of wishing to Work more. Realizing that we die to ourselves many times. Developing a substitute for physical existence; gradually mind can become partner. Have to see oneself as one is. Have to hate oneself once in a while, be concerned about oneself. Wishing for strength. "Lord, Have Mercy." Going into the week with determination.

Wish_x

Creation of; & Equilibrium, Chief Feature, Digging deeper (like sand), Fire, Air, Daily task.

M2302. Sat, Sun (9/23). 9/22/1973 Barn/West/Barn, Lunch/Gp IV/Lunch. Some detail, pp 21-25/25.

A wish for equilibrium, to be a Conscious and Conscientious Man, to touch Chief Feature, to dig deeper. Need to find one's real motivation for Work; just being a little instrument on Earth. Being affected by Grand Canyon: does not really belong to me. Interference of unconscious like digging in sand, which starts to fill in when one tries to dig deeper. Wish likened to fire in a fireplace: flames wishing to go up vertically, to Heaven, but reality of being of the Earth, need to feed fire with air, live one's daily task.

Wish_x

Creation of; & Inner life, Solidity, Daily life, Worry, Fear, Self value, Awareness, "I Am", Karma.

M2017. Sat. 5/1/1971 Westtown, Group IV. Detailed, pp 13-23/23.

Solidity described as inner life becoming central point of one's existence: Earth's rotation around the Sun analogous to unconscious state around Consciousness. Worry prevents energy for Keshdjan body; like salt, too much worry is poison. Ordinary life, 99% / Work, 1%: losing energy; why don't we Work? Fear of unknown, of finding out about oneself, of losing contact with Earth: need a wish to see, accept oneself, remain interested in life on Earth. Death inevitable, must face it. Work establishes known, eliminates fear, lifts veil covering truth. Absolute self value: unchanging, no contradiction between mind and feelings. Need less thought of difficulties, more wish to reach Awareness. Inner life as blossoming flower, fruit is Soul -- consideration of worthwhileness of what one has done, not ordinary life. "I cannot Work": nonsense; must find time, conditions, motivation. When one Works, Heaven on Earth, within oneself; when closed, no Heaven. "I Am" opens lock to heart. Coming to the Barn with a wish, emphasis on inner life. Reason for life: to understand and eat karma, understand the Lord's wisdom.

Wish_x

Creation of; & Mind, Physical body, Karma.

M1460. Tues. 9/10/1968 New York, Group I. Detailed, pp 8-23/35.

Difficulty of translating energy into direction of Work. Necessity of finding proper conditions both inside and outside oneself in which to Work. Wish brought out in more conducive conditions which are helped by intentionally establishing relationship between the mind and the physical body. Karma in relation to form, life, and developing wish to Wake Up.

Wish_x

Creation of; & Use of energy, Outside influences, Simplicity, Draining.

M2495 (Seminar #3). Wed. 11/19/1974 Barn, Seminar series. Some detail, pp 26-31,34-39,42/43.

Reducing energy used for ordinary life in order to have more wish to Work. Not giving energy to reactions. Working in simple conditions. Also, relation to Draining as a means to reduce energy given to thoughts, tensions. Deepening one's interests, finding inner quality in them.

Wish_x

Creation of; & Wet towel, planning the day.

M1410. Mon. 5/27/1968 Boston, Detailed, pp 11-20/32.

Discussion of methods of motivating oneself: wet towel, planning your day the night before, spending a whole day being critical. Memory of a previous wish can bring wish back (pp 19-20).

Wish_x

Creation of; & Wish for change, Motivation, Observation, Magnetic Center.

M2065. Sat,Sun (10/17). 10/16/1971 Barn/West/Barn, Lunch/Gp IV/Lunch. Detailed, pp 13-20/30.

Wish to change things as motivation -- a beginning, but not Work. Motivation followed by wish for creation, then effort. Need for application, making attempts to introduce Objectivity. Process of Observation in relation to wish. Two kinds of wish: in relation to my life, in relation to 'I'. Discussion of purifying wish in relation to creation. Magnetic Center as cause of one's wish; in relation to development of Conscience, life within one. Wish to Work leading to result of Work: realization of 'I' existing.

Wish_x

Creation of; Reminders, Changing mechanicality, Wish, Kesdjan.

M1506. Thurs. 12/26/1968 San Francisco, Group I. Detailed, pp 20-26,30-31/32.

How to create a wish. Discussion of finding a wish through reminders. Use of memory to make Work attempts. Changing mechanicality. Setting the mind against itself. Using the mind properly. Keeping feelings in the form of wish; energy going to creation of Kesdjan body.

Wish_x

for Work; & 2 centers agree, Emphasis on 'I', Existence, Death, Aliveness in ordinary life, Physical activity.

M2027 (grammar of Work). Mon. 5/24/1971 New York, Group III, Series of 9. Detailed, pp 2-10,12-14,21-36.

[ABC/Introductory, question & answer.] Mention that if two of three centers agree, the personality becomes positive about Work. Discussion of emphasis on 'I'; if too much energy is going to the object of Observation, increase the wish for 'I', even without trying to have it Observe -- the wish can deepen, not the fact of one's existence, but the facts received by 'I' feed the wish; if the attempt becomes monotonous or the wish is exhausted, stop, start again when there is more wish, the 'I' is fresh, and life again flows through one. The need to be self-dissatisfied and wish for freedom and guidance; Observation and Awareness are not ordinary watching or seeing. Work explained as starting with the wish to create 'I', not with one's body; the body is of no interest to 'I'; the 'I' is interested in the fact of one's existence. Fear of death explained as creating a wish: life and form, now connected, separate at death, but when life freed through Work, the form can have its own reason for living, and life & form now can unite. Having aliveness and ambition in ordinary life, expressing life, explained as necessary for material to know oneself and have 'I' Observe; physical activity necessary for an equilibrium with feelings and thoughts.

Wish_x

for Work; & Balance of centers, Emotional energy, Neutralizing force, "I wish, I can, I am", "I wish, I do", God.
M1403. Mon. 5/13/1968 Boston, Some detail, pp 14-19, 22, 25-31, 35-37/38.

The wish to Work discussed as dependent on how the mind, body, and feelings react to each other and outside conditions, and that a lack of balance can mean that if one center remembers, others may be taking up too much energy and/or may not be interested. Feelings/emotions as most important; they can most effectively lead to a way out, a neutralizing force pointing Above, in a balance with the other two centers; feeding the wish based on what I know about myself (no wish, no attempt). Mention that when emotional energy is too much, either let it go or become physically active. Importance of not trying to bring back experiences, let the wish come in whatever color. Prayer for intention: saying "I wish," "I can," "I am" three times each, emphasizing "I"; the third time excluding everything but me (it is me). Explanation, that regardless of how lost one is, one starts with a state of determination, wishing absolute data about oneself coupled with wishing to grow; then, "I wish, I do," changing dissatisfaction into positivity, finding God (reference to Kierkegaard). Being happy just to be alive, the Sun giving heat and light.

Wish_x

for Work; & Becoming a Man, Creation, Truth, Heart.

M1434. Tues. 7/23/1968 Boston, Some detail, pp 16-17, 24-25, 29/31.

The wish is to become a Man: "So help me God, to wish." Wish to see truth. Original conception of creation as result of wish. Something wishing to come out, allowing it to come out. What Man wishes for in his heart, for which he has to Work.

Wish_x

for Work; & Cosmic ray, 'Fa' bridge, Bondage.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Concise, pp 4-6/25.

[Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".] Being at the 'Fa' of the Cosmic Ray when one wishes to Work and Man's problem, to cross 'Fa' Bridge; this is one's bondage. Three-Body Diagram explaining why one's wish to Work fluctuates: law of gravity -- going forward ('Do-Re-Mi'), then being pulled back ('Mi-Re-Do').

Wish_x

for Work; & Craving, Prayer, Aim, Self knowledge, Aspiration, Inspiration, Silence, Life, Sincerity.

M868. Mon. 10/18/1965 New York, Group II. Detailed, pp 10-15, 19-24/34.

Craving defined as a strong wish, connected to aim or definite purpose. A state of wishing to go somewhere that doesn't necessarily have to be defined. Not mixing up wish and prayer, energy available to 'be', with reaching a state to get rid of what is not desirable. Although wish to Work based on self knowledge and becoming Objective or Harmonious, the importance of not defining what one will become, just wishing to Wake Up. Aspiration as a first step in developing emotions, Inspiration as knowing where one is going and how to get there, Silence as submission with nothing of what one wishes for in a subjective way. Discussion of fact that 'I' is separate from personality yet changes it, but that nothing will happen without a wish. Tools of Work, including wish, becoming sharper, polished with use. Real wish connected to life, which wants to grow. Sincerity as having a quality that can be used for Work.

Wish_x

for Work; & Day of austerity, Aim, Prayer, Emotions vs. feelings, Unity of centers, Life.

M961. Tues. 4/5/1966 New York, Group I. Detailed, pp 1-5,8-10,14-22/22.

[Part of a detailed task to take a day of austerity, emotions as central to Work.] Necessity that wish be clear, produce a definite desire and thirst necessary to go against the tendencies of the personality, reduce wishes of the body, limit what one says, thinks and feels that wastes energy. Desire as three-centered, with wish from heart, aim from mind, application by body. Saying "I wish" as a prayer. Necessity that wish be connected to aim. Bringing wishes of body, feelings and mind into unity, using permanency and neutralizing force of feeling center to help establish, through wish for Self Observation, the mind as superior and positive, the body as negative -- a fusion due to the attraction of three parts. Two aims of emotions: 1) balance between mind and body, 2) forming a link between level of Being in an unconscious state to the possibility of a Conscious state. 'I' as a guide, a desire to unite with God. Importance of something emotional regarding one's existence, gratitude for life, realizing one is alive, "I Am."

Wish_x

for Work; & Depth, Being level, Openness.

M1518. Wed. 1/8/1969 Sante Fe, Brief, pp 12-15/45.

How to increase intensity. Deepening the wish, becoming more open.

Wish_x

for Work; & Depth, Outside influences, Collecting oneself, Self knowledge, Observation, Draining.

M1708. Tues. 11/4/1969 Barn, Group I. Detailed, pp 1-12,23-24/28.

Discussion, that the ability to use outside influences -- good or bad -- depends on one's wish; if the emphasis on oneself is superficial, one is subject to any kind of influence, but if one wishes to Work and collects oneself and goes deeper (more equilibrium and unity of the three centers), one can do something. Mention that the wish to Work has to be equal to the opportunity given by the outside world, and if the wish is not sufficiently deep to counteract the effect of the influence, don't Work at that time. Explanation, that the depth of the wish depends on the extent that one realizes what one is and feels in one's heart that Work 'must' be done because something is fundamentally wrong, not that it 'would be nice' because one 'ought' to (suggestion: wait 5 minutes for the wish to come). The importance of not philosophizing about one's attitude toward Work -- one doesn't ask God what is the right time; He will meet you at the bridge when you go there. Work explained as having an 'I' (mind), 'It' (body) and feeling as three points on a circle that is moving when there is a wish to Work, but is stagnant when there is no Work; ordinary thoughts stop the Awareness process.

Wish_x

for Work; & Energy, Unconsciousness, Mind, Aspiration/Inspiration, Participation, Prayer.

M2506 (Seminar #7). Wed. 12/18/1974 Barn, Seminar series. Detailed, pp 12-14,19-26,28-30,34-37/37.

Energy experienced during Work comes from wish, enthusiasm, gratification because of attaching value to Work. 'I' gets energy from wish. Energy of wish allows one to fight against the natural state of unconsciousness. Conversion of energy of Aspiration into Inspiration, into wish to grow up. 'I' can reach inner chamber; be quiet and try -- with Participation, 'I' enters within and helps change a person (analogy of Prince, Sleeping Beauty). Prayer to Work, to remain serious; Conscience will help guide use of energy. If ordinary mind interferes with Work attempt, make wish stronger; discipline mind, don't analyze -- just Work, be alive, have 'I' be Aware, do something vs. philosophizing. Transfer wish to heart in order to strengthen and overcome ordinary life influence; try to not forget what inspired you, be simple, eliminate superficiality. Energy of Kesdjan, emotions used for formation of Soul at 'Fa' of Intellectual body.

Wish_x

for Work; & Growth of 'I', Motivation, Constancy, Life, Form, Intellectual & Emotional Approaches.

M2549. Thurs. 3/6/1975 Barn, Group II. Detailed, pp 3-22/34.

Discussion of the fact that at first the wish to Work and the function of 'I' are different from one another, as is the motivation, which is the result of the state and level of one's Being. Need for constancy in the wish to feed 'I' (wishing 'I' to stay), and the necessity of understanding and accepting, in exactness, one's mechanicality, education, unconscious state, and level of Being. The creation of 'I' is both intellectual and emotional, and after some time there is little difference. ABCs mentioned as merely an explanation; what's important is the result: an 'I' wishing (caring) for me and me wishing (caring) for emotional and spiritual life. Creating 'I' and accepting oneself for what one is: described as part of both the emotional and intellectual approaches to Work. Becoming free from bondage, with 'I' present and benevolent in the name and image of God, being grateful for something one can love and pray to; these qualities are free from feelings.

Wish_x

for Work; & Heart, Aliveness, Conscience, food for 'I' (not thoughts or feelings).

M2063. Sat, Sun (10/10). 10/9/1971 Westtown/Barn, Group IV/Lunch. Detailed, pp 1-9/23.

Raising level of one's wish to grow to one's heart, which is crossed at 'Fa' of octave. Naval and solar plexuses as levels below the heart. Wish in relation to Conscience, aliveness. Changing concept of 'I' to reality by moving it from head to heart; food for 'I' as opposed to thoughts and feelings.

Wish_x

for Work; & Magnetic Center, Ashiata Shiemash, Tri-unity, Pondering, Sensing, real Self, Meditation.

M877. Fri. 11/5/1965 Nishamura's, Group IV. Detailed, pp 5-15/15.

Detailed discussion of how to find the wish for Work (or, Work's necessity) by waking up Magnetic Center or essential essence, which is Ashiata Shiemash in oneself. Creating a tri-unity relationship to reach a higher level, with Magnetic Center (Ashiata, one's real feeling, a voice or tonality within), pondering (Poundolero), and Sensing (Sensimiriniko); this allows Magnetic Center to grow and remain in existence, a real wish and willingness to Work and find out what one is, an emotional posture or quality that lifts one up but is not Work itself. Ashiata described as a Messenger from Above that overbridges the 'Fa' of Kesdjan, which separates temporary from permanent. With "I am," the 'Si-Do' of the air octave mentioned as the consummation of Ashiata, a life-giving force that involves the realization of what I am on Earth. Remembering one's real self using an Objective meditation to hear Magnetic Center (also, the voice of Ashiata, of God) in complete passivity, an attentiveness involving being acted upon, a sigh that reverberates as a tone in one's chest that can last a long time; otherwise, as soon as the wish stops, Work stops.

Wish_x

for Work; & Magnetic center, Desire for life ('I' in me is life), Accidental experience, Openness, God.

M446. Tues. 6/11/1963 New York, Group I. Detailed, pp 3-13, 18-19, 23-27/27.

[Part of a detailed discussion of the mechanism of Work, that we will Work more if we understand it better.] The real wish, which remains when one is Awake, explained as based on a desire for life, that life is interested in the possibility of one's growth ('I' in me is life); this is part of Magnetic Center, defined as the reflex of God in one, an initially accidental (not God-given) recognition that starts us in Work and seeking God, starting Conscience (this is where the wish is born, a love of God) and Consciousness (which, as mind, has a remnant of God). Mention of the wish as part of one's conscious experience, not the Subconscious (defined), and that the wish already 'tints' one with the possibility of Objectivity and becoming Aware. Because the wish is concerned with life, even when Work dissipates (this will happen), the wish will save one; it is still available, and if no action, dying like a dog. Necessity of being open, quiet, relaxed, Drain, Sensing, collecting and coming to oneself so Magnetic Center, which wishes to grow, can let out its form of life. As Man No. Five, one's emotions will dictate the direction for becoming a servant, free from desires.

Wish_x

for Work; & Magnetic Center, Life in one, the Moment, Accidental experience, God, Real self.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Detailed, pp 11-16,21,24,27,30,36/37.

[Part of an ABC/Introductory tape with a detailed description of Awareness and the requirements for an Objective faculty.] Explanation, that in the beginning we have our life, represented by 1) Magnetic Center as a few cells in the brain, and 2) the possibility of experiencing moments, which for us is eternity; these two together create 'I', endowing it with God-like properties. Mention of Man Number Four considering the possibility of further growth based on seeing limitations: physically full grown, mentally hardly anything, emotionally only feelings, not knowing what to do. The real wish fed by Magnetic Center, unforgettable accidental experiences of existence that indicate a birthright to develop something permanent. Mention that very few people really want to Work, because they don't think it's worthwhile, but it becomes so when a person prepares to bring Heaven down to Earth by finding Heaven (God) within: a preparation for death, but also for life; one has to Work for it, not be afraid to say one is living with God, real essence (inner, inner chamber), remembering one's real self that was covered up and spoiled by education.

Wish_x

for Work; & Magnetic Center, Life, Remembering real Self vs. acquired traits, wish for 'I', God, ABCs.

M1605. Wed. 6/18/1969 New York, Group II. Detailed, pp 5-16,18,33-34/34.

The little 'I' described as an Observation instrument that penetrates -- is Impartial and Simultaneous to -- the personality, awakening essential life (Magnetic Center) into action, a remembering of one's Self as a fact of existence in which acquired and other forms of personality (self with small 's') are excluded, the same as occurs with the ABCs. Explanation, that the wish for 'I' and for the real Self to be present to ordinary self are the same: both involve one's deepest wish and essentiality, a higher level of Being, a rate of vibration, a thought without a form, something ethereal. The real Self, little 'I', one's life as it started on Earth as Magnetic Center, and freedom all mentioned as replicas of essential essence, which is connected to God and the eternity of life. In using the ABCs, coming to one's real Self, keeping attempts simple: break mechanicality, walk, open the door, stand still.

Wish_x

for Work; & Self knowledge, Level of Being, Conducive conditions, Kesdjan, Prayer.

M1807. Tues. 3/24/1970 Barn, Group I. Detailed, pp 18-31/33.

Have to have wish in order to Work. Wish as furnished by one's Being, seeing condition in which one is and feeling it is not right, based on recognition of what I am. Wish depends on what one is at that moment of one's life. Different conditions may change intensity of wish, but not actual wish. Seeking conducive conditions for one's wish. Kesdjan body can start to exist as result of wish. Road from 'It' to 'I' by means of one's emotions; not listening to mind, which says it cannot be done, but proceeding with faith in one's heart. Prayer as a means for solidity to counteract outside influences, for deliverance from one's manifestations; 'I' as the mediator and the only hope.

Wish_x

for Work; & Self knowledge, vs. Wish to grow up, Evolution vs. involution.

M2492 (Seminar #2). Wed. 11/13/1974 Barn, Seminar series. Concise, pp 25,29/35.

Wish for Work fed by seeing myself as I am. Energy going into the wish to grow up takes away from energy for the creation and maintenance of 'I', because the attempts are not efficient. The wish to evolve counteracts involution.

Wish_x

for Work; & Simplicity, Emotions, Benevolence of 'I', 'I' & reducing 'It', Emphasis on body.

M1684. Thurs. 10/2/1969 Seattle, Group II. Detailed, pp 3-13,15-17,22-25/25.

Efforts explained as most efficient when one is in a good state, being simple and open in the body, mind and emotions; the wish is based on the amount of energy one has. Two sides of 'I' created by one's wish. One part of 'I' acknowledges one's wish as emotion and Benevolence, the other part acknowledges one's mind as ABCs. Wish to Work noticed by Benevolence of 'I'. The wish to Work explained as directed from me ('It') to 'I' in which one reduces thoughts, feelings, muscle tensions, conditions that evoke reactions; dependent on the relation between 'It' and 'I'. What one wishes when one Works explained as different from the reason why one wishes; what one wants, wishing to change, divert energy from the real wish, preventing Work; keep emphasis on otherness, lightness of spirit and Sun, conducive state, 'It' and 'I' feeding each other, Benevolence, being Awake. Placing emphasis on physical activity and Impartiality toward the body to deal with the conflict between openness and forces that oppose one's wish, involution and evolution.

Wish_x

for Work; & Soul, Bondage, 'I', Unconsciousness, Nature.

M2307. Sun,Thurs.(10/11). 10/7/1973 Barn, Lunches. Some detail, pp 22-28/32.

Soul as the 'Do' of intellectual body, as potency, as potential. The condition of the Soul in relation to one's condition of being bound, expressed as a rebellious attitude toward being unconscious; Man's place in Nature and his wish to become free from it. 'I' as a spiritual value, as an emotional state, a mediator which begins with caring for life. How to use Nature and the interplay between Nature, perceptions and feelings for the development of emotions.

Wish_x

for Work; & Tasks, Wish changes, Emphasize 'I', Impartiality, Simple attempts, Awareness, Dissatisfaction.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Detailed, pp 3-5,6-9,13-26/29.

Mention that a task is not an end in itself; it needs to contain a real wish to Work and making attempts. Discussion of not striving for wish constancy (it constantly changes as one progresses); the method and wish are the means, but place the emphasis on 'I' in simple activities: walking, empty suitcase, slowing down, move chairs, up and down stairs. Separation explained as already produced by the wish and attempt for Impartiality; no further consideration is needed. The wish explained as connected to two types of self knowledge, thoughts about oneself (ordinary) and more absolute or truthful, registered as Awareness; the more sensitive to their difference in quality -- Awareness has life force -- the more one will wish to Work (if they are equal, the attempt not deep enough). Feeling alive or wonderful when realizing one exists, but not receiving cold facts, explained as mixing in thoughts and feelings that describe one's condition; have gratitude for the experience, change into Awareness. Deep states of awe, beauty, and joy explained as possibly helping the wish, but they may not reoccur; make thousands of attempts based on dissatisfaction and wishing to grow.

Wish_x

for Work; & Wish for 'I'/Consciousness/Conscientiousness, 'Fa' of Kesdjan/Soul, Magnetic Center, Will.

M2558. Sat,Sun (4/6). 4/5/1975 Westtown/Barn, Group IV/Lunch. Some detail, pp 1-19/25.

[Part of a detailed discussion of full-grown 'I']. 'I' requires constant wish. 'I' as Benevolent toward a person's wish to become Conscious and Conscientious; wants mind to become Objective, Aware; wants a person to become an Individual, harmonious. After wish has become convincing, man only has one wish: to reach, at 'Fa' of Kesdjan, what is possible at the end of the development of emotional body; later, same repeats for wish for Soul to develop. At 'Fa' one becomes devoted to aim. Person becomes devoted to Work and possibility of Magnetic Center being set free and remaining free. When going from Kesdjan to Soul, one must start from inner, inner life, with desire becoming Will. Transparency, translucency of form and recognition of aliveness, essentiality.

Wish_x

for Work; & Wish is 'I', Wish is Work, 'As if', Simultaneity, Aspiration, God, Kesdjan, *Why I am*, God's Will.

M2410. Thurs. 5/30/1974 Barn, Lunch. Some detail, pp 12-15,19/23.

[Part of a detailed discussion of the 'as if' process]. Explanation, that Observation and Impartiality are not difficult 'as if' concepts to imagine, but Simultaneity is realized much more by saying, "My wish is my 'I,'" because there is no longer a distinction between the wish and the wish for 'I' to Observe. "The wish is my 'I'" described as a '1'-'3'-'2' process: '1' is Aspiration, one wishes for God; '3' is Inspiration, from God to me; '2,' one settles for 'I'. Explanation, that as soon as the wish is there, it functions.

Instantaneous knowledge defined as intuition. In entering Cosmic Consciousness, one has died to the physical body and Kesdjan, and 'I' is no longer necessary as there are no more feelings (instead, 'I' has become equivalent to my wish, which is to help God in the form of creation; one's aim no longer concerns the Earth or planets, and 'emotion' has become a state of the Sun, represented by the mind).

Wish_x

Running down; & Honesty(yes or no), Changed interest, Expectation, Essence/life/God, Aim/value of Work.

M1528. Tues. 1/28/1969 Boston, Group II. Detailed, pp 4-9,14-18,21-22,24-30/30.

Discussion of the need to be honest as a conscientious way to look at oneself; if the wish is less, be truthful about being satisfied with earning a living, being with people, etc. in ordinary life, wait for more conducive conditions; if completely forget, honestly conclude one has no interest and say 'no' to Work (either yes or no). Reasons given why a wish to Work might run down: a) one has changed, or the truth about oneself has become undesirable (we constantly change, our consciousness capable of a constancy of wish only when free from time); b) too busy with other interests; c) its purpose has been fulfilled, with no new reasons based on self-dissatisfaction; d) expectations from prior experiences, not accepting one's limitations. When the attempt is spotty, the need to deepen one's wish, have an aim and ambition to discover one's central, essential place as depth of life, have aspiration, inspiration, value life continuing and God flowing in. The need to conclude again and again that Work has value so one can face conditions, go against the grain, and do; task given to write up what Work is to become clear, fight laziness, the line of least resistance.

Wish_x

Running down; & Motivation, Reminders, Self knowledge, Acceptance.

M1508. Sat. 12/28/1968 Seattle, Detailed, pp 7-26/30 (most of tape).

Discussion by members of Seattle group and Mr. Nyland concerning wish, motivation, relationship to group, attitude, reminders, responsibility. Discussion of two solutions to the problem of no wish to Work: to see the totality of oneself, to accept oneself.

Wish_x

Running down; & Self satisfaction, Self knowledge, Hunger.

M1522. Tues. 1/14/1969 New York, Group I. Brief, pp 27-29/34.

[Part of a question & answer tape covering many aspects of Work.] To overcome the wish to Work running down (a condition of Earth), the need to consider what stimulated the level of one's Being in the past; see the truth about oneself as lacking interest, smug due to self-satisfaction, an unconscious person far from what one wishes to become and lacking a hunger for growth, then Work.

Wish_x

Running down: & Reasons for wish in the past, say "Don't Work", no Guilt, any Wish positive.

M1455. Tues. 8/27/1968 Boston, Detailed, pp 8-13/40.

When discovering that one has little wish to Work, discussion of the need to consider why: where did the wish come from 6 months ago (e.g., curiosity, someone else told you to do it, dissatisfaction with oneself); how does one spend one's time during the day; is one now satisfied; has one's interests changed. The value of saying "Don't Work" and living with it -- don't read All and Everything, don't attend meetings, etc. -- as a way to discover missing something one wishes for, an emptiness in one's emotional state. The importance of not feeling guilty about not Working, take the pressure off; Conscience will wish a person who is alive not to waste energy in ordinary life. Having no wish to Work explained as different from being dissatisfied with how much one Works; the direction of any attempt, even with the slightest wish, is positive, compared to neutral for someone who is dead to it.

Wishy washy, see:

Attitude (toward Work)

Woman, see:

Gender (man/men, woman/women)

Relationships, Man and Woman

Man (Mr. Nyland uses words like "Harmonious Man", "Mankind", "Man" to denote people of both sexes)

Woodshed, see:

Activities, Barn (Woodshed)

Woodworking, see:

Activities, Barn (in general)

Historical Interest (Woodworking, Cabinet shop)

Work

Aim of, see Aim (of Work)

Approaches to, see: Approaches to Work

Attitude toward, see: Attitude, toward Work

Maintaining, see: Maintenance of Work

Maintaining Attempts

Mind and, see: Mind, Ordinary mind vs.

Work

Can't, what to do, see also: Advanced Perspectives

Zilnotrago

Reasons for, see: Aim, Motivation, Wish

Value of, see: Motivation

Feelings and, see: Feelings, Work and

Super Effort, see: Conditions, Creating/Using for Work

Work Attempts, see:

Work (Can't, what to do; Conditions for; Creation of 'I'; Maintaining Attempts)

'I', Maintaining

Tasks--General comment

Work, Can't (what to do), see:

Advanced Perspectives

Aim, Motivation, Wish

Attitude, toward Work Motivation

Mind, Ordinary mind vs. Work

Wish, Running down

Work, Can't (what to do)

Zilnotrago

Work, Communication of, see:

Answering Questions	Magnetic Center, Language of
Communication (of Work)	Maintenance of Work
Emotions, Language of	Meetings
Group (Aim, Purpose of; Groups I, II, III; Leaders of)	

Work, see also:

Tapes (ABC, ABC/Introductory)	I' ('As If', Creation of)	Symbolism, Building a house
Question & Answer	Observation	Wish (Creation of, for 'I')
'As If'	Physical Activity	
Conditions, Creating/Using for Work		

Work.

as Effort; & "Doing", Ouspensky.

M1009. Wed. 7/6/1966 Berkeley, Group III. Some detail, pp 2-8/24.

What "doing" means in terms of Work on oneself. Why one needs to Work; what is lacking in Man; what he can develop; what he needs as understanding in order to begin; term as used by Ouspensky.

Work.

as Effort.

M1020. Mon. 8/1/1966 New York, Group II. Very Brief, pp 1-2/39.

Necessity of Working, not permitting time to overtake you.

Work.

Can't, what to do; & Beginning again, Seriousness.

M2303. Fri. 9/28/1973 Barn, Lunch. Brief, pp 45-46,48-50/50.

Suggestion of ways of starting over again after being away from Work: the need to go back to the beginning (going to nursery school, etc., before college). Asking people, checking out tapes, reading All & Everything, becoming serious rather than just reflecting on things.

Work.

Can't, what to do; & Dissatisfaction, Ordinary life (intensify), Essentiality, real Self, Satisfaction.

M1605. Wed. 6/18/1969 New York, Group II. Detailed, pp 1-5,26-30/34.

Discussion, that dissatisfaction with oneself will run down (we increase our satisfaction), as do other stimuli for Work such as tasks, ideas, and suggestions. The need to intensify ordinary life in order to study oneself, to create conditions that are not satisfying, break habits, pursue new ambitions. Remembering what one was when first entering Work, remembering that the real Self is essential, more truthful, one's own (with Work, an 'absolutism' begins that is not affected by the outside). After the Observation, it is easy to go into satisfaction, enjoyment, feelings and thoughts, but this is off the road; the only correct wish is for 'I' to continue, to repeat the cycle: from head (observation) to body to feeling (wish), back to head, etc. If one is too satisfied, do something one cannot or don't want to do, like heavy physical activity; if possible, even wish to do it. Discussion of the difference between dissatisfaction as a 'parlor word' and dissatisfaction based on an actual realization of one's unconsciousness, seeing oneself (as a personality, one always reacts to the outside, but the point is one's reactions, not the impressions per se).

Work.

Can't, what to do; & Do best/gratitude, Limitations, Struggle(inner/outer,God/devil), Use of energy, too holy.

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Some detail, pp 20-27,29-20/30.

Several answers: 1) Concerning wishing to Work with unclear results and unable to solve problems, doing one's best explained as all one can do because one is not ready to be responsible for, and use, knowledge given by God and must live within one's own framework and wish, being grateful for, and meek about, what one can do (Is one entitled to knowledge or just a supporting cell? If God says "Yes," what would one do?). 2) Concerning difficulty accepting oneself when self-critical and in other difficult states, the need to introduce Impartiality when one can, honestly say "I cannot" at other times; the struggle between the wish for inner life (to be in contact with God) and outer life (contact with the devil) is always there, and one must admit one's limitations. 3) Regarding inability to control how one is unconsciously late in the day, the need to keep one's feet on the ground and not think too much about Heaven; reduce wasteful use of energy and become spiritual when possible, but one must not neglect ordinary life or lose interest in one's karma, becoming holy too soon; the issue is one's wish -- just Work.

Work.

Can't, what to do; & Interference of thoughts, Simplicity of road, Being level, Unity of centers.

M1721. Fri. 11/21/1969 Westtown, Group IV. Some detail, pp 8-11/21.

[Part of a detailed explanation of why thinking and feeling are not what one wishes for when one Works. Rather, it's life, free from form.] Explanation, that when one says one cannot Work, one is expressing form, not life, and one is completely lost. Work is not accomplished by thoughts, feelings, or any wishes of the body -- all of this is form. The 'right road' is simply to Work, make attempts to be connected to life: Impartiality and Simultaneity lead one away from Earth. Discussion of the necessity to believe in God, that God is the life that is in the form but free from it, that with the three centers united in prayer, one wants the Lord's life, not one's own (but one discovers that these are the same.)

Work.

Can't, what to do; & loss of Initial impact, Acceptance, Impetus not from Earth, settling Ordinary life.

M1431. Tues. 7/16/1968 New York, Group I. Some detail, pp 26-30/30.

Concerning the initial impact or impetus having worn off, the need to accept that one is not constant, that the wish for Work goes up and down and be honest about it (at times one may think it's necessary but in fact be very satisfied); the need to continue to see oneself and Work, the impetus coming from a source different from Earth. Concerning ordinary life, the need to sufficiently settle one's issues (e.g., dwelling on being weak because can't stop smoking) by accomplishing something; God is not interested in someone who sits still or sits in meditation admiring Him, but in aliveness, alertness, ambition, a dynamic quality of engagement in ordinary life (e.g., stop smoking for a week, work in the garden, walk, paint), then wishing to Work because it is not enough to give one poise. Anyone who wishes can Work.

Work.

Can't, what to do; & Motivation for Work, Coming to oneself, Reminders.

M1506. Thurs. 12/26/1968 San Francisco, Group I. Detailed, pp 14-20/32.

How to combat loss of interest in task, life, Work. Motivation for Work. Strength to break out of ordinary life considerations, come to your Self during the day. Description of a period in a person's life when Work is possible. Dying in three stages, reminders from a higher source.

Work.

Can't, what to do; & Negativity, use of Morning.

M1011. Mon. 7/11/1966 Seattle, Some detail, pp 19-24/29.

Situation of too many negative considerations about the possibility of Working. Many examples of how to plan the morning and day so Work can be placed within it.

Work.

Can't, what to do; & Pondering, Hope; Self knowledge; Sensing, Breathing & food; Man No. 4.

M1833. Sat. 5/2/1970 Barn, Lunch/Coffee. Detailed, pp 1-25/28 (entire tape).

[Lunch, pp 1-7; Coffee, pp 7-28.] Extracting from, rather than opposing, ordinary life and the outside world. When not of value, stopping tasks, conditions, relationships. Necessity of Work coming from recognition of life, and hope; ordinary associations with outside world, which are thoughts formulated in the front of the head, discussed as preventing one from establishing, through pondering, hope as a relation between the mind and the heart (back of head, via thalamus). Letting go of fear, crossing threshold where ordinary associations are left behind; using breathing, attaching physiological effort (exhalation) to psychological effort (wish) to overcome state of being unable to do anything. Experiencing a long period of twilight before the Sun comes over the horizon. Sensing producing a relation between the mind and the body which becomes a channel for foods lighter and higher than air. Man Number Four not bent over at 'Fa' of physical body. Daring to lose one's ordinary way of life for Work.

Work.

Can't, what to do; & Reviving wish, Feeling vs. emotion.

M1415. Wed. 6/5/1968 New York, Group III. Detailed, pp 18-21/25.

What to do with state of having no wish. Importance of Waking Up the body, activation of all three centers. Necessity of hope to revive wish. Relation of wish to knowledge of karma. Part of a more detailed discussion of changing of a feeling into an emotion to break laziness and the heart as being distinct from both feelings and Conscience (pp 13-18).

Work.

Can't, what to do; & Right place, Agreement of feelings & mind, Accepting no wish, Not defining results.

M2037 (grammar of Work). Thurs. 7/8/1971 Barn, Group II, Series of 9. Detailed, pp 12-14,19-22/32.

[ABC/Introductory, question & answer.] Explanation, that the right place from which to Work is always there but is dependent on either a unity, or lack of dispute, between the mind & feelings (this occurs in ordinary superficial life when the mind is not interested in one's feelings, and vice-versa); with Work, emphasizing ordinary life or results is the wrong road. If thoughts & feelings get together and agree that Work is what one needs to do, this unity explained as an understanding that affects the level of one's Being and one can apply it (it will not be lost). When the motivation and wish are not there, the need to accept one's negativity ("I don't wish to Work") until one is disgusted with unconsciousness; the wish for Consciousness must be stronger than interest in Earth (just a steppingstone to Heaven) or defining results (these are thoughts & feelings); one's motivation is primarily dissatisfaction and/or having unresolved questions.

Work.

Conditions for; & Condition of physical body (laziness), Simplicity.

M1430. Sat,Sun (7/14). 7/13/1968 Barn, Sat/Sun. Some detail, pp 19-25/29.

Condition of body in relation to creation of 'I'. Need to distinguish Work from condition of body. Difficulty of disliking oneself in ordinary life the way I am, particularly in terms of laziness, and then thinking one ought to Work. Need to simplify conditions.

Work.

Conditions for; & Inner condition, Hairy shirt, Wish, Simplicity.

M1587. Thurs. 5/15/1969 San Francisco, Group I. Detailed, pp 9-12,14-18/19.

Discussion, that the wish is dependent on one's level of Being, and that changing outer conditions won't reflect in one's inner condition. Analogy of hairy shirt; use suffering to create energy. Emotional energy discussed as unconscious; one must create a wish for an Objective faculty. The need to choose very simple activities. Also, discussion of aim, Magnetic Center, Draining and simplicity.

Work.

Conditions for; & Physical body, Feelings, Mind, Impartiality, Sensing.

M1407. Tues. 5/21/1968 New York, Group I. Detailed, pp 14-23/27 (25 min)

Establishing a relation between body & feelings, body & mind, in order to establish a proper relation between feelings and mind. Sensing important to free body from feelings and mind and vice-versa. Two aspects of Work -- 'Si-Do' of physical body and 'Fa' of emotional body, Impartiality and wish -- and the place of Sensing in relation to these.

Work.

Conditions for; & Tasks/Legominism, Wish, Emphasize 'I', Habitual behavior, Break habits, Many attempts.

M2041 (grammar of Work). Thurs. 7/15/1971 Barn, Group II, Series of 9. Detailed, pp 3-9,17-18,27-29/29.

Tasks explained as Legominisms, defined as creating an 'otherwise' that is unusual, unnatural and produces friction by breaking habitual ways of thinking, doing, or feeling, drawing attention to oneself so one is reminded to Work. Discussion of not striving for a constancy of wish (it constantly changes as one progresses); the method and wish are the means, but place emphasis on 'I' in simple activities: walking, empty suitcase, slowing down, move chairs, go up and down stairs. The importance of using physical habits, habitual speech, as a way of eliminating thoughts and feelings to obtain Impartial facts. To overcome not looking for results, the need to make thousands of attempts and introduce Legominisms (not be automatic) to create a harmony with oneself instead of being completely out of balance; use wet towel, stumble over All & Everything, change leg over the knee, make a fist, stretch fingers, walk slowly; start early in the morning.

Work.

Conditions for; & use of Energy, When not to, Love of Mankind or God.

M1433. Sat,Sun (7/21). 7/20/1968 Barn, Sat/Sun. Some detail, pp 14-19/28.

When to Work and when not to. Different directions of expression of energy: toward Work, toward affection towards others, toward emotional state (relationship toward His Endlessness). When energy is going toward love of Mankind, love of God, not right to Work. Careful consideration of use of energy.

Work.

Conditions for; Simplicity, Pragmatism.

M1420. Sun. 6/23/1968 Barn, Brief, pp 13-14/23.

Simplicity of Work. Not theoretical: when I can, I try; if I can't, I don't. Pragmatic.

Work.

Creation of 'I', Thought vs. Awareness, Past experiences, Preparation, Humility, Sacrifice.

M2049 (grammar of Work). Thurs. 7/29/1971 Barn, Group II, Series of 9. Detailed, pp 9-21/25.

Description of experiences that could indicate the direction one must go to create an 'I'. Going from a thought of oneself to an Awareness of oneself. Awareness as a mental function, difference between thought and Awareness, Awareness in relation to creation of an 'I'. Need for preparation -- seeking simplicity, remembering past experiences without recreating them, using common sense, relaxation, eliminating the five senses. Becoming humble, attitude of humility in asking for the presence of an 'I'. The need to be responsible, willing to sacrifice, deal with inertia of unconscious state. [Part of a series of nine meetings described by Mr. Nyland as a "grammar of Work".]

Work.

Creation of 'I'; & Neutralizing force, Stepwise evolution (1-3-2 process).

M1680. Sat, Sun (9/27). 9/26/1969 Land, Sat/Sun. Some detail, pp 18-21/21.

[Part of a detailed discussion of the neutralizing force as different from positive and negative, only experienced by a person as the result of Work.] Discussion, that with Impartiality as the neutralizer and submitting to the influence of both positive and negative influences but not being directly affected or identified with either, this allows 'I' (not the personality) to Work as an ambassador from God: when 'I' is present, a chemical-like conversion factory functions because the 'I' wants to be connected with above; in a stepwise evolutionary process, the neutralizing force experienced on Earth becomes negative (this is because man comes from below), a higher level positive, and a new neutralizing force is created in a stepwise, vertical evolution; the factory converts the knowledge of Work into understanding, which is consumed by a Conscious man. The machinery of the factory will not work without 'I'.

Work.

Creation of 'I'; & Ordinary mind, Objective facts, Impartiality.

M1518. Wed. 1/8/1969 Sante Fe, Detailed, pp 18-37/45.

An explanation of why, at times, it is not necessary to place things, just give life to 'I', begin Work in order to empty one's mind (pp 18-20). Relationship of Work and Objective facts to the ordinary mind (pp 20-23). A person's description of efforts to Work clarified; Importance of Impartiality of 'I' as distinguished from descriptions of ordinary mind (pp 23-37).

Work.

Creation; & Tri-unity of Centers, Spiritual Being, Harmonious man, 1-3-2 process.

M1170. Mon. 4/10/1967 Seattle, Group III. Detailed, pp 13-16, 18, 22-23/25.

[Part of a detailed Introductory tape.] Creating something Objective, with spiritual Being, described as the result of an effort involving the mind, body, and feelings, the three united (tri-unity) and combining, as in a chemical reaction, to create a new product as a Oneness of oneself; with Work, finding one's place in relation to His Endlessness, Magnetic Center, and existence with a united effort of the three centers. Growth to different levels described as stepwise or quantal, the higher level pulling one up vertically to a different horizontal plane; example given: with the Soul as '3' (mind, heliocentric, the Sun), Kesdjan as '2' (wish in relation to God, planetary) and the body as '1' (one's manifestations as servant, Earth), reaching with '1' for '3,' settling for '2' (1-3-2), which is between '1' and '3,' then 2-4-3, etc.

Work.

Description (attempt, getting into car); & Awareness; example for Meetings.

M1517. Tues. 1/7/1969 Los Angeles, Group II. Detailed, pp 15-21/26.

Detailed example given of a Work attempt: standing at a car ready to get in and opening the door. Related as an example of how to discuss Work in a meeting. Remembering and using one's aim. Description of an Awareness. Contact with God.

Work.

Description, Aim of; & Observation, Creation of 'I', 'I' and 'It', 'As If'.

M1533. Fri. 2/7/1969 New York, Group IV. Some detail, pp 12-17/21.

Description of what Observation means. Discussion also of 'I' and 'It', wish to Work, "As If" process, development of Kesdjan body, Magnetic Center. Detailed description of what Work is, and the aim of Work. (Part of a detailed discussion of the aim of the Group, caring and Work.)

Work.

Description, Aim of; & Observation, Creation of 'I', Mind.

M1404. Tues. 5/14/1968 Boston, Detailed, pp 1-9,28/28.

The location of the Observing faculty, the use of placing it outside of one's body. Where in one's body Consciousness and Conscience develop. Description of an Awareness and how the mind interferes. Growth of relationship between 'I' and 'It' and effect of this relationship on one's growth.

Work.

Description, Aim of; & Observation, Feelings, Physical body, Mind.

M1009. Wed. 7/6/1966 Berkeley, Group III. Some detail, pp 8-11/24.

Why the physical body is Observed and how feelings and mind will later be included.

Work.

Description, Results of; & 'I', Facts, ABCs, Variable results, more Perception, Changed person, more Insight.

M1904. Tues. 8/11/1970 Barn, Group I. Detailed, pp 6-16,23/24.

Mention of two things required for Work: 1) Having the correct motivation (wish for growth, becoming harmonious), and 2) Having clarity of application, a three-step prescription [defined in detail]: a) Knowing what to do (creating 'I', Objectivity, Absolute facts, truth, Observation, Impartiality, physical behavior, Simultaneity), b) When and where are most conducive (reducing unconscious use of energy, relaxation), and c) Why physical behavior (simplicity, absence of feelings & thoughts). Three reasons given why results differ from week to week: 1) One is never the same (physical state, wish, how one judges results), 2) Conditions, including their conduciveness for Work, are not the same, and 3) The energy available is not the same. Changes of oneself described: 1) more perceptive, closer to one's heart, present to a higher nature, 2) the personality eventually taking on the character of 'I' and an ambassador from the Lord (e.g., happens with years reading Tagore or playing Beethoven), 3) understanding one is different than one thought -- more truth & insight about the totality of oneself, looser among centers and 4) verification of what's been said, seeing how Work helps.

Work.

Description; & 'I' doing ABCs (not just something unusual), 'I' as catalyst, Transparency of form.

M2262. Sun. 5/27/1973 Land, Evening. Some detail, pp 15-21/28.

[Part of a question/answer meeting.] In response to a statement of experiences of aliveness, more sensitivity but not of a higher faculty, Mr. Nyland explains that Work is not just creating something unusual, but that the 'I' has to start working by Observing me, being Impartial, and in the moment (the 'I' cannot be connected to my thoughts, which anticipate or interpret.) Either 'yes' or 'no,' either something Objective or it is of no value at all. Also, in response to a statement of making attempts but not sure what to do, Mr. Nyland explains that there are two ways to learn about the process of Observation: a) through maturity, which takes a long time, and b) through a catalyzer influenced by the concept of Objectivity. Work described as life separate from form, making form transparent; creating a container with light in it.

Work.

Description; & 'I', Objectivity, Observation, Awareness, Spiritual quality, 5 Manifestations, State of Mars.

M1169. Sun. 4/9/1967 Portland, Group II. Detailed, pp 1-3,8-14,18-22,24,27/29.

[Part of a detailed description of the qualities of 'I'.] Mention, that because 'observation' is also used in ordinary speech, descriptions of Work are sometimes unclear. Work explained as the attempt made when wishing to Wake Up, a creation of an Objective faculty, an 'I', which has Objective qualities coming from real creation, including God-like qualities and spiritual Being; it is not me as 'It' and its wishes, but something completely separate from the personality that is Aware of its manifestations, giving absoluteness and truth without any personal interpretation: an Impartial and Simultaneous recording of facts of oneself only, accepted in the moment. 'I' experienced as a higher level of Being through intuition -- not feelings, associations, and descriptions (based on anticipation and memory), which are eliminated. Explanation, that Observation is of the five manifestations (described); simple attempts in daily life: as one sits, walks; 'I' Observes 'It', which never stops. Building an 'I' like building a telescope on Mars; the state of Mars is the state of wanting to Work. With Awareness, 'I' exists, 'It' exists, and life exists.

Work.

Description; & ABCs, 'I', 'As if', Physical body, Conscious/Conscience/Will, Objective vs subjective, Facts.

M1519. Thurs. 1/9/1969 Sante Fe, Group III. Detailed, pp 3,13-17,27-28/30.

[Part of an ABC/Introductory tape.] Work defined as a method to create Consciousness from unconsciousness, build a Conscience and a Will of one's own; it involves self study, facts about oneself, knowing what one is in reality. Detailed description of Work; Objectivity contrasted with subjectivity; definition of 'I' as an Objective faculty that Observes one's body and personality; 'As if' to create 'I'. Two roads -- intellect and intuition -- mentioned for Objectivity or Awareness, both ending up with mental knowledge as facts without interference, registered through Observation, Impartiality, and Simultaneity. Work with one's physical manifestations explained as the only part one can control at first and offer for Objective registration. Emphasis on becoming Objective to oneself, not the outside world; one is benefitted by Work as a part of oneself, allowing for self-completion with three, separate, centers as Consciousness, Conscience, and Will.

Work.

Description; & Awareness, ABCs, Facts, Five outside/Four internal Manifestations, Daily life, Simplicity.

M1167. Mon. 4/3/1967 Sante Fe, Open (Gp III). Detailed, pp 6-9,14-22,33-35/37.

[Part of an ABC/Introductory tape with descriptions of Awareness, the wish for Work, and the requirements for an Objective faculty.] The 'I' operating discussed as the means to develop the intellectual body, not just praying to God; striking the 'Do' (ABCs) has all the overtones for further development: it is not looking at oneself or each other, but becoming Observant, accepting myself, recording facts impartially, registering instantaneousness or moments of existence. Mention of Work going against the grain, introducing something different (we have been taught to do and be proud of other things). Description of the five 'outside' and four 'internal' manifestations, that the five are easier to use and needed at first for Observation, not feeling or thought processes. Work and Observing oneself explained as only on oneself, not others, and that efforts to improve will never make one Conscious; Work as a catalyzer (we don't live long enough otherwise); Working in daily life, not being holy on a Sunday, doing simple things (examples given), not starting with exercises (after some experience with Objectivity they are useful, but not before).

Work.

Description; & Creation of 'I'; ABC/Introductory.

M1440. Sun. 8/4/1968 Seattle, Group I & II. Detailed, pp 19-31/31.

Complete description of how to Work (pp 19-31); growth of 'I' as a seed growing into a tree (pp 30-31). (The entire tape is an ABC/Introductory tape covering attitude in relation to Work and how to Work.)

Work.

Description; & Difficulty of mind and feelings, Creation of Little 'I'.

M1437. Mon. 7/29/1968 New York, Group I & II. Detailed, pp 3-6,23-35,39-45/45.

Why using ABC's of Work can't be used to get away from the constant mental activity in ordinary life, and the difficulty of using feelings for the sake of Work; what is needed (pp 3-6, 23-35). Creation of little 'I', 'As If' process, wishing little 'I' to function, Benevolence of 'I' (pp 39-45).

Work.

Description; & Impartiality, Creation of 'I', Five manifestations, Simplicity.

M1558. Fri. 3/28/1969 New York, Group IV. Detailed, pp 11-21/21.

(Part of a more general discussion of the level for Work, the necessity of Work being correct.)
Description of Work in terms of Impartiality, the use of the five manifestations, choosing the time to Work, the beauty of Work, the simplicity of Work, the creation of 'I', all as stated by the answer of a young man in a Wisconsin group meeting (recording played, eight pages); Mr. Nyland's comment on the benevolent attitude of the man and the sincerity and simplicity of the description. Also, the problem of Work being the creation of a Soul. Work as originating out of a consideration of one's life.

Work.

Description; & Not thinking, Simple ABCs, Present vs. future/past, a Road, Start over, Physical activity.

M1629. Sun. 7/20/1969 Barn, Lunch/Coffee. Detailed, pp 8-22,27-29/31.

To Work, mention to think less, not more; it is not thinking or watching; relax, reduce thoughts & feelings, be simple (e.g., walk), count. Work described as mostly wish at first, with little actual attempt; use energy to have an extraordinary, Objective faculty that Observes Impartially as pure intellect; it is not subjective or personality (no like or dislike, interpretation, association, classification) and temporarily is imagined but becomes real as it receives facts. Work explained as involving the present as it happens, which ordinary thinking is incapable of, with Awareness (not ordinary aliveness or alertness), Observation, Impartiality and Simultaneity. Mention of using walking, posture, gesture, voice, facial expression. Work explained as a road of non-subjectivity with just one moment of Impartiality sufficient to establish the principle; it is complete only with death or complete freedom, and starts with the wish or thought to go in a different direction, a beginning even if mostly unconscious; like wish for a flower or think of a trip, then buy seed or ticket, till soil or fly, plant seed or arrive & meet, results. If confused or wish and thoughts are too much, stop and start over when normal. Physical activity explained as special only when associated with having 'I' Observe.

Work.

Description; & Observation, Creation of 'I', 'I' and 'It', Wish, Absolute facts, Simple attempts (examples).

M1403. Mon. 5/13/1968 Boston, Detailed, pp 4-11,24-28,31-34/38.

Answer to question, how to Observe: Observation is using what one is for the purpose of further growth; not a subjective recording of facts of oneself, but a Conscious recording of absolute facts; Observation by an 'I', which Observes me (personality, or 'It'); creating little 'I' as if outside of one, with a distance between 'I' and 'It'; 'I' is Awake, 'It' remains asleep; Observation free from interpretation and association, Impartial and of me at the time it happens; need to keep on trying, feeding the wish (no wish, no attempt -- the wish is based on what I know about myself); making simple attempts (examples given: while sitting, walking, etc.). Explanation, that regardless of how confused or lost one is, one starts with an emotional state of wishing to accumulate data about one's characteristics and to know oneself as absolutely as possible, coupled with wishing to grow; then, going from darkness to light -- I wish, I do, changing dissatisfaction into positivity: that what I am exists, finding God (reference to Kierkegaard), collecting myself (described), then returning to daily activities (3 ways described); I exist, and something is Aware of myself existing.

Work.

Description; & Physical body, Manifestations (gestures, etc.), Presence to oneself, Simplicity.

M868. Mon. 10/18/1965 New York, Group II. Detailed, pp 23-27/34.

Simple description of what Work is, how to make an effort. Physical body as an object for Observation. Observation as Impartial; the body exists, it walks. Movements, gestures, tone of voice, postures as manifestations for 'I' that do not involve one emotionally. 'I' as being 'present' to oneself, separate (vs. 'watching' oneself). Awareness as a mental function, but not a thought. Simplicity of Work: as one gets up, walks, etc.

Work.

Description; & state of Mars, Changing oneself; ABC/Introductory.

M1561. Tues. 4/1/1969 Boston, Group II & III. Detailed, pp 19-26/31.

[Part of an ABC/Introductory meeting, discussion of motivations for Work, entire tape.] What Work is.

Discussion of Conscience, Consciousness, Awareness, 'I', Observation, Impartiality, Simultaneity.

Discussion of state of Mars. Not wishing for change, not observing emotional or intellectual processes.

Work.

Maintaining Attempts; & Mechanicality, Self knowledge, Higher Being Level, Prayer, 'I' as friend.

M2312. Thurs. 10/19/1973 Land, Group I. Detailed, pp 12-19,24-27/27.

Inability to sustain an attempt described as the 'I' or wish not being sufficiently strong and/or the conditions of one's unconscious state or surroundings being too strong. The need to study oneself to understand how automatic one is, how the habitual and crystallized quality of one's body, feelings and thoughts takes energy away from Work. Fighting to develop wings to offset gravity or Mother Nature, experiencing the 'I' as having almost human-like qualities of responding to us by seeking us out, able to hear, being a friend. This response by 'I' or God related to a unity of all three centers (body, feeling, mind) that produces a seriousness or a prayer, a humbleness, an aliveness so the 'I' will not leave when one is more asleep; this is connected to a willingness to make a clean slate of oneself, to drain thoughts and feelings, bury the past, let go of habits and clichés and extra ballast, lose oneself and become nothing.

Work.

Maintaining Attempts; & parallelism of Consciousness & Unconsciousness, Conscience.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Some detail, pp 22-26/29.

The purpose of Work, to create two separate, parallel lines -- Consciousness and unconsciousness -- with Impartiality most important, even more so than Awareness or 'I'. The two lines compared to railroad tracks connected by a car, which is Conscience -- what I am, in-between the two lines, remaining in contact with both and knowing how much energy to give to each (unconsciousness or Consciousness). Conscience as neutralizing force, keeping the two lines separate from each other but communicating (mixing) with both.

Work.

Maintaining Attempts; & Rotation from mind to body to feeling.

M982. Wed. 5/11/1966 New York, Group III/II. Brief, pp 10-11/31.

[Part of an ABC/Introductory tape: "A story of Work", which includes a detailed description of the Observation process and a general description of physiological results.] Brief mention that there is no dynamic force between the mind and body that makes Work continuous. Rather, one establishes a continuous rotation: from mind (observer) to body (observee) to feeling (wish), back to mind, etc. Physiologically, this rotation is a movement.

Work.

Maintaining Attempts; & Wish, Motivation, Sensitivity, Amness, Prayer.

M2403. Thurs. 5/9/1974 Barn, Lunch. Concise, pp 14-16/32.

[Part of a Question & Answer tape.] In attempting to continue a Work attempt, difficulty of not knowing when an attempt stops, necessity of constancy of wish. Being sensitive to vibration, Magnetic Center, knowing when the remnants of an attempt have stopped. In making the attempts again and again, the 'again' as changing into an 'Amness', a prayer. Task to try to continue Working, not to give up, for five minutes.

Work.

Mechanism of, Aim of; & Acceptance, Change, Emotional/Intellectual approaches, 'I', God.

M1569. Tues. 4/15/1969 Boston, Group II. Some detail, pp 11-18/18.

Work defined and the process of how to Work described; in relation to changing oneself, acceptance, simplicity, and being serious. Accepting oneself, not changing oneself, described in terms of 'I', God. Part of a detailed comparison of emotional approach vs. intellectual approach (entire tape). The principle of separation, collecting facts, truth of oneself, related to 'I' as without and God as within.

Work.

Mechanism of; & 'As If', Behavior/existence real, Mind/body/feeling triangle, Intuition, Mind as King.

M1455. Tues. 8/27/1968 Boston, Detailed, pp 1-8,24-26/40.

Acting as if 'I' exists described as imagining a simple, Objective, recording machine of one's behavior that leads to real experience; 'I' becomes real because it is bombarded by impressions that are in fact real. In becoming real, the 'I' described as functioning in a triangle between mind, body, and feeling, the wish to continue to Observe based on a dynamic quality between the three centers. The 'as if' process mentioned as not to be used if one is too intellectual; rather, exclude thoughts and feelings of oneself, simply do, feel one's existence intuitively to know one exists (an emotional approach), break rhythm and mechanicality to realize or register something existing: I have a body walking. Although not the propelling force, the mind explained as essential for Work; it has the advantage of being separated, in the skull, from the body and feelings, has imagination and hope, can receive the past achievements and understanding of other minds (not possible for one's feelings & body, or for animals), and takes the initiative as king in a circular, dynamic activity of the three centers: wish, thought, activity, wish, thought, activity.

Work.

Mechanism of; & Wish, Accident, Subconscious, Impressions, Magnetic Center, 'I' & Life, 3 Centers.

M446. Tues. 6/11/1963 New York, Group I. Detailed, pp 1-27/27 (entire tape).

Mention that we will Work more if the mechanism of Work is better understood. The physical body and the Observation process discussed as involving our feeling and thought as matter, that Consciousness involves impressions of a different form that go to the lateral brain: a separate 'Subconscious,' where Magnetic Center starts, an initial, accidental experience of life that makes us seek God and desire life. 'I' becomes Aware of Magnetic Center ('I' in me is life), a reflex of God that starts a wish to grow and love of God in Conscience, a remnant of God in mind (Consciousness). When once 'tinted' with Awareness, the wish discussed as always available, and if no action, dying like a dog. When relaxed, collected, Sensing, Magnetic Center can grow. The body receives Impressions for Kesdjan and Soul; with Awareness, when body, feeling, thought are One (in unison), attention is not ordinary but from the Subconscious, which is now Conscious. With Soul grown, body withdraws from feeling and thought like a mother from child; this is freedom. Our manifestations will hardly change their appearance; filled from inside, by Soul. Emotion dictates how to be a servant.

Work_c

Progress in; & Impartiality, Simultaneity, Lightness, Insight.

M825. Fri. 8/6/1965 Berkeley, Brief, pp 6-7/26.

Learning how to Work, a period of progress involving increasing degrees of Impartiality and Simultaneity, increasing lightness (vs. darkness), greater dexterity and insight regarding one's own Work. Observing all of myself only after 'I' sufficiently grown to stand on its own.

Work_c

Progress in; Comparing oneself to others.

M1603. Sun. 6/15/1969 Barn, Lunch/Coffee. Concise, pp 36-42/42.

Discussion of comparing oneself to others concerning one's progress in Work.

Work_c

Results of, Knowing one is Working (Right road); & Light & Heat of Sun, 'I' & 'It', Benevolence of 'I'.

M1176. Thurs. 4/27/1967 San Francisco, Group I. Some detail, pp 4,7-10,12-13/18.

[Part of a detailed discussion of struggling against oneself and protecting positive experiences of light (vs. darkness of unconsciousness)] The importance of acknowledging to oneself that one is on the right road when one is, in fact, Working, and the striving to stand alone, have the Sun within, communicate with others as full grown units rather than being dependent on others for affirmation or for conformity. Explanation, that the Sun gives off light and heat, but in one's ordinary mind the Sun doesn't give off light, and in one's ordinary feelings it doesn't give any heat. In experiencing the relation between 'I' and 'It,' the personality knows that it is spirited by the Benevolence of 'I' and submits to it, knowing of light existing outside of oneself, the voice of one's Conscience, and the wish of 'I' to help 'It.'

Work_c

Results of, Knowing one is Working; & correct Observation.

M1433. Sat,Sun (7/21). 7/20/1968 Barn, Sat/Sun. Some detail, pp 23-28/28.

Answering the question: How one knows if Observation or attempt at Observation is correct. Need for seriousness in describing attempt.

Work_c

Results of, Knowing one is Working; & Enacting a play (Experimentation), Imagination, Centers, 'I' & 'It'.

M1613. Fri. 6/27/1969 New York, Group IV. Detailed, pp 3-6,10-18/18.

Although the 'as if' process is not mentioned, changing imagination or dreams into reality is explained; when the centers are loose, each thought or concept of one's characteristics can be used as actors or actresses playing a role on the stage of one's life, creating the reality of being Awake, not caught up. Explanation, that knowing 'I' exists is difficult when thoughts, feelings and body are all that exist; Objectivity is a negation of the positivity of unconscious living; if two centers agree, or something exists in the image of God, maybe the effort was successful. The importance of trusting belief or wish, using the highest one can conceive of to imagine 'I' recording facts about oneself. The line connecting 'I' and 'It' (me) explained as important for results, a bridge between Objectivity and subjectivity with 'I' perceiving 'It' (the actuality of me existing); experiences of Work and the energy of wish flows from 'It' to 'I', higher energy from 'I' to 'It', the information from 'I' sent as an Etherogram but a chemical in 'It' (reverence for God, prayer with all centers, atmosphere from Magnetic Center) needed to decipher it. Mention, to Drain; the emptiness in 'It' can be filled from Above; channel for the glory of God.

Work.

Results of, Knowing one is Working; & Facts, Separation, Light, 'Taste', Joy, Freedom, Unity of centers.

M1525. Tues. 1/21/1969 New York, Group I. Some detail, pp 18-21,23-24/31.

Numerous ways described of knowing when one is Working: 1) In addition to ordinary, inexact and cloudy facts one doubts, one obtains truthful, clear facts directly and instantaneously (Simultaneity); 2) In addition to one's unconscious personality, one experiences Awareness without likes, dislikes, or association due to a separation of 'I' from the rest of oneself ('It'), the mind with a new neighbor; 3) One experiences light from 'I' in comparison with the rest of oneself, noticing that as one goes from unconsciousness toward the Sun, one goes from darkness to gray to twilight to midday. Definite results of Work also mentioned: experiences of a physiological change ('taste'), satisfaction or joy in growth, and freedom from the body and habits with the mind & feelings unified as Consciousness & Conscience.

Work.

Results of, Knowing one is Working; & Feelings, Mind, Newness, Right and wrong experiences.

M1902. Sat. 8/8/1970 Barn, Coffee. Detailed, pp 1-21/28.

Separating recollection of Work, and associations with Work, from experiences themselves; attitude toward attempts and results. How to know if experiences of Work have taken place, and how to evaluate them. Describing and explaining experiences in a group. Specific examples of results from right and wrong roads -- what wrong results are. Newness of experience -- as alive, vs. dead. Changes in feeling and mind from the influence of 'I'. Complete perspective given in relation to the octave.

Work.

Results of, Knowing one is Working; & Intensity vs separation of Awareness, Intellect vs. intuition.

M1522. Tues. 1/14/1969 New York, Group I. Some detail, pp 7-8,10-11,34/34.

[Part of a question & answer tape covering many aspects of Work.] Discussion of the relation between the distance and the intensity of an Awareness, that the closer the 'I' is to one, the greater the focus or attention of the 'I' on a part of the body and therefore intensity; with more distance, more wish needed to make 'I' attentive (Observant), but the experience of Awareness is more separated from oneself. Knowing one is Working explained as an experience that takes a long time for some who are not primarily intellectual and rely on intuition (a 'presence,' 'coming to oneself,' something 'there,' realization of existence even if not yet Impartial); make simple attempts, close eyes and move the body, "I am").

Work.

Results of, Knowing one is Working; & Three aspects of, 'Belonging' or not.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Concise, pp 8-9,28/29.

Three aspects to knowing one is Working: clarity, belief in the possibility, and assurance that results can happen any time. 'Belonging' or being 'in' defined as having a conviction that Work exists for oneself and will yield results over time. Being 'out' defined as no longer continuing with conviction, not taking the time, eventually forgetting. Page 28: Saying, "I wish an 'I' to exist" with expectation, not apologetically.

Work.

Results of; & 'I' & 'It', Intellectual & emotional parts of 'I', Benevolence, Facts, God, Light, Awareness.

M1684. Thurs. 10/2/1969 Seattle, Group II. Detailed, pp 7-16,18/25.

Etherogram defined as 'I' reporting to 'It', giving information. Two-way street: 1) 'It' wishing for Work, directed from mind and feelings toward 'I'; and 2) 'I' sending information to 'It'; example, sitting with eyes closed: 'I' is Aware, the body and mind receive; moving the body to continue attempt. Two parts of 'I': one part acknowledges wish as emotion, the Benevolent side; the other part one's mind as ABC's, intellectual side. Both sides of 'I' facing 'It', giving results in two directions: 1) intellectually, as 'Do' of intellect, giving memory of what one is, facts, one's form; and 2) emotionally, as Benevolence, as 'Fa' of Kesdjan, directly to the Heart, experienced intuitively; thoughts and feelings become unified in the joining of Consciousness and Conscience. Results as something unusual, of God, giving more light (Sun, vs. darkness), lightness of heart, lightness of spirit. Being in a good state dependent on the relationship between 'I' and 'It'. Two results of Work counterbalancing each other: 'I' is Aware of 'It', 'It' is Aware of 'I'; the awareness of 'It' toward 'I' not impartial -- although more so in the beginning, when don't know what to expect.

Work.

Results of; & Absolute facts, Energy conversion, Stepwise development.

M1429. Fri. 7/12/1968 New York, Group IV. Some detail, pp 10-15/19.

Definition of Work efforts in relation to absolute facts, energy conversion, stepwise development. Work without description.

Work.

Results of; & Awareness, Tendencies.

M1529. Wed. 1/29/1969 Boston, Some detail, pp 10-12,22-24/28.

Discussion of possible reasons for a lack of clarity in an Awareness after Working some time. Related to finding motivating factors, fundamental tendencies in oneself.

Work.

Results of; & Balance/Harmony centers, 'I' replaced, Clear vs. vague, Light (Awareness) X Heat (depth).

M2341. Mon. 12/17/1973 Livery (Furniture Guild, CA), Group I/II. Some detail, pp 1-4,27-29/30.

Concerning being more in equilibrium, balance, or at ease experienced as more valuable than an Awareness, this experience discussed as a byproduct of having an 'I' function that eventually becomes the main product, the 'I' only a means to attain it. The 'I' described as a tutoring the centers in a healing process ordained by and aimed at God; it involves all three centers, the 'I' replaced when the centers, functioning in equilibrium in a harmonious man with the centers healed, fuse as One to become an Individual as an entity in itself, ready to enter Cosmic Consciousness. Concerning experiences as short/clear/intense, at other times more extended but less clear or intense, results of Work explained as the product of light (Awareness) X heat (depth), which is the quantity of energy available at that time, limited by one's wish, capacity, and intensity of effort; the product does not change, but the proportions vary at any given time; the result is noticed two ways: light as Awareness itself and its extension, heat as the depth of the experience; one is not better than the other.

Work.

Results of; & Despair (no results), one's Aim.

M1603. Sun. 6/15/1969 Barn, Lunch/Coffee. Detailed, pp 27-35/42.

Problems of despair over not getting certain results from one's attempts and how to solve them; necessity of remembering one's aim.

Work.

Results of; & Feelings, Self knowledge, Wish.

M2059. Sat, Sun (9/26). 9/25/1971 Westtown/Barn, Group IV/Lunch. Some detail, Min 10-30, side 1.

Discussion of results: cannot judge them, cannot define results of feelings. Have to have knowledge of oneself, wish to have knowledge, insight of oneself. Knowing oneself as a reactive person and relating this to motivation. Discussion of changing manifestations as coming from motivation.

Work.

Results of; & Observation, Staring, Existence.

M1408. Wed. 5/22/1968 New York, Group III. Some detail, pp 1-5/25.

Definition of what is taking place when one tries to Observe oneself. Also, how Krishnamurti uses the word. How active staring can be a good way of Working, eliminating from vision things that are usually recorded. Definition of Waking Up: realization of existence that is not part of one's unconscious state.

Work.

Results of; & the Subconscious, Magnetic Center, Wish, Life, Participation, Experimentation, Will.

M446. Tues. 6/11/1963 New York, Group I. Detailed, pp 2,4-10,12-17,19-21/27.

[Part of a detailed discussion of the mechanism of Work and how one fits in.] Mention of Ouspensky experiencing that the 'I' is different from ordinary "I." The results, including Awareness, involve possibilities and a level noticeable as something solid besides ordinary material form (i.e., our ordinary three centers). The origin of Consciousness is somewhere else and separate; impressions of a different form of energy go, via different channels, to the 'Subconscious,' a part of the brain where Magnetic Center starts: a form of life in one separates from ordinary existence. Mention of the first result being accidental, but then 'I' becomes aware of Magnetic Center -- 'I' in me is life -- and it asserts itself: I recognize mentally a remnant of God, and emotionally a desire for life and love of God. The brain, heart, and body are satisfied when energy from Magnetic Center goes to one's Subconscious via ABCs (Conscious mind), heart via Participation, and Will via Experimentation (bottom of spine, 'I' is fed by doing). Change is from the inside, not in one's outer appearance. When Awake, one knows how to use breathing; Awareness the Bible, not Gurdjieff, Orage, others.

Work.

Results of; & Wish, Facts, Emotions.

M1516. Mon. 1/6/1969 San Francisco, Group II & III. Some detail, pp 25-27/33.

Three kinds of results described as consequences of having Worked correctly: 1) increased interest, wish in myself, in Work; 2) receiving reliable, absolute facts and experience of joy about this; 3) emotional quality, light that is connected to 'I' that is a taste of what I Am and is right for me.

Work.

vs. Thoughts; & Awareness, Impartiality, pure Thought, Body walking/sitting, the Morning, no Expectation.

M1528. Tues. 1/28/1969 Boston, Group II. Some detail, pp 22-26/30.

Awareness defined as introducing Impartiality into a thought (e.g., alertness) to become pure intellect, Observing one's manifestations as they are, cleaned of association and feeling; if one is thinking about Awareness, it is probably only a thought. Description of simple attempts: when alone, the body walking, move hand or arm when sitting with eyes closed, first thing in the morning. Discussion of necessity not to look for results; any description or expectation based on prior experience will lose the attempt; results are on God's terms, not one's own. The importance of accepting one's limitations, including not being able to Work at times.

Work_c

vs. Thoughts; & depth of Wish, Draining, Observation process (3 centers moving on a circle), Sun.

M1708. Tues. 11/4/1969 Barn, Group I. Detailed, pp 5,7-11,18-24,26/28.

Explanation, that the depth of the wish depends on the extent that one realizes what one is and feels that Work 'must' be done, not that it 'would be nice' or that one 'ought' to Work, which just come from the mind (suggestion: wait 5 minutes for the wish to come). In order to counteract the ordinary mind entering (e.g., waiting for an 'I,' theorizing about Work), one can a) Drain to reduce the mind, or b) make the mind very active by giving it Work to do in becoming Observant (thoughts only come in because the mind is not active enough). Mention that if the mind still interferes, the Draining has not been sufficient enough. Work explained as having an 'I' (mind), 'It' (body) and feeling as three points moving along the circumference of a circle when there is a motivation (emotional wish) to Work, but these are stagnant when there is no Work; ordinary thoughts stop the Awareness process and instead of the Earth being considered only as a point, the Sun disappears and there is only Earth. Mention, that Work lightens one, meaning one's burdens and thoughts just are (one accepts them; what's next?); the seriousness belongs to one's heart, not the heaviness of Earth.

Workday, see also:

Physical Activity

Workday_x

Aim, Purpose of (Land); Common aim, Physical work, Self knowledge.

M1502. Fri. 12/19/1968 San Francisco, Group IV. Detailed, pp 3-11/18.

Discussion of reasons why one should Work on the Land, attitude. Relation to daily life, self development, other people, common aim, physical work, self knowledge. Mentions planets (Earth, Moon, Sun), Objective Morality, development of Conscience, relationships.

Workday_x

Aim, Purpose of; & Physical work, Three centers, Submission, Octave.

M1572. Sat,Sun (4/19). 4/19/1969 Barn, Sat lunch/Sun lunch. Detailed, pp 1-7/16.

Barn workday as an opportunity for honest physical work. Explanation of how physical work can relate to the wish to Work, the mind directing the body; combining the three centers. Discipline regarding the workday at the Barn; submitting to orders. Concise explanation of a workday at Barn in relation to the octave, particularly the 'Si-Do' -- the 'Si-Do' as an inner decision to overbridge 'Fa'. Explanation of Work attempt as subject to the Law of Seven.

Workday_x

Aim, Purpose of; & Selfishness, Physical work, Ordinary life vs Essence, House with clear windows, Task.

M1551. Sat,Sun. 3/15/1969 Barn, Sat/Sun. Detailed, pp 1-5/14.

The aim of a Workday, to be in contact with what one is within and to build essence, discussed as using physical work for true selfishness rather than ordinary life. Analogy of oneself as a house with windows to the outside world that should be clear (transparent, not colored) because they are not overshadowed by how one is to the outside world; with coloration, one looks out through colored light and others see you as reflected light rather than inner life, and one lives in darkness and is lonesome because light is not getting in. Task given to establish an aim for the afternoon, to "come to oneself within."

Workday_x

Purpose of, Using; & Belonging to Group center, Manifesting labor of love, Gratitude, Essence.

M1662. Sat. 9/6/1969 Barn, Lunch/Coffee. Concise, pp 10-12/18.

Belonging within the center of the Group explained as manifested in 'labors of love' and persistence (e.g., the entire 1500 series resumed by someone) and that Workdays are not just for outer form and accomplishing tasks with physical work, for which the Barn has no meaning (e.g., it is justifiable at times to lean on a shovel to contemplate why one is doing it, to saw very slowly), but also for manifesting love for doing things right, gratitude to God for being able to be active, and the wish to go inside to the essence of one's life -- although in the background, His Endlessness is manifested on every page of All & Everything.

Workday_x

Purpose of, Using; & Physical activity, Self knowledge, Criticism, Spiritual life, Inner life/outer expression.

M1707. Sun. 11/2/1969 Barn, Lunch/Coffee. Detailed, pp 6-7, 14-22/24.

To work in the vineyard of the Lord, the importance of being active to counteract unconsciousness, use the workday to find out how one is; knowledge about one's mechanicality, including criticism, is necessary to understand others. Mention of the need not to mix physical activity with discussion, that when one is talking about Work one is probably not using physical activity as an opportunity to push the problems of the mind and feelings to the background so 'I' can remain. Physical activity explained as not at all in the image of God (that's toward infinity; form disappears); in fact, it points out that identification and being enamored by one's accomplishments, forms of behavior, and expressions of intellect are precisely what spiritual life is not about, that it is entirely different; the identification with the physical body and time has to stop, living more in the moment, timelessness, life without bondage, Magnetic Center, Being, and real Self. Mention that with physical activity, outer life can be mixed with and have an expression or sprinkling of inner life. Remembering one's aim and wish; there is plenty of time to Work during a workday.

Workday_x

Purpose of; & Inner life/outer manifestations, Volunteers, Kitchen, Payment for lunches, Aim.

M2063. Sat, Sun (10/10). 10/9/1971 Westtown/Barn, Group IV/Lunch. Some detail, pp 18-23/23.

Setting an example for new people. Correspondence of inner life to outer manifestations. Lack of volunteers for kitchen during the week. Not paying for lunches on weekends: indications of lack of Conscience and honesty. Recognizing necessity to pay when one has an aim.

Workday_x

Task, Coming to Oneself; & Inner life, Deep breath, 'I', Looking into the distance, Relaxation.

M1551. Sat, Sun (3/16). 3/15/1969 Barn, Sat/Sun. Some detail, pp 4-5, 9-10/14.

[Part of a detailed discussion of finding inner life during a workday.] Task given to establish an aim for the afternoon, to be quiet for 15 minutes and come to oneself within, look into the distance and find oneself infinitely far out (at an imaginary horizon) and infinitely far within, to take a deep breath to reach something essential inside with 'I' at the end of the inhalation. Mention that it is not necessary to get lost in the 'as if' process of the ABCs. Importance of relaxation and draining, relying on a central point within.

Workday_x

Task, Mother Nature; Openness.

M1589. Sat, Sun (5/18). 5/17/1969 Land, Sat/Sun. Brief, p 10/26.

Task given at Land to be open to Mother Nature for 15 minutes, to be open to what mother Nature can tell one. (Part of a more detailed discussion of the place of Mother Nature in a person.)

Workday_x

Task, No talking or sitting.

M2261. Sat. 5/26/1973 Land, Lunch, Evening. Concise, p 5/29.

Making a workday a concentrated day of effort with emphasis on physical work, not on talking, sitting, long meals or coffee breaks.

Workday_x

Task, No talking.

M1473. Sat, Sun (10/13). 10/12/1968 Barn, Sat/Sun Lunch. Brief, p 6/11.

No talking for afternoon; doing something against the grain.

Workday_x

Task, Reducing activity; Group unity.

M1430. Sat, Sun (7/14). 7/13/1968 Barn, Sat/Sun. Very brief, pp 17-18/29.

Reducing activity to a minimum as a prerequisite for general task to have something present for purpose of group unity.

Workday_x

Using; & Physical work, Draining & filling, Serious attitude.

M1503. Sun. 12/22/1968 Land, Concise, pp 3-6/6.

Description of Draining and filling in relation to doing physical work. Necessity of serious attitude toward Work; use of mind in remembering experiences; being quiet, something inside starting to exist.

Working together, see also:

Barn (Aim, Purpose of; Working together)

Mankind (Aim of)

Land (Aim, Purpose of; Working together)

Office, Function (Group offices)

Group (Aim, Purpose of; Working together)

Relationships (In a Group, Cooperation, Working together)

Working together_x

Defined, Use of; & Emotional agreement, Conscience, Barn life, Leaves & trunk of tree, Leaving the Group.

M1521. Sat, Sun. 1/11/1969 Barn, Sat/Sun. Detailed, pp 1-11/11 (entire tape).

The need to find one's own relation to Barn life and feel responsible for maintaining the ideal of working together and not to oppose what is created by Mr. Nyland even if things may be disagreeable. Mention that emotionally there should never be a question about honesty and sincerity; there can be intellectual or physical disagreement (how to do things), but not emotional disagreement. Working together discussed as needed to undo one's crystallization; as leaves on a tree, people differ in background and education, coming together at one point (the trunk) based on Conscience and having the centers develop in a different direction instead of constantly having one's states change. Barn life discussed as different from but part of ordinary life and that sometimes one may feel that Mr. Nyland is being obnoxious or a pest (e.g., in asking people to do things best as they can, collect money, clean tools, be unselfish, maintain the Guest House); a person who feels s/he doesn't belong should change; if a person has no wish to work together or no understanding of the group, s/he should leave.

Working together_x

Defined, Use of; & Unity of feeling, Self knowledge, Reactions of others, Participation, Being level.

qM2515. Thurs. 1/9/1975 Barn, Group II. Some detail, pp 00/00.12 min.

Money discussed as a shared concern about the health of the group, a question of the heart, not of the mind. Working together described as requiring a unity of feeling among people which the mind needs to connect to. One must develop a strength to deal with the onslaught of the opinions of others. Need to understand that people have different motivations, correct for each person; unity of feeling is to be taken as absolute whereas physical is according to type. Self knowledge from others (their reactions, sometimes incorrect) especially helpful when digested through Work. With Participation, the necessity to Work in all conditions of oneself including in the presence of others. However, judging or weighing what one is requires a relation with a higher Being level or the unity of the centers, a level that touches Magnetic Center and is between Magnetic Center and 'I' (or God). Impartiality eventually is not only of the body but also of one's thoughts and feelings, leading to Impartial Criticism; these experiences should be included in the meetings.

Working together_x

Defined, Use of; & Workdays, Self knowledge/acceptance & others, Oppose criticism, take Responsibility.

M1707. Sun. 11/2/1969 Barn, Lunch/Coffee. Detailed, pp 7-15,18-20/24.

Discussion of using the workday to find out how one is, and that knowledge about one's mechanicality, including criticism and opposing it to use the energy for oneself, is necessary to understand another's behavior. Impressions of oneself explained as separate from those about others, but both digested; if another's unbecoming behavior is seen (transferred) in oneself, by self acceptance one can take the other as is and have a correct opinion (if it is not part of one, it is incomprehensible and there is no basis for judgment); the more truthful about oneself, the more careful in expressing judgment in the name of a higher form of life (one is exactly like them). Taking personal responsibility for Barn activities, tools, and others explained as helping the Group; likened to solidarity in community raising a tent; inner life can assert itself as aliveness, create an atmosphere that supports people. When physically engaged during a workday, the need not to interfere or impose upon another's effort; one's behavior, accomplishment, and expression of intellect are not what spiritual life is about; live more in moment, life without bondage, Magnetic Center, real Self.

Working together_x

Use of; & Group trip, Seeing oneself, part of Mankind, Participation, Obligolnian strivings, Sacrifice.

M1168. Thurs. 4/6/1967 San Francisco, Group I & II. Detailed, pp 1-9,13-14,16-17/18.

[Part of a discussion of a Group trip.] Using being in each other's hair and in different situations to see one's limitations (as a type) and the difficulty of living the rules of Objective morality, also realizing that Objectively one's quality of life, essential essence, is the same as others'; the 'chief feature' of the Group is the greatest common denominator, found when things are stirred up. The necessity of variety, enlarging one's world based on 'I' Participating: seeing oneself with truth, including one's place among others (one's own life is only a small part of mankind or the group as a whole) and setting aside vanity, being in the foreground, making an impression; exploring one's adaptations via Experimentation. The necessity to try to cooperate and 'hang' together to communicate the spirit of togetherness, done by fulfilling the five Objective obligations (described). Importance of creating an atmosphere (something in the walls) through helping (e.g., transcriptions, building, painting), sacrificing time, energy and money; not being crushed by civilization; being simple, not so crystallized that one loses oneself and one's Magnetic Center.

Working together_x

Use of; & Ordinary life as adventure, Silence with others.

M1514. Fri. 1/3/1969 San Francisco, Group IV. Brief, pp 5-8/11.

Discussion of the need to place less emphasis being lost in the importance of ordinary life and more on working together in the group, have the attitude that ordinary life is an adventure for something new (facing death, what would one do), be ready in the morning to record what's really important on a blank sheet. Mention that if people could be silent with each other, a tremendous communication can take place.

Working together_x

Use of; & Solidarity, Criticizing others, use Ordinary life/hurt feelings, Magnetic Center, Conscience.

M1436. Sun. 7/28/1968 Barn, Sun. Some detail, pp 2-5,12,14-15/16.

Discussion, that in a group personalities will clash, but the purpose is for solidarity, with honesty and Conscience no matter how far away from the Barn, finding one's place in relation to the source of one's life and existence, never forgetting God in whatever one does so Nature cannot destroy Work. Concerning learning not to criticize others, the need to take the behavior of another the same way as oneself when Working; also, support people in other groups, not to forget or lose contact, be approving and kind, understand what they want and are up against because one knows it in oneself and shares the value of Work. Mention that to maintain Work, an organization is not needed because wherever one is, those who do Work will connect and recognize each other, join in the attempt. The need not to withdraw from ordinary life, not turn away from seeing oneself in a variety of conditions with others (not just friends); discover what is hurtful in order to have the strength, in Magnetic Center (untouchable except by the voice of God) to do what is right for oneself.

Worry, see:

States (Anxiety, Worry)

Yes or No, see:

Attitude (toward Work, Group)

Yezidi, see:

Meetings with Remarkable Men, Yezidi

Yoga, see also:

Commitment, to Work (Riding one horse)

Yoga_x

Value of.

M1448. Wed. 8/14/1968 San Francisco, Group III. Some detail, pp 29-32/34.

Discussion of value of Yoga, meditation, and encounter groups in relation to Work.

Zazen, see:

Buddhism

Zen, see also:

Commitment, to Work (Riding one horse)

Zevrocrat, see:

All & Everything--Terms (Zevrocrat, Plutocrat)

Zilnotrago_x

Defined, Counteracting; & Bondage, stopping the Ship, Impartial Criticism, Changing oneself.

M2567. Sat, Sun (5/4). 5/3/1975 Westtown/Barn, Group IV/Lunch. Brief, pp 17-19/27.

Necessity of counteracting Zilnotrago, defined as those influences that one is not yet strong enough to counteract, influences that will bind one's life and create havoc and wear and tear on the personality. By stopping the ship, not just going on as usual when faced with Zilnotrago; rather, talking to oneself about Work, becoming clear about what to do in the presence of danger -- but not yet being affected by it. Becoming strong enough to constantly counteract Zilnotrago, the bondage of one's life that is created by habitual behavior and reactions, by changing so the form of oneself is more free -- not so much emphasis on unconscious reactions. In shortening the process of reacting ultimately to zero, there is Impartiality and Simultaneity.

Zilnotrago_x

Defined; Can't Work; & Self knowledge, Conceit, Being level, Coming to oneself, one's Debris.

M1722. Sat. 11/22/1969 Barn, Lunch/Coffee. Detailed, pp 1-7, 10-13, 15-24/27.

[The entire tape concerns what prevents Work.] Explanation, that circumstances and unconscious states not in one's control sometimes prevent Work and, in fact, one should not; described as Zilnotrago in All & Everything, the ship stopping (one must rest, cannot jump over knees), then becoming engaged in the 'philosophy' of Work. Starting all over (Work is new) when supposing one could Work at any time, which is based on conceit, fanaticism, and a lack of self knowledge. Control gained by discriminating between one's levels of Being; this involves changes in a current flowing in our unconscious states, like from turmoil to rising bubbles as heated water starts to boil; only at this point ('Fa', with an aim and in the hands of God) is the upward current known -- before that, things are wishy-washy. Knowing what is within one's means, then coming to oneself to reach homogeneity, essentiality and God. Giving oneself up, saying "I can" (not think or feel) because "I wish," not hanging on to the noise, debris, and selfishness of life, including one's self respect, likes & dislikes. Putting obstacles in the current of junk that we are at home with (seems 'natural' to us).

Zilnotrago_x

Influence of, Counteracting; & Feelings, Coming to/collect oneself, Exercise (fists), Higher presence.

M1524. Sat, Sun (1/19). 1/18/1969 Barn, Sat/Sun. Some detail, pp 4-8/10.

Discussion of taking a definite position regarding oneself in order to conquer Zilnotrago, which is defined as one's feelings as dispersed throughout the body as part of a 'low' state; come to oneself, collect oneself by making the feeling center more of a unit so that life can be separated from the feelings that are so attached to it. The need to be responsible for one's states, not allow Zilnotrago to waste energy and produce wear and tear on oneself. Exercise given to close and open one's fists as a means of coming to oneself, get out of state of Zilnotrago by making feelings a unit, then have a higher presence uplift one.

Zilnotrago_x

Influence of, Counteracting; & Sensitivity, Positive & negative absolute, Wish, Acceptance.

M1627. Fri. 7/18/1969 New York, Group IV. Detailed, pp 1-12/12 (entire tape).

Discussion of Year of 1969 bringing difficulties. Through Work one becomes more sensitive, more affected. Emphasis on establishing equilibrium through Work regardless of what one's state of opposition is; Conscience telling one to increase one's wish, bringing about a change of attitude in oneself. Need to be more careful; taking precautions, understanding and adapting to conditions in terms of Laws. Importance of not taking credit for favorable results obtained through Work; credit belonging to the Lord. Difficult conditions of Zilnotrago, and the need to maintain contact with one's aliveness. Taking conditions in, accepting, extracting from ordinary life in order to grow. 'I' present giving value of experiences. Scale of positive and negative Absolute to measure force of negativity opposed by Work. Hope mentioned in context.

Zilnotrago_x

Influence of, Use of; & Daily life, trip to West Coast.

M1579. Fri. 5/2/1969 New York, Group IV. Some detail, pp 13-18/18.

Detailed description of how Zilnotrago influences us in our lives. How to make use of Zilnotrago. Discussed in relation to opportunity which the upcoming trip to the West Coast offers to see our Zilnotrago, to remind one to Work.